

**SIYYID 'ALI MUHAMMAD  
CALLED THE BAB**

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**THE  
PERSIAN BAYAN**

**Translated from the Persian  
By**

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**FOURTH VOLUME**

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## PREFACE TO VOLUME IV (Vahid VII, VIII and IX)

Mr. Huart<sup>1</sup>, in *Revue de l'Histoire des Religions*<sup>2</sup>, reviews with a great benevolence the first volume of my translation of the Persian Bayan.

As a previous student and current professor at the *Ecole des Langues Orientales Vivantes*<sup>3</sup>, his heart induces him to be indulgent towards that which comes forth from the pen of a previous student. Finally, himself a former dragoman, he knows the material and moral difficulties that collide with the one who in this career desires to work a little and his sympathy is necessarily extended to those who seek, be it naught but from a distance, to imitate his example.

He wished to make the effort to as for a word of explanation of the number 1511, given by the numerical calculation of letters composing the name of God; and I am ashamed to attest that it was due to my imprecision that this request was made. I do not say, in effect, which is the name of God to which it refers. The text delivers and this in the number of God, AL-GHIYATH<sup>4</sup>, and if He is not manifested at that time, it will take place after AL-MUSTAGHATH<sup>5</sup>.

GHIYATH: Alif=1, Ghayn=1000, YA'=10, ThA'=500, which produces 1511.

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<sup>1</sup>[https://en.wikipedia.org/wiki/Cl%C3%A9ment\\_Huart](https://en.wikipedia.org/wiki/Cl%C3%A9ment_Huart)

<sup>2</sup>*Revue de l'Histoire des Religions* (Review of the History of Religions), published 1880-2016 (Vol. 1 - Vol. 233, No. 4)

<sup>3</sup>*Ecole des Langues Orientales Vivantes* (School of Living Oriental Languages), 1669, Jean-Baptiste Colbert founds *École des jeunes de langues* language school; 1795, *École spéciale des langues orientales* (Special School for Oriental Languages) is established; 1873, the two schools merge; 1914, school is renamed the *École nationale des langues orientales vivantes* (ENLOV); 1971, school is renamed the *Institut national des langues et civilisations orientales* or Inalco (National Institute for Oriental Languages and Civilizations); 2020, still in existence

<sup>4</sup>In Bayan-i-farsi, III:15.

<sup>5</sup>MUSTAGHATH: Mim=40, Sin=60, TA'=400, Ghayn=1000, Alif=1, ThA=500, which produces 2001. In Bayan-i-farsi, III:15, V:2, VI:1, VII:10.

# **BAYAN-I-FARSI - VAHID VII**

## **Vahid VII - Bab 1**

**It is obligatory to renew the books at the moment in which two hundred and two years have passed. One must erase the books written prior to this or give them to someone.**

**The resume of this door is that:**

**God loves, in each manifestation, that all things be new. This is why He has ordained that each two hundred and two years, once, every possessor of books renew them. The old copies of these books, one must throw them in the water, or given them to someone. It may be thereby that the eye of the slave will not fall upon a word the appearance of which is disagreeable (note: be it because it is written in old letters, be that it was soiled, effaced, etc.).**

**It may be thus that in the day of judgment the Tree of Truth<sup>6</sup> will not see a word in a form that is not beloved: it may thus be that the spirit of this word will not be in the shadow of this unloved form. In effect, each word that is written is guarded by 70,000 angels (note: these angels are the believers) and it is the same at the moment in which it is effaced; and those ones guard it.**

**Today if you look upon the earth, you will see how a word of the Qur'an is guarded and by how many people, the number of which one cannot even evaluate; each word that is written in an agreeable form, the angels love to look at it: it is perhaps the same for all things, and even also for the contrary (note: that is to say that these angels turn away from all that is ugly).**

**In the Bayan, do not manifest anything other than the highest point of perfection: it may be that in the day of judgment the glance of the Well Beloved<sup>7</sup> will fall upon this thing and will not see it with a glance other than a glance of love. The glance of all the angels is in the shadow of His own glance.**

**There are few things that, in the day of judgment, are worthy of the glance of Him Whom God shall make manifest. But if there exists upon the surface of the earth a thing that is without parallel, then this thing is worthy of attracting His glance, and merits the verse that speaks of things that are without parallel.**

**All, thus, will renew their Bayans. But that they be attentive to the manifestation of Him Whom God shall make manifest in whatever place He produces Himself. In the day of the manifestation, it is from Him that one must nourish oneself, it is from Him that one must rejoice.**

**All that is of the previous manifestation is but an intermediary for this manifestation and is but a sign to prepare for entry into this religion.**

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<sup>6</sup>Him Whom God shall make manifest.

<sup>7</sup>Him Whom God shall make manifest.

**Nobody exists who, having faith in Him, writes a word of the Bayan in the most beautiful script without all that He loves, from God, becoming obligatory for him.**

**The different kinds of scripts are in the number of the Unity (note: which signifies 19).**

**The first script is the Abha and the last the A'la; between these two are the others. It seems that one will see, during the manifestation, the masters of intelligence encountering one another, who will write elegantly in nineteen scripts: but perfection, in one of these scripts, is better than to write them all<sup>8</sup>. To perfect these nineteen scripts is the highest degree of perfection, if they<sup>9</sup> walked with faith in God.**

**Today one can see innumerable books in Islam written with the most beautiful script, but these actual verses that confirm the True and negate the False, if before the first of them all the previous books do not affirm their faith, their very existence is not accepted, how could the beauty of their writing be? These verses that are at a degree elevated enough are like a well from which one no longer draws water, like an uninhabited castle. Their beauty, for the people of heart, is more beautiful than the beauty known by the name of beauty. I have not heard it said that the book Qayyumu'l-Asma (note: one of the first books of the Bab), the surahs of which are in the number of Qayyum [=156], which is the name of Joseph, has been written in the script that it merits. And yet, since the beginning of the manifestation until today, how many books have been written; but, as they were without faith in Him, they are of no utility and serve for nothing in the moment of the manifestation of Him Whom God shall make manifest. It is thus that all will remain in obscurity, except for those whom God wills.**

**Pay attention that after the manifestation, that only the works of this Sun of Truth<sup>10</sup> are written: to write a single word thereof is greater than to write the Bayan and all that will have been written in its shadow.**

**See the source of the Qur'an: if anyone, in the day of the Prophet, had written a single word, he would have been covered by the order of the faith, if he had been a believer in Him. But if he had written the entire Evangel and all that was written in the religion of Jesus in the shadow of these Gospels, this would not have given him any fruit (note: at that moment).**

**That is the truth of knowledge if you can comprehend it. And you will comprehend it! Be then clear seeing so as not to remain in obscurity. Nothing is more beloved in this manifestation<sup>11</sup> than**

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<sup>8</sup>Imperfectly.

<sup>9</sup>If the scribes are faithful to God (and His Manifestation). The scribe who is not obedient to God and His Manifestation, that is, to the Bab when Bayan-i-farsi was revealed, and to Him Whom God shall make manifest when He appears, is not approved.

<sup>10</sup>Him Whom God shall make manifest.

<sup>11</sup>The manifestation of Him Whom God shall make manifest.

this, that one write His<sup>12</sup> works in the most beautiful script and that one send them to Him. Perhaps it has been ordained that all the believers in the Bayan will possess that which spreads from this Source of Existence, for it is He, in that Day, Who is the Bayan. Whosoever can write in the most perfect fashion that one can conceive of in the Bayan, the works of this Point and will deliver them to Him: for all will be interrogated by this Point.

What a beautiful industry is printing for the propagation of His<sup>13</sup> word and the multiplication of His works. If one can do so, in the day of the manifestation, that one come to the aid of the religion of God. If they are like [those] today, in which each one remains seated in his house, in ignorance, their works will become worthless.

God does not give a duty to anyone except with the necessary force to accomplish it. You all you must rely upon God, then, in the day of judgment, be convinced of His verses.

## **Vahid VII - Bab 2**

On the subject of the aim that one pursues in accomplishing an act. It is not worthy that anyone accomplish an act without pronouncing this verse: “In truth, I hold myself and I am ready for God, Who is the Lord of the earth and of the heavens, the Master of all things, of those that are perceptible and those what are not, the Director of the worlds.” Besides it suffices to say these words in one’s heart.

The resume of this Door is that:

No act is an act except insofar as it is accomplished for God. This is why it was ordained that each person who acts say at the moment in which he acts: “In truth, I hold myself and am ready for service to God, Who is the Lord of the earth and of the heavens, the Master of all things, of those which are perceptible and of those who are not, the Director of the worlds.”

If he pronounces these words in his heart, this suffices.

But an act cannot become an act accomplished for God except on condition that one knows the Tree of Truth<sup>14</sup>: for this verse is a verse of His verses Thus with this verse from Him in the heart, do not remain ignorant of Him in the day of judgment.

Thus in the Qur’an, whosoever acted for the Prophet of God and His Letters of the Living acted for God.

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<sup>12</sup>Him Whom God shall make manifest is referred to here, and for the duration of this paragraph.

<sup>13</sup>Him Whom God shall make manifest throughout this paragraph.

<sup>14</sup>Him Whom God shall make manifest.

**It is not loved that anyone act for anyone without acting for God; but, an act cannot be for God except if one accomplishes it in the sight of the manifestation (note: or rather of Him Whom God shall make manifest in the manifestation).**

**Today the slaves who act in the Gospels act for God following the order of Jesus. They were in the true [path] until before the day of the manifestation of the Prophet of God: but their acts have become for another but God, from the very moment of this manifestation of the Prophet. Thus, in this manifestation, one must act for the Prophet of God and then the act becomes an act for God. In the same way, the slaves who act in the Bayan for God and who recite the verses cited above, if in the day of the manifestation of Him Whom God shall make manifest, they act for this Person, they act for God; otherwise their actions become at this point worthless so that it will seem that they were accomplished for no purpose.**

**This concerns the very principles of religion (note: which thus become worthless), derive yourself the conclusion regarding the consequences of these principles. Understand in yourself how it can be for the ranks of the world, [that] all must have God as their aim.**

**For example, you eat and you desire that your act be an act made for God. And yet you remain in ignorance of the Tree that demonstrates God with this that this sign which is in you shone forth from this very Tree, and must return to Him in His subsequent manifestation. From this fact, you forbid yourself that for which you act in your soul. See, from this view, all the ranks of this world. You say that “It is for Him”, but you remain ignorant of Him. See the same religious questions, penetrate them to the end of the truth of the word of the Unity. From there, if in the day of the manifestation of Him Whom God shall make manifest, you have acted for this Person, you have acted for God, be this only when you say: “There is no other god but God”, be this only when you drink a glass of water.**

**But if you do not act for Him, even if you say “There is no other god but God”, you will go to the fire of hell, and if you drink water, you drink the wine of aught beside His love.**

**The truth of this knowledge is the cause that at the moment of the manifestation of the Prophet of God the order was given to all the nations that they acted from then on for another but God, even though each one believed in the Book of God and in the Prophet manifested in His time. They are still [believing] now, besides, now that this is evident. The secret of this point (note: that they act for another than God) is evident.**

**In effect, this Prophet, from the day of Adam to Muhammad, is but a single Person and all the Books that have descended are naught but the Qur’an that descended upon Him. They have remained in obscurity on the subject of the previous truth (Jesus) and of His Book, for they did not recognize that it was the same being (in the Person of Muhammad) Who manifested Himself in the later manifestation. Now then, if you act for God in the Bayan, if you do not cause your acts to derive from the Letters of the Unity, if you see that all subsists only upon thee primal letters and if you do not see in them aught apart from His manifestation in Himself[^751], then, in the night of the nights[^752] you have acted for God. But at the moment of the manifestation of Him Whom**

**God shall make manifest, if you accomplish all your acts for the Point, then you will act for another but God, for the Point of the Bayan in that day is Him Whom God shall make manifest and nobody else.<sup>15</sup>**

[^751]: Note: If you see that all the beings derive unity from unity, from the Primal Unity and that in this Primal Unity you can see nothing but the Point.

[^752]: Note: During the absence of the Sun of Truth.

**The same the Letters of the Living are His Letters belonging to Him. You acted for them, how would it be when they will be manifest and how could it be that you will not act for them?**

**It is thus that in every manifestation, innumerable crowds believing that they act for God drown in the fire. They act for another than for God and they do not know it, apart from the one whom God wishes to aid with His aid<sup>16</sup>.**

**If someone helps someone<sup>17</sup>, this is worth more to him than to be the possessor of the East and the West: the same for the one who is guided, this is worth more than all that there is on the earth. In effect, because of his act of being guided, after his death he will enter Paradise, whereas if he possesses all that there is on the surface of the earth, after his death will descend upon him only that which he is worthy of. This is why God loves to guide all world by the words of Him Whom God shall make manifest. But the proud ones will not be aided, some proud of their knowledge, others of their outward greatness: each will become ignorant by the intermediary of a thing that will be of no service to him upon his death.**

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<sup>15</sup>Translation published by the Baha'i World Centre:

“At the time of the appearance of Him Whom God shall make manifest, wert thou to perform thy deeds for the sake of the Point of the Bayan, they would be regarded as performed for one other than God, inasmuch as on that Day the Point of the Bayan is none other than Him Whom God shall make manifest... “It is for this reason that at the beginning of every Dispensation a vast multitude, who fondly imagine that their deeds are for God, become drowned and ungodly, and perceive this not, except such as He guideth at His behest.

“It is better for a man to guide a soul than to possess all that lies between East and West. Likewise better is guidance for him who is guided than all the things that exist on earth, for by reason of this guidance he will, after his death, gain admittance into Paradise, whereas by reason of the things of the world below, he will, after his death, receive his deserts. Hence God desireth that all men should be guided aright through the potency of the Words of Him Whom God shall make manifest. However, such as are conceited will not suffer themselves to be guided. They will be debarred from the Truth, some by reason of their learning, others on account of their glory and power, and still others due to reasons of their own, none of which shall be of any avail at the hour of death.

“Take thou good heed that ye may all, under the leadership of Him Who is the Source of Divine Guidance, be enabled to direct thy steps aright upon the Bridge, which is sharper than the sword and finer than a hair, so that perchance the things which from the beginning of thy life till the end thou hast performed for the love of God, may not, all at once and unrealized by thyself, be turned to acts not acceptable in the sight of God. Verily God guideth whom He will into the path of absolute certitude.” (Selections from the Writings of the Bab, pp. 95-96)

<sup>16</sup>God chooses whom He aids to recognize His Manifestation.

<sup>17</sup>Helps someone to recognize the Manifestation.

Pay the same extreme attention so as to be guided by Him Who aids humanity, upon the Syrat which is more narrow than a sabre, narrower than a hair. Perhaps then all the acts that you have accomplished in view of God since the beginning until the end of your life will not become suddenly for another but God without you having a doubt about this.

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

## Vahid VII - Bab 3

In this that, to reimburse debts is an immediate obligation.

The resume of this door is that:

To lend money to a believer was and is an act that pleases God: in the same way the reimbursement of debts is more beloved by God than every other thing, if one can reimburse them. It is not permitted to allow too much time to pass before reimbursement.

The fruit of this order is this that even as the verses of “Tasbih”, of “Tahmid”, of “Taqdis”, of “Tawhid” of “Takbir”, of all the ranks of religion are the appearances that the Truth has granted to His creature, so one must return them to Him at the moment in which this Sun manifests Himself, and to return them to Him from the word of unity to the most extreme rank of this world. That if someone, immediately at the moment of the manifestation, reimburses thus his debt, nothing will diminish from him without him receiving better in this world and in that of the souls. How far from God is he who does not render his duty to another, how then can it be for the one who does not render his duty to God? For it is by this duty that the slave becomes a believer and it is in the moment in which he reimburses Him that he gives proof of his faith. It is by this that he will remain in ignorance of Him Who is the One Who determines the religion which he obeys, he, the slave! See the limits of the creature, if you see him with the eye of certitude.

And God ordaineth in truth, and He is the best of those who differentiate.

## Vahid VII - Bab 4

[^753]: Note: Arabic Bayan: You must purify yourselves by the Name of God. Bab IV in the “TakhliS”<sup>18</sup> -- Action of uniting all of ones forces and all his attention upon one of the Names of God, in such fashion that the spirit cannot lose itself in other subjects.

The resume of this Door is that:

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<sup>18</sup>Lane’s Arabic-English Lexicon (p. 286) **تخلص** He became saved, secured, or freed; he escaped, or freed himself; or became safe, secure, free, or in a state of freedom or immunity...



Every year it is permitted that the slave “purify”<sup>[^754]</sup> his soul during a month. The beginning of this act must take place at the commencement of the night that starts a unity<sup>[^755]</sup> and must terminate at the end of the month. One can neither augment nor diminish this number of days.

[^754]: Note: takhliS

[^755]: Note: beginning of the month

The start of this act is that the slave delights in one of the Names of God, and as long as his spirit is turned towards this Name, he must not turn towards others. Yet, if he forgets the Name towards which he turned his attention, there is nothing wrong in that.<sup>[^756]</sup> It may be thus that in the day of judgment, by the benediction of this act, one may affirm the unique Name and, because of the aid that one receives therefrom, will not remain in one’s obscurity. It seems that the Tree of Truth being manifest, which is the source of all the Names and of all the examples, one could see that those that are occupied with purification will remain in obscurity because of this very purification. This act has for its aim naught but arriving at Him and then it is by this very act that one remains in ignorance.

[^756]: Note: One can choose another.

For example, the descent of the Qur’an in the Islamic religion: the principle therein is the knowledge of God, and this only in the most extreme consequences: all that is but for the knowledge of the Sun of Truth at the moment of His rising. But see that each one, by one of these consequences, has remained in obscurity. Today you can see them ignorant of the aim that is the fruit of the existence of all, and they do not know it. And yet, at the very moment in which they do not understand, the testimony of God is perfect for all: for, if they reflected a little, by this very proof by which they believed in Islam, they could enter into the religion of God. You see them, from the beginning to the end of their lives, acting in their religion, without allowing a second for the penetration in them of the idea that they might act for another than for God: it is because they are not tested and that the testimony is not present.

Otherwise (note: if the Point is manifested), then they say on this subject the words that one says at the beginning of Islam for the Sun of Truth. It is thus that these same people, at the moment in which Islam arrived at its maturity and at its perfection, and at the moment in which the aim was manifested, repeated these words that they were astonished that one could pronounce in saying “How can it be that anyone can hear the verses of God and say regarding them what was said?” It is thus that the act accomplished with perspicacity is rare. Most men, as they have been brought up in this religion, it is in this religion that they manifest their faith. And God alone knows which ones are blind and which ones are those who are perspicacious.

And God renders those who have believed in Him and in His signs without need of all other things apart from His mention. In truth, God is all-powerful and very exalted.

## **Vahid VII - Bab 5**

**In the day of the manifestation of the Tree of Truth it is not licit for anyone to believe in the religion to which he was attached before the manifestation. After he hears the manifestation announced, he must hold himself ready for whatever the Tree of Truth ordains. Before the manifestation he must act following the law which one followed previously, but, at the moment in this it takes place, all religion is cut from the slave, apart from the one which the Tree of Truth ordains.**

**The resume of this Door is that:**

**That which is the cause of blessing is the knowledge of the manifestation of that which is the cause of loss which is misunderstanding. The religion of God in every manifestation is composed of orders that manifest themselves from Him Who is the Being of the manifestation.**

**See that since Adam until the Seal of the Prophets, if the believers in the previous manifestation have believed in the subsequent manifestation, they have received the sentence of faith: otherwise what was for them previously was annihilated.**

**It is the same for the manifestation of Him Whom God shall make manifest. All religion consists in obeying Him, for the contentment of God the very exalted manifests only by His contentment.**

**After the manifestation, to have knowledge of the preceding orders has no value.**

**Be subtle in your religion; thereby in the day of judgment you may save yourself from the fatigue and pain that accompany it,<sup>[^757]</sup> for this day is that in which the testimony of God is apparent in all the creatures.**

[^757]: Note: this day

**Thus, certainly, make haste towards Him at the moment of the manifestation and not before, nor more than after, if you wish to be saved.**

## **Vahid VII - Bab 6**

[^758]: Note: Arabic Bayan...from the benevolence of God ask that He give you the favor of sitting upon your seats (Note: to come to you) and that is a greatness much envied and very high.

**It is not permitted to carry instruments of war except when it is necessary or when one must make jihad in the way of God<sup>19</sup>. The carrying of weapons is only permitted to the makers of weapons of war.**

**The resume of this Door is that:**

**That which is the cause that someone is afearred of another is not loved by God, unless it is the day in which this is permitted, or in the case of a slave who is occupied with their fabrication. It is thus that the instruments that can be the cause of terror of anyone do not enter into Paradise.**

**It is suitable that the slave be attentive that an order that is the cause of the terror of someone does not emanate from him.**

**It may be thus that in the day of judgment all might be, in the form of humanity, endowed with adequate qualities, and since then the eye of the Sun of Truth<sup>20</sup> will not contemplate a thing in which is not found His contentment. For, in truth, you do not know and you remain in ignorance of the truth of your existence. And how it can arrive that you are content with your degree<sup>[^759]</sup> be in another: and no fire is more violent than to remain in ignorance of this Sun of Truth<sup>21</sup>.**

[^759]: Note: that by which you are created, that is to say Paradise.

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<sup>19</sup>Baha'u'llah wrote the following in reference to weapons or arms:

"It hath been forbidden you to carry arms unless essential..." (Baha'u'llah, Kitab-i-Aqdas, #159, p. 76)

"24. QUESTION: Concerning hunting. ANSWER: He saith, exalted be He: "If ye should hunt with beasts or birds of prey" and so forth. Other means, such as bows and arrows, guns, and similar equipment employed in hunting, are also included. If, however, traps or snares are used, and the game dieth before it can be reached, it is unlawful for consumption." (Baha'u'llah, Kitab-i-Aqdas, Q&A24, p. 115)

"We cherish the hope that through the earnest endeavours of such as are the exponents of the power of God -- exalted be His glory -- the weapons of war throughout the world may be converted into instruments of reconstruction and that strife and conflict may be removed from the midst of men." (Baha'u'llah, Bisharat, in Tablets of Baha'u'llah, p. 23)

"Consider the civilization of the West, how it hath agitated and alarmed the peoples of the world. An infernal engine hath been devised, and hath proved so cruel a weapon of destruction that its like none hath ever witnessed or heard. The purging of such deeply-rooted and overwhelming corruptions cannot be effected unless the peoples of the world unite in pursuit of one common aim and embrace one universal faith. Incline your ears unto the Call of this Wronged One and adhere firmly to the Lesser Peace." (Baha'u'llah, Kalimat-i-Firdawsiiyyih, in Tablets of Baha'u'llah, p. 69)

"Gird up the loins of your endeavor, O people of Baha, that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction. Consider the war that hath involved the two Nations, how both sides have renounced their possessions and their lives. How many the villages that were completely wiped out!" (Baha'u'llah, Epistle to the Son of the Wolf, pp. 13-14)

<sup>20</sup>Him Whom God shall make manifest.

<sup>21</sup>Him Whom God shall make manifest.

See Him whose word nobody other than those who have profoundly penetrated knowledge can comprehend, and those who have profoundly penetrated knowledge are the directive Imams, see it. He inhabits a mountain the inhabitants of which cannot even pronounce the word “jannat” (Paradise), which is an Arabic word<sup>22</sup>: how then could they comprehend the meaning thereof. See since them what happens for the truth of existences.

I attest by the eternal essence of God: if anyone understood that, he would instantly fall into dust. The knowledge of all upon this Point<sup>[^760]</sup> is the most terrible chastisement of God upon them. He<sup>23</sup> in Whom, in every state of affairs, one believes: the One towards Whom the spirit turns, the One Who is the beginning of all according to His own order, the One towards Whom all return by His order, such torments are inflicted upon Him! But those who believe count the chastisements that God sends to those who act in this way towards Him in view of the contemplation from which all have been created and imprison Him in a place where there is not a single man of intelligence who can see Him through His vision, except for those whom God wills. It is the reason why it is forbidden in the Bayan to frequent people of a different rank. All must pay attention to the rank that they occupy: the ‘ulama must frequent the ‘ulama, the functionaries [other] functionaries, the merchants [other] merchants, the traders their like, in such manner that nobody see anyone other than of his rank<sup>24</sup>. It is not good, in effect, that the Sun of Truth be understood by a person who sees anything but God.

[^760]: Note: that is to say that has been imprisoned upon the summit of a mountain the appearance of Truth

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<sup>22</sup>Steingass (373): جَنَّةٌ jannat, A garden, set with trees; a grove of palm-trees; paradise, heaven.

<sup>23</sup>The Manifestation of God, in this case, the Bab.

<sup>24</sup>This teaching was abrogated by Baha'u'llah, Who enjoins fellowship with all people, except “evil doers”, “the ungodly”:

“Consort with all men, O people of Baha, in a spirit of friendliness and fellowship.” (Baha'u'llah, Epistle to the Son of the Wolf, p. 15)

“He Who is the Lord of Being is witness that this Wronged One hath besought from God for His creatures whatever is conducive to unity and harmony, fellowship and concord.” (Baha'u'llah, Epistle to the Son of the Wolf, p. 38)

“With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins.” (Baha'u'llah, Kitab-i-Iqan, p. 194)

“Treasure the companionship of the righteous and eschew all fellowship with the ungodly.” (Baha'u'llah, The Persian Hidden Words, #3)

“The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.” (Baha'u'llah, The Persian Hidden Words, #56)

“Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.” (Baha'u'llah, The Persian Hidden Words, #57)

“Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.” (Baha'u'llah, The Persian Hidden Words, #58)

**How, since then, could all the creatures comprehend? Pay the most extreme attention to this, for, certainly, you will see the day of judgment, pay attention that does not occur to the Truth of existence<sup>25</sup> what is not worthy of Him.**

**He who hears coming out of the mouth of the Sun of Truth of all things<sup>26</sup> the words of Subhan'allah -- and it is because of Him that takes place the "Tasbih" and the "Taqdis" of God, and in His eyes other than Him is absolute nothingness – how then could that One be worthy of hearing anything other than the words of love for Him, to see anything other than His greatness!**

**It is not that in this day you do not hear and do not know. The day of judgment is like this judgment. You have not understood what happened in reality, but you heard told what appeared to happen. The slave who suffered mortifications, who threw to the feet<sup>27</sup> all the goods of this world, by his benevolence has arrived at His knowledge: He in Whom men have believed, is He worthy of being imprisoned on such a mountain?**

**This is the appearance,[^761] for if you saw the truth, you would know that night and day nothing but Him is mentioned in the highest degrees of your heart. What you do, you do because of Him, and it is for Him that you do it, while nevertheless you remain in such an obscurity.**

[^761]: Note: when you say that men have believed in Him

**Fear God, your Lord, He Who takes you in His mercy. Fear the things by which the souls of men are tormented. Fear, O slaves of God, all of you fear.**

## **Vahid VII - Bab 7**

**He who sees Him Whom God shall make manifest must ask for His benevolence and if He wishes to do so He will extend His mercy upon the petitioner and He will honor him with the dust of His shoes.**

**The resume of this Door is that:**

**Even as the truths of all existences, relative to the Sun of Existence<sup>28</sup>, are like reflections in mirrors, in the same way see the limits of all things; and know that in the eyes of God and of the people of**

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<sup>25</sup>Him Whom God shall make manifest.

<sup>26</sup>The Manifestation of God.

<sup>27</sup>Expression meaning to divest oneself of everything.

<sup>28</sup>Him Whom God shall make manifest.

knowledge nobody was nor is more precious than the Tree of Truth<sup>29</sup>. And, in that He manifests Himself in the absolute Divinity none can incline themselves before Him because they do not see truth. In the day of judgment which is the day of His manifestation, all must request His benevolence which may be the cause of their greatness. Thus it may be that all will not remain deprived of the fruit of their existence which is to contemplate Him. Because, for all, there is no other way than this request. It is not that you should believe yourself to be the same rank as He, for if all that was previously created, all that will be thereafter in the contingencies, arrive at perfection of their existences, all this will not arrive at equaling the one hundred thousandth part of His being: for the quality of thing of all comes from Him, how then could one mention Him on the foot<sup>30</sup> of equality with any other than He?

Cause thus this secret of truth to flow in all the ranks, so that it will not remain in ignorance of the source of all good, even though this source be more exalted than all things.

If He manifests Himself with divine power, who could comprehend Him? It would be the same for the slaves who have worn the vestment of greatness and of power: you can not comprehend their rank, how then could you comprehend Him?

This is in this aim that if He manifests Himself by another kind of manifestation, it may be that no slave will remain deprived of the fruit of his existence.

God accordeth His favor unto whomsoever He willeth among His slaves: in truth He is the master of the great goodness.

## **Vahid VII - Bab 8**

It is obligatory for all to write from the beginning to the end of the month a chart containing nineteen by nineteen squares, and that in each of these squares one writes the names beloved of God, such as “Allah’u’Akbar” or “Allah’u’A’zam” or “Allah’u’Az’har”, etc.

In truth, God has permitted that each one count from the beginning of his life until the end (note: the number of the months he will have lived) and that he write an equal number of these charts.

If he dies without having written some, it is obligatory for his heirs to write on his behalf the quantity that is missing.

The resume of this Door is that:

It is ordained for everyone to fill each month a unity in a unity.

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<sup>29</sup>Him Whom God shall make manifest.

<sup>30</sup>The footing, the scale.

**The count thereof one must begin at the moment of birth until the moment of death. If he misses some of them, it is for his heirs to do it in his name.**

**The fruit of this is that it may be in the day of the manifestation of the Tree of Truth<sup>31</sup> the believers in Him multiply themselves, for the truths of the heart receive their aid from God by the intermediary of these names. And in the same fashion as is mentioned the aid of the things, this becomes the cause whereby this arrives bit by bit to the degree of the body, and is the cause of entry into the Unity on the day of judgment.**

**In this century, the fruit is that it may be that the first Unity multiplies itself to fill the heavens, the earth and that which is between them, in such manner that in the day of the manifestation all see naught in this Unity (note: believing in Him Who God shall make manifest) but this Unity (note: believing in the Point) in a nobler rank, in such fashion that the foot of no one among them slips upon the Syrat. That if, at the moment of the manifestation they have seen that this Unity was the Unity of the Qur'an, none of the Muslims would have slipped upon the Syrat. And all these Unities, degrees by degrees, end at the Primal Unity. Divide then the entire world into unities and know that the aid of each inferior degree comes from the superior degree. Act thus until you end up at a unity that may be this very Primal Unity that all have the duty of knowing. And in this very Unity see naught but the Unity without number (the Point) which is the first letter.**

**In this fashion you will no longer see in the mirrors aught but the face of the Unique Sun. That is the Truth of the Unity, the secret of the nudity.[^762]**

[^762]: Note: the nudity means the act of God of being stripped of all that is reminiscent of the creature.

**One could, it seems, see that the secret of the Unity will flow until it arrives at flowing in all things; thus for the number of pen-holders in the pen-case. They will be in the number of 19, and he who will be the appearance of the Point will have the price of all the others. If someone obeys this[^763] and does not give to the First Unity[^764] the price of all the others, he has not known the Primal Unity and has not given his right to Him. For example, if the price of a pen is nineteen silver miscals, the price of the eighteen others must be eighteen altogether.[^765] It is in this way that one must give to one the price of the whole Unity; then all the others receive their aid from that one. It is thus that when one speaks of the selection of all, when one speaks of its resurrection, one speaks of the resurrection of all.**

[^763]: Note: in putting 19 pen-holders in his pen-case

[^764]: Note: the pen which represents this first letter of the first Unity

[^765]: Note: that is to say one miscal per pen

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<sup>31</sup>Him Whom God shall make manifest.

For example, today you see in Islam: all that is aid even of religion comes from the name of Muhammad, of His appearances<sup>32</sup>, of His directive doors<sup>33</sup>. So also in the world: the aid of all comes from them. This is why all the multiplied numbers subsist only by this Unity, and this Unity by the Primal Unity that has no number and this one subsists by itself, by the intermediary of God very high.

After the rank of Primal Unity there are degrees without number for the degrees of the Unity and God alone can count them.

And God createth whatsoever He willeth and multiplieth the Primal Unity in such fashion as He wisheth, according to His command. In truth this God is powerful in all things.

## Vahid VII - Bab 9

[^766]: Note: Arabic Bayan...One house of God which has 95 doors and, in the front, facing these 95 doors another house in which there are 90 other doors for Him Whom God shall make manifest. The fruit of this order is that he may be so humble that he will testify by his actions in the measure that the mud itself with testify thereto.

**It is obligatory for each king who rises up in this religion to make a house for himself the doors of which are in the number of ninety-five; then, another house, that will have ninety doors.**

**The resume of this Door is that:**

Each king who rises up in the Bayan, it is proper that he build two houses in the name of Him Whom God shall make manifest and that he live therein. The doors of the first house must not exceed ninety-five, and those of the second ninety. In this fashion the secret of the truth will also reign in the mineral realm and the language of its truth, which is its appearance, will say what is suitable: "It is for God the kingdom of the heavens and of the earth and of that which is between them." It may be that in the day of the manifestation<sup>34</sup> this king will not give an inferior testimony than that of the dust and will not forbid to the Sun of Truth<sup>35</sup> what returns to Him.

**There is no doubt that all men attain to death: if therefore this king goes with faith in Him and after having come to His aid, his name will remain good until the day of judgment.**

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<sup>32</sup>The twelve Imams.

<sup>33</sup>The four Abwab.

<sup>34</sup>Of Him Whom God shall make manifest.

<sup>35</sup>Him Whom God shall make manifest.



Until now we have not heard it reported that in the manifestation of the Truth, a king has been found who has acted following the religion of this Truth, otherwise we would have given him as example. From the day of Adam to the manifestation of the Bayan, each possessor of kingship, in every belief, has acted following the prophet manifested in this belief, but has not believed in the latter manifestation. Perhaps it may be that in the day of Him Whom God shall make manifest the people of His century will seize this high honor and that their names will thus be mentioned as good before God until the following day of judgment. Otherwise they<sup>[^767]</sup> will die the death of all their predecessors from Adam to this day, and until now none has been found in the day of judgment that could serve as an example. All acted for God in the belief in which they are following the orders received in this belief. But what value can this have for they have remained in obscurity on the day of the manifestation of the Tree of Truth, of His verses which are the leaves of the Tree of Love. It is thus that in the moment of the manifestation of the Bayan the belief of the King of the Epoch<sup>[^768]</sup> had arrived at this point that he imagined that the Truth was in a third person.<sup>[^769]</sup> He confided in him all affairs, while Him for whom all that are upon the earth and Muhammad Shah himself acted, was manifest: then they sent Him off to the mountain of Mah-Ku!

[^767]: Note: the kings

[^768]: Note: Muhammad Shah

[^769]: Note: Haji Mirza Aqasi

The fruit of this is that it may be that in the day of the manifestation of the Tree of Truth<sup>36</sup>, the houses of this kind will be multiplied, and that one of them will become the home of this Tree. It is not that after His manifestation His proof will not be perfect.

Perhaps, on the contrary, the proof that God has bestowed upon the Point of the Bayan, He has not given it yet to any of His predecessors. (This proof consists in this) that anyone<sup>[^770]</sup> write upon a leaf of paper the verses of God and sends them<sup>[^771]</sup> in such fashion that that a single verse become a complete proof for the one upon whom it is descended; to answer thus to whomsoever has made a request, with verses coming from God. In effect, in the manifestation of the Qur'an, which is the Truth of the previous manifestations, nobody was addressed<sup>[^772]</sup> except the Prophet of God. This Highness did not descend upon anyone by correspondence. And even one could say that if Muhammad had caused them to descend, He caused to descend in the Arabic language, used at that epoch. And then, notwithstanding the manifestation of such a proof, notwithstanding this perfect of mercy, look at what happened. And yet these verses are this very word on a verse upon which all the believers acted. If all of those who are upon the earth acted following this word, this one is worthy of it. If the judgment had not taken place<sup>[^773]</sup> and that all still acted following these verses<sup>[^774]</sup>, these ones offer the necessary surface. But they<sup>[^775]</sup> descend upon hearts who do not look upon the secret of existence nor that the reality of the proof in the moment that they see it. And they do not comprehend<sup>[^776]</sup> and they do not bow down instantly before God. And yet this verse is that which descended in the Qur'an on this subject: "If we have caused to descend the

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<sup>36</sup>Him Whom God shall make manifest.

**Qur'an upon a mountain, certainly you would have seen it prostrate itself, and you would have seen it fall down in the dust, for fear of God.”<sup>37</sup>**

[^770]: Note: That is to say, the Bab.

[^771]: Note: to those who have interrogated Him

[^772]: Note: by the verses of God

[^773]: Note: in an interval of time relatively close

[^774]: Note: during long years

[^775]: Note: these verses

[^776]: Note: that they come from God

**Then, on the subject of those who hear the verses of God and do not prostrate themselves, what this illustrious verse says descended: “When they hear the verses of God, they do not prostrate themselves.”<sup>38</sup>**

**Notwithstanding all of these announcements, they do not allow the idea that they are not in the faith to penetrate their hearts even though one cannot even apply the example of the mountain in their prostrations before God.[^777]**

[^777]: Note: they are harder than the mountain, which at least falls into dust

**However, there is no doubt that the later verses are not, to an infinite degree, superior to the verses of the past.<sup>39</sup>**

**If all the believers in the Bayan, at the moment in which they hear a verse, prostrate themselves and say “Yes” without allowing the idea that they could reply “No” to penetrate their hearts, it is proper that they call themselves believers in Him Whom God shall make manifest. For it is this**

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<sup>37</sup>Qur'an 59:21 -- نَضْرِبُهَا الْأَمْثَالَ وَتِلْكَ اللَّهُ خَشْيَةَ مَنْ مُنْصَدِّعًا خَاشِعًا لَرَأْيِنَهُ جَبَلٍ عَلَى الْقُرْآنِ هَذَا أَنْزَلْنَا لَوْ تَفَكَّرُونَ يَدْلَعُهُمُ لِلنَّاسِ

Some translations: <https://islamawakened.com/quran/59/21/>

<sup>38</sup>Qur'an 84:21 – يَسْجُدُونَ لَا الْقُرْآنَ عَلَيْهِمْ قِرَاءً وَإِذَا

Some translations: <https://www.islamawakened.com/quran/84/21/default.htm>

<sup>39</sup>Baha'u'llah quoted the Bab on this very point: *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)

very verse that is that which says: “Am I not your Lord?”<sup>40</sup> And all your acts are in view of His consent. And it is therefore the moment of the harvest and of the testing of those who are sincere.

I swear by the God [Who is] essentially Unique and who has never had a companion: that if someone is found in the Orient who has learned by heart the entire Bayan, and who looks upon nobody but Him, and has arrived at the highest degree of mercy and of greatness that can be conceived of in the contingencies, if, I say, to such a person is coming a book of the Sun of Truth<sup>41</sup>, written in verses, and that he understands instantly his powerlessness to produce similar ones, if he hesitates within himself one second to believe and does not say as much with his heart as with his tongue:

“This comes from God and there can be no doubt on this subject, and we are all of us in truth convinced by the verses of God”, if, I say, he does not speak in this manner, he will not have in the eyes of God one atom of faith, and his act of learning the Bayan by heart and of acting following the precepts contained therein will be of no more utility to him than a grain of barley. He certainly did not have in himself the nature of the Unity, for he did not recognize the word of his Well-Beloved<sup>42</sup>, and if his heart had been a mountain he would have had to fall into dust in the fear of God.

And yet this order[^778] is of two degrees previous to Him Whom God shall make manifest, for he is in the Qur’an. How will it be then for the one who does not give his faith in His verses? Such a person before Him Who causes the descend such verses is infinitely further away than a mountain.

[^778]: Note: that a mountain will fall into dust if the Qur’an was revealed to it

And yet, he himself, following him, sees nobody that equals him, for he has learned the Bayan by heart.

Yet one cannot conceive that such a person who learns the Bayan by heart could exist and that he could act following all the precepts of the Book. This was said, even though it is impossible, so that all the creatures may know their limits in the presence of this manifestation<sup>43</sup>, and will not make themselves harder than this mountain and that, following their own opinion, they will not allow oceans of tears to flow from their eyes each time they hear the name of their Well-Beloved<sup>44</sup>. When

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<sup>40</sup>Qur’an 7:172 -- وَإِذْ أَخَذَ وَ إِنْ -- قَالَوا بِرَبِّكُمْ أَنَسْتُ أَنفُسِهِمْ عَلَىٰ وَأَسْهَدَهُمْ ذُرِّيَّتَهُمْ ظُهُورِهِمْ مِنْ آتَمَ بَنِي مِنْ رَبِّكَ أَخَذَ وَإِنْ --  
عَافِلِينَ هَذَا عَنْ كُنَّا إِنَّا الْقِيَامَةَ يَوْمَ تَقُولُوا أَنْ شَهَدْنَا

Some translations: <https://www.islamawakened.com/quran/7/172/>

<sup>41</sup>Him Whom God shall make manifest.

<sup>42</sup>Him Whom God shall make manifest.

<sup>43</sup>Him Whom God shall make manifest.

<sup>44</sup>Him Whom God shall make manifest.

it is required, that they prostrate themselves, for it is by the response of the Tree of Truth<sup>45</sup> that the truth of a thing is created: may they not be deaf in such a moment.

O people of the Bayan, guard yourselves by yourselves, for there is no escape for anyone on the day of judgment. The Sun of Truth<sup>46</sup> will arise all of a sudden and He will ordain thus whatever He wishes.<sup>47</sup>

He will make of the most humble creature, if He wishes, the highest, and He will make of the highest the most humble, as He did in the Bayan, if you can comprehend.<sup>48</sup> And nobody other than He has the power to act like this. All that He will do, will be; do not believe that this will not be. Even by the very fact that Muhammad wished to make the Amir of the believers His vali, this one was so notwithstanding all that could be done against him. What He wants exists immediately, for His order is the order upon which is held up the religion of the past, which is held up by the following religion. Other than God has never been and is not the master of an effective order, and all act according to His order, if they act in conformity with His order, otherwise they are not worthy of being mentioned in a judgment.

God elevateth whom He willeth from among His slaves; in truth, God is powerful over all things.

## Vahid VII - Bab 10

One must continually carry upon one's person, from birth, a chart containing 2001 squares and it is not fitting that anyone abandon this talisman.

The resume of this Door is that:

Among the names of God no name equals in number the name of Mustaghath (=2001). It is thus the highest of the fruits of the names arrived at the most extreme degree of the manifestation.

It manifests naught but the Primal Unity and in the Primal Unity there is naught but the Primal Unity[^779] Who in the Qur'an is the Prophet of God, in the Bayan the master of the seven letters: before the Qur'an, Jesus and after the Bayan, Him Whom God shall make manifest. The forms, in

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<sup>45</sup>Him Whom God shall make manifest.

<sup>46</sup>Him Whom God shall make manifest.

<sup>47</sup>Translation published by the Baha'i World Centre:

"O people of the Bayan! Be on your guard; for on the Day of Resurrection no one shall find a place to flee to. He will shine forth suddenly, and will pronounce judgement as He pleaseth. If it be His wish He will cause the abased to be exalted, and the exalted to be abased, even as He did in the Bayan, couldst thou but understand. And no one but Him is equal unto this. Whatever He ordaineth will be fulfilled, and nothing will remain unfulfilled." (Selections from the Writings of the Bab, p. 92)

<sup>48</sup>The Great Reversal.

**the different manifestations, are diverse, but He who puts on these forms is pure of human elements, and it is the Primal Will that these forms cannot influence.**

[^779]: Note: the Point

**No name of God is higher in number than the number of Mustaghath in the rank of names. If you multiply each unity of the name of Allah'u'ma by a unity of nineteen (106x19), the number of the word Ahad will diminish from the number obtained by the name of Mustaghath (105x19=2014), or Mustaghath=2001 and Ahad=131. If instead of the name Mustaghath you count the number Al-Mustaghath, the number of the name of the living one is added to Mustaghath (Al-Mustaghath=2032).**

**In the day of judgment the appearance of this name was manifested and it demonstrated God.**

**This is why it was ordained to all, from the moment in which the seed penetrates the matrix, to carry this chart upon one's person and that upon it be inscribed the name of Mustaghath.**

**From the moment of the manifestation to the following manifestation, God knows how much time will pass[^780]; but this will not last longer than the name of Mustaghath if God so wishes.**

[^780]: Note: What does Baha'u'llah think of this affirmation?

**The epoch of the Qur'an, from its commencement until its return, saw flow the name "aghfir" (1281)<sup>49</sup> in diminishing the name of "Hu" (11). In the Bayan, God knows until what epoch this will arrive for there is no possible guess[^781] in effect: the distance of time that separates the Evangel from the Qur'an is not even one thousand years.**

[^781]: Note: From this how can one say that He so exactly predicted the date of the coming of His successor?

**The Tree of Truth, in every instant, contemplates His creature. When He sees in the mirror of the hearts of those who make the "tasbih" the preparation for the manifestation[^782], He makes Himself known to all, with the permission of God; because for Him there is no movement nor repose save by the intermediary of God.**

[^782]: Note: Is it thus in nineteen years [that] the teaching of the Bayan will have been assimilated? This is inadmissible.

**The fruit of this is that, as all the names circumambulate the name Allah, and that the perfection of all consists in arriving at the value[^783], it may be[^784] that all the beings in the Bayan will**

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<sup>49</sup>Steingass, p. 891: غفور ḡhafūr, Forgiving, merciful, clement; [rabbi ḡhafūr, The most merciful Lord, God;] — ḡhufūr (v.n. of غفر غفر), Pardoning, condoning, absolving أغفر aghfir means "I forgive" in Arabic; abjad is Alif (1) + Ghayn (1000) + Fa (80) + Ra (200) = 1281

arrive at the degree of perfection possible in such fashion that in the moment of the manifestation of the Truth they may be able to recognize the Sun of Truth and circumambulate Him. One must be circumspect and not exceed this number: that if anyone, in the Bayan, arrives at the year 2001 and hears it said that the Tree of Truth has manifested itself, it is for him to go towards Him, even if He is not convinced: it may thus be that he will find salvation from the fire, by this benevolence. And no mercy was nor is greater in the Bayan, if we comprehend the price, than to save oneself from the fire of Him Whom God shall make manifest and to repose in the shadow of His light. For His manifestation is the source of the creation of truths and of those of the world of hearts after the creation of the world of bodies before His manifestation.

[^783]: Note: of the name of Mustaghath

[^784]: Note: that in following the order that we give to keep upon one's person a chart

**In the talisman that 2001 names be inscribed, and this suffices.**

**It may be that because of this one will not remain in ignorance of Him Who is manifest in the names and that we do not see aught but God, and that one not direct his glance save towards the contentment of his Well-Beloved.**

**Hence, certainly you [must] protect yourselves by the intermediary of God, our Lord, then by the intermediary of the good names of God.**

**In truth! The creation and the order is for Him, in the invisibilities of the heavens, of thee earth, and of that which is between them. There is no God, apart from God, the Beloved, the Powerful.**

## **Vahid VII - Bab 11**

**It is not permitted<sup>50</sup> to ascend the minbar[^785], and it is ordained to sit upon chairs.**

[^785]: Note: upon which the 'ulama celebrate their sermons<sup>51</sup>

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<sup>50</sup>This prohibition was renewed by Baha'u'llah in Kitab-i-Aqdas:

*"Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause."* (Baha'u'llah, Kitab-i-Aqdas, #154, p. 75)

<sup>51</sup>Minbar (منبر) - also pronounced *mimbar* and romanized as *mimber* is a pulpit in the mosque where the imam (prayer leader) stands to deliver sermons (خطبة, *khutbah*) or in the Hussainia where the speaker sits and lectures the congregation. The word is a derivative of the Arabic root *n-b-r* ("to raise, elevate"); the Arabic plural is *manābir* (Arabic: منابر). (<https://en.wikipedia.org/wiki/Minbar>)

**The resume of this Door is that:**

**It is forbidden to ascend the manAbir, and it is ordained to seat oneself upon chairs, couches, sofas; and this so that no one leaves his rank. If one finds oneself in a large gathering, that one place a chair upon a sofa, in such manner that all may hear the word of God.**

**The fruit of this is that in the day of the manifestation<sup>52</sup>, it may be that one will go to be instructed with honor before this Source of knowledge. And how great is this order, for His knowledge is naught but His very being.**

**Those who have profoundly penetrated knowledge, and who are the directive Imams<sup>53</sup>, are the only ones who can comprehend His speech<sup>54</sup>; how could it be that all should understand it?<sup>55</sup>**

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<sup>52</sup>Of Him Whom God shall make manifest.

<sup>53</sup>The twelve Imams in the time of Muhammad; in the time of the Bab the eighteen Letters of the Living; in the time of Him Whom God shall make manifest it is not clear who they were to be.

<sup>54</sup>The speech of Him Whom God shall make manifest.

<sup>55</sup>This may seem to be in contrast with what Baha'u'llah wrote in Kitab-i-Iqan:

“Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur’án. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.

“Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridvan of divine good-pleasure and to tighten the reins of their authority over the people. And yet, in the sight of God, these common people are infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it with the sincere in heart for their share of the light of a mighty Day!” (Baha'u'llah, Kitab-i-Iqan, pp. 210-211)

However, this does not refer to all of the revealed verses, because Baha'u'llah also wrote in that same Book:

“It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. **The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed.** Thus hath Sadiq, son of Muhammad, spoken: “God verily will test them and sift them.” This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. **Thus it is recorded: “Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá’im shall**

Each knowledge, of each thing, is created in order to know His speech and is not, in relation to Him, aught but the truth of existence.<sup>56</sup>

And this speech, you see in it the creation by the very being of this Sun of Truth, for, in truth, His essence is too exalted that one can say that it speaks. And no higher happiness has been created in the contingencies than to hear His verses and to understand their aim, without dreaming of asking neither why nor how in their place, nor to come close (to compare) His speech with any other speech. Even as the truth of His being is the appearance of the Divinity and of the Providence, the same, over all things, His speech is the appearance of the Divinity and of the Providence.

And it is so in all the words, for it is had been a speaking man it would have said: "In truth! It is Me, God! There is no god but Me! That which is other than Me is My creature: In truth, O Letters, all of you fear Me!

And yet He says all that He says by the tongue of His truth, and all things hear Him. If it were not thus, how, in each manifestation, could it be that all the revealed books of the past believe in Him, even as it must be that all those who believe in these Books become believers in His appearance. This is why, by a single one of His verses, His testimony is complete over all that is upon the earth, to each one according to his language<sup>[^786]</sup>.

[^786]: Note: this testimony is complete to each one according to his forces

If today someone continued to exist from the faith of Adam and that in his presence a unique verse were to be manifested, it is as if one presented it to the first believer in the Bayan.

If one says to this believer in Adam that all that is upon the earth is powerless to product a similar verse, if he believes it in that moment, he has believed in God, for there is nobody more sincere than

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arise, He shall reveal unto men all that which remaineth." He also saith: "We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain."

"These things We mention only that the people may not be dismayed because of certain traditions and utterances, which have not yet been literally fulfilled, that they may rather attribute their perplexity to their own lack of understanding, and not to the non-fulfilment of the promises in the traditions, inasmuch as the meaning intended by the Imams of the Faith is not known by this people, as evidenced by the traditions themselves. **The people, therefore, must not allow such utterances to deprive them of the divine bounties, but should rather seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unravelled, and be made manifest unto them.**

"We perceive none, however, amongst the people of the earth who, sincerely yearning for the Truth, seeketh the guidance of the divine Manifestations concerning the abstruse matters of his Faith." (Baha'u'llah, Kitab-i-Iqan, pp. 254-255)

<sup>56</sup>We have erewhile declared -- and Our Word is the truth... (Gleanings from the Writings of Baha'u'llah, XLIII, p. 95) "Purge thy sight, therefore, from all earthly limitations, that thou mayest behold them all as the bearers of one Name, the exponents of one Cause, the manifestations of one Self, and the revealers of one Truth, and that thou mayest apprehend the mystic "return" of the Words of God as unfolded by these utterances." (Baha'u'llah, Kitab-i-Iqan, p. 159)



**God in His words. If on the contrary, [may] God guard [him from this]! He hesitates, and is not convinced by the word of God, it is incumbent upon him the labor of presenting this verse to all who are upon the earth; then, from the moment in which he has seen the powerlessness of all to cause similar ones to descend – and certainly he will see it – he must return to God and believe in Him according to His word. From the moment in which he has heard this verse until the moment in which he has been convinced, he has remained in the fire of ignorance.**

**As for what concerns the word that all repeat, “that God is the most sincere of the sincere ones”, if they have believed in the Tree of Truth<sup>57</sup> at the moment of His manifestation, and they have not hesitated to recognize it as such at the moment in which He pronounced His verses, they have in reality said, “God is the most loyal of the loyal ones”; otherwise, their acts demonstrate their words. This name<sup>[^787]</sup> is, in effect, one of His names, a light of His lights, that demonstrates Him in loyalty. From where then could one qualify the essence of this quality? For all that one can conceive of loyalty in the contingencies comes only from His loyalty. And, yet He cries with His highest voice to all creatures, all of whom call Him the loyal of the loyal ones: “Why do you hesitate to recognize Him in that which He causes to descend”<sup>58</sup>?**

[^787]: Note: the most sincere of the sincere ones

**It is thus that suddenly the pen effaces the entire world, except for those it wishes: and nobody understands it.**

**If they said: “We have not heard the verses” they have heard them. If they say, “We are loyal for something other than the Qur’an” it is not so. If they say that “this verse is not a verse of God and it is not true that all are powerless to produce such”, where is he who is capable of producing such from his own nature?**

**And yet these verses descend like a rain-shower from this sea of benevolence. This is why all become loyal by faith in Him and affirmation of His word. But this very name<sup>[^788]</sup> which He has Himself given to one of the appearances of His order<sup>59</sup>, and which establishes the sincerity of this slave, this name, is refused to Him. That if it had not been refused to Him, in no fashion would this manifestation have been treated as a liar from the beginning. It is thus that all become sincere under His name, but even refuse this name to Him Who is the master. And they do not comprehend!**

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<sup>57</sup>This refers generally to the Manifestation of God, and specifically to the Bab.

<sup>58</sup>Meaning to recognize Him in His Book.

<sup>59</sup>The Bab refers to naming one of His followers Sadiq. This probably refers to Mulla Sadiq al-Muqaddas, later called Ismu'llah Sadiq (the Name of God the Sincere). For a short biography see 'Abdu'l-Baha's, Memorials to the Faithful, translated by Marzieh Gail, pp. 5-6; a short reference in 'Abdu'l-Baha's A Traveler's Narrative, translated by E.G. Browne, pp. 5-6; and many references in The Dawn-Breakers, based on a chronicle authored by Muhammad Zarandi (Nabil-i-A'zam), and edited and translated by Shoghi Effendi.

[^788]: Note: that of Sadiq, loyal

**It is as if someone came to say that the reflection of the sun in the mirror is sincere (true) by its own radiation and does not refer to the sun in the heavens. How this man would be in ignorance. It was the same for the priest (Christian) in the epoch of the Prophet<sup>60</sup>. They were called sincere ones because of their sincerity in obeying the religion of Christ, but the Sun of Truth<sup>61</sup> was not called by this name, around the ring of whom all the religions turned. In truth! They wished by the truth of the reflection of the sun<sup>62</sup> in the mirrors<sup>63</sup>, which was true[^789] to prove the truth of the sun of the heavens<sup>64</sup>! And yet, at the very moment of the manifestation of Muhammad, the reflections of the sun retired from them. See that it is the same in the manifestation of the Bayan and be subtle<sup>65</sup> in that of Him Whom God shall make manifest. Do not give Him your faith because all the Bayanis have given Him theirs, for then He will be for you as we have said<sup>66</sup>. Believe in Him by Himself.<sup>67</sup>**

[^789]: Note: before Muhammad

**And that is the meaning of this word “Know God by Himself.” Upon this principle, develop all the consequences such as that “Recognize God by God Himself” or “Obey God by God.”**

**See that it is so for all the names and all the examples in this day, and see how the order is subtle. If, at the beginning of the manifestation of the Bayan, all that is upon the earth had believed in the Qur’an and that nobody would have believed in the hearing of the first verse<sup>68</sup>, all would have been liars in the eyes of God, and He alone[^790] would have remained sincere.**

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<sup>60</sup>Muhammad.

<sup>61</sup>Muhammad.

<sup>62</sup>Jesus.

<sup>63</sup>The followers of Jesus.

<sup>64</sup>Muhammad.

<sup>65</sup>Pay attention.

<sup>66</sup>Baha’u’llah makes reference to this principle in relation to the Bayan:  
*In the Bayan We directed everyone in this Most Great Revelation to see with his own eyes and hear with his own ears.* (Baha’u’llah, Tablets of Baha’u’llah, p. 236)

<sup>67</sup>Baha’u’llah cites a verse from the Bab in Epistle to the Son of the Wolf which is quite similar:  
*And also He saith: "Know thou with absolute certainty, and through the firmly established and most irrevocable decree, that He -- exalted be His glory, and magnified be His might, and sanctified be His holiness, and glorified be His grandeur, and lauded be His ways, maketh each thing to be known through its own self; who then can know Him through any one except Himself?"* (Baha’u’llah, Epistle to the Son of the Wolf, p. 152)

<sup>68</sup>The first verse of the Bayan.

[^790]: Note: the Tree of Truth<sup>69</sup>

**You see then how the order is subtle. Today you wish, by the intermediary of people for whom the essence of knowledge is the comprehension of the words of slaves who have believed in Him, to give Him your faith. It is by this very fact that you have not known your Well-Beloved and that you have traveled in the obscurity of night. Otherwise, if you know a wise man and that this one says “no”, you say “no”; if this wise man says “yes”, you say “yes”; for all that you have understood of sincerity, all you have comprehended by your obedience to his word. And it is thus that at each manifestation the people of this manifestation are maintained in ignorance by the ‘ulama living in the time of this manifestation. And yet they are in ignorance of the question: for if the Tree of Truth denies, all become something other than sincere people. Be attentive to the manifestation of God, so that in the day of the manifestation you will not give Him your faith uniquely because the people of the Bayan have given theirs. For the faith of the Bayanis will not become absolute faith unless God approves of it, whereas if God denies them, their faith becomes an absolute lie.**

**See the Qur’an: if the Prophet of God had pronounced a word to please any tribe, all today would approve of it based upon the approval of the Prophet of God. If on the contrary He had pronounced a word of denial all would deny it, if this tribe had been or had not been sincere, for the glances of men are turned towards the testimony of God and not toward their own; it is His approval that counts, not that of the creature.**

**Thus those to whom Ahmad had been promised did not recognize the Prophet of God: they had, based upon a word from Him, become liars. And yet, it is without doubt that in their time they were counted among the sincere people who had not deviated from the religion of Christ. But in the eyes of God they had not been sincere unless they gave their faith to the Prophet of God! See that it is the same in the manifestation of Him Whom God shall make manifest. All are liars, except the slaves who will believe in Him, be they eminent people in the world, be they the most humble of creatures. For the confirmation of God holds to the word of Him Whom God shall make manifest, and all become sincere only by their obedience to His word.**

**There is no doubt that in each manifestation, God tests His creatures over that upon which their religion had been based, and by that whereby they sought to come close to God. And God guideth whomsoever He willeth upon the straight and certain path.**

## **Vahid VII - Bab 12**

**It is not permitted for the one who acts for God, to give a companion to God.**

**The resume of this Door is that:**

**In each manifestation of the Truth, whosoever acts for this Truth acts for God, and whosoever acts for God acts for this Truth.**

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<sup>69</sup>The Bab.

**In the day of judgment which is the day of His manifestation, it is not permitted neither to the Letters of the Living, nor to the believers<sup>[^791]</sup>, if someone acts for it, to act following what he acquired of ancient habits: be it in the general orders, be it in the particular orders<sup>70</sup>. For the existence of he who acts was not created except for<sup>[^792]</sup>. Since then how could it be otherwise than that which is the consequence of this existence<sup>[^793]</sup>.**

[^791]: Note: in this Truth

[^792]: Note: this Truth

[^793]: Note: that is to say his works

**This Truth is above that: <sup>[^794]</sup> and it was not different in the manifestations of the Truth, during the Qur'an or the Bayan.**

[^794]: Note: that it have need that someone act for it

**But this is the degree of the creature, and the fruit of their existence in the day of return. For finally there can not be doubt that the Tree of Truth, in the day of judgment, before His manifestation, cannot be known by anyone<sup>[^795]</sup> that one may act towards Him as it is here ordained. After He is manifested, the disagreements arise in such manner that it is still difficult to obey this order, if it is not for those who have comprehended. Unless however that in the day of His manifestation all will have progressed to the point that no more disagreements present themselves between faith and non-faith. Then, the fruit of the Bayan will be acquired by all. But then it does not consist of certain degrees<sup>[^796]</sup>, for, alas! It is quite easy to count the acts of a single person<sup>[^797]</sup>.**

[^795]: Note: one cannot then act for Him

[^796]: Note: of obedience

[^797]: Note: this is not here obedience to all orders: which is impossible, but the obedience that a man is capable of witness, according to his forces

**This is said only so that each one may know his forces, for without that this Truth has in His kingdom and by it thousands and thousands of appearances of wealth.<sup>[^798]</sup>**

[^798]: Note: that are the appearances of His wealth for Him and consequently of His little need of men

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<sup>70</sup>The general orders or commands and the particular orders or commands seem to be what are described by 'Abdu'l-Baha as the essential or spiritual and the material or secondary teachings of the Manifestation of God. (see PUP:445; SW III:8, 1 August 1912, p. 6, Interview at Hotel Ansonia, New York City, with 'Abdu'l-Bahá, Rev. J. T. Bixby and Rev. Howard Colby Ives present, on 13 April 1912, from notes by Howard Macnutt.)

**But as in such an act the breath of the Unity does not make itself felt, it is the reason for which it is forbidden. And God accords His goodness to His slaves: in truth, He is the One Who does good and the Wise One.**

## **Vahid VII - Bab 13**

[^799]: Note: Arabic Bayan – God has not created anything more precious than to have these 19 verses, if you look at the secret of this order.

**In these things that God has rendered obligatory to His slaves: and it is this that before each of His slaves it is obligatory that that there be some verses of the verses of Him Whom God shall make manifest and which will be revealed in the day of His manifestation. And these verses must be in His handwriting.<sup>71</sup>**

**The resume of this Door is that:**

**Nothing was nor is greater in the eyes of God than the verses of Him Whom God shall make manifest. And if they are written in the handwriting of the Tree of Truth that one should call the handwriting of God, as one says the verses of God, while they become more precious than all precious things in the eyes of God and of the people of knowledge. It is ordained for all the people of the Bayan to make themselves possessors of a folio of His verses, which include nineteen verses of His writing: no recompense in the day of judgment can equal the value of this possession. That is to the point that if someone possessed all that is upon the surface of earth and gave it to acquire such a folio, the price of this folio is greater still in the eyes of God and of the people of knowledge than what he would have given; for this folio is a treaty of salvation signed by God for its possessor.**

**But if this possessor was – may God guard against this – other than a believer, this will become in his hands a treaty of the fire until the day of judgment.**

**It is thus that in this very manifestation all that occurred to the believers becomes the highest fruit of their existence and they boast of it in Paradise, while all that which descended upon the others than the believers becomes a witness of God Himself that these non-believers are in the fire; apart from those whom God wishes.**

**Thus these verses must be in the handwriting of Him Whom God shall make manifest, or that they emanate simply[^799] from Him[^800]. If it was possible that upon the manifestation of Him Whom God shall make manifest this non-believer become believing, he would become a faithful guardian of His works, with the most beautiful of scripts that can be conceived of. But, as that is impossible, it will be others who will reap this goodness.**

[^799]: Note: orally

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<sup>71</sup>Folio meaning a page of manuscript paper, “feuille” in French, and “leaf”, “page” or “sheet” in English.

[^800]: Note: and that they were collected by a third person

**If someone transcribes a single one of His verses, that is worth more for him than to transcribe the entire Bayan and all the books written in the Bayan<sup>72</sup>, for the entire Bayan will be annulled and this verse will last until the following manifestation.<sup>73</sup>**

**In this subsequent manifestation<sup>74</sup>, if someone transcribes a word of the Master of the manifestation<sup>75</sup>, having faith in Him, the good attached to that act is greater than to transcribe all the previous works of the Truth and those that were written in His shadow. And also see that it is so for all the subsequent manifestations without end: it was so for all the previous manifestations for which there has been no commencement.<sup>76</sup>**

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<sup>72</sup>In Epistle to the Son of the Wolf, Baha'u'llah quoted the Bab:

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

Baha'u'llah expanded the meaning of this verse in this passage:

*They abandon God, the Most Exalted -- He before Whose revelation of a single verse, all the Scriptures of the past and of more recent times pale into lowliness and insignificance -- and set their hearts on lying tales and follow empty words.* (Baha'u'llah, Tablets of Baha'u'llah, p. 241)

<sup>73</sup>Translation published by the Baha'i World Centre:

"Better is it for a person to write down but one of His verses than to transcribe the whole of the Bayan and all the books which have been written in the Dispensation of the Bayan. For everything shall be set aside except His Writings, which will endure until the following Revelation. And should anyone inscribe with true faith but one letter of that Revelation, his recompense would be greater than for inscribing all the heavenly Writings of the past and all that has been written during previous Dispensations. Likewise continue thou to ascend through one Revelation after another, knowing that thy progress in the Knowledge of God shall never come to an end, even as it can have no beginning." (Selections from the Writings of the Bab, p. 90)

<sup>74</sup>That of Him Whom God shall make manifest.

<sup>75</sup>Him Whom God shall make manifest.

<sup>76</sup>The Bab wrote of Manifestations that would come after Him Whom God shall make manifest:

"Verily God will raise up Him Whom God shall make manifest, and after Him Whomsoever He willeth, even as He hath raised up prophets before the Point of the Bayan. He in truth hath power over all things." ("Selections from the Writings of the Bab", p. 144; The Compilation of Compilations vol. I, #219, p. 115)

'Abdu'l-Baha wrote about this theme as well:

"Centuries, nay, countless ages, must pass away ere the Day-Star of Truth shineth again in its mid-summer splendor, or appeareth once more in the radiance of its vernal glory... Concerning the Manifestations that will come down in the future "in the shadows of the clouds," know, verily, that in so far as their relation to the Source of their inspiration is concerned, they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them "doeth whatsoever He willeth." ('Abdu'l-Bahá, cited in "The World Order of Bahá'u'lláh - Selected Letters", p. 167; The Compilation of Compilations vol. I, #221, p. 115)

Baha'u'llah wrote of the Manifestations that preceded Adam:

"And now regarding thy question, "How is it that no records are to be found concerning the Prophets that have preceded Adam, the Father of Mankind, or of the kings that lived in the days of those Prophets?" Know thou that the absence of any reference to them is no proof that they did not actually exist. That no records concerning them are now available, should be attributed to their extreme remoteness, as well as

**One will perhaps see that the books of this Sun of Truth<sup>77</sup> will be sent by Him to His believers and they<sup>78</sup> will go ahead of the carrier<sup>79</sup> in an even more exalted fashion than a friend going ahead of a friend. And they will all arise to receive him<sup>80</sup> as a sign of respect, those who act this way will be the pillars of the religion and His witnesses.**

**It will not be as today in which you see the believers in the Qur'an in this manifestation<sup>81</sup>, who all arise when the Qur'an is brought into their midst, and who remain in ignorance of the Tree of**

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to the vast changes which the earth hath undergone since their time." (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXXVII, p. 172)

'Abdu'l-Baha spoke on the cycles and ages in which Manifestations have appeared in the past and will appear in the future:

"Each of the Divine Manifestations has likewise a cycle, and during the cycle His laws and commandments prevail and are performed. When His cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end and are renewed, until a universal cycle is completed in the world, when important events and great occurrences will take place which entirely efface every trace and every record of the past; then a new universal cycle begins in the world, for this universe has no beginning. We have before stated proofs and evidences concerning this subject; there is no need of repetition." ('Abdu'l-Baha, Some Answered Questions, Chapter 41, pp. 160-161)

"Briefly, we say a universal cycle in the world of existence signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the Manifestations appear with splendor in the realm of the visible until a great and supreme Manifestation makes the world the center of His radiance. His appearance causes the world to attain to maturity, and the extension of His cycle is very great. Afterward, other Manifestations will arise under His shadow, Who according to the needs of the time will renew certain commandments relating to material questions and affairs, while remaining under His shadow.

"We are in the cycle which began with Adam, and its supreme Manifestation is Bahá'u'lláh. Each of the Divine Manifestations has likewise a cycle, and during the cycle His laws and commandments prevail and are performed. When His cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end and are renewed, until a universal cycle is completed in the world, when important events and great occurrences will take place which entirely efface every trace and every record of the past; then a new universal cycle begins in the world, for this universe has no beginning. We have before stated proofs and evidences concerning this subject; there is no need of repetition.

"Briefly, we say a universal cycle in the world of existence signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the Manifestations appear with splendor in the realm of the visible until a great and supreme Manifestation makes the world the center of His radiance. His appearance causes the world to attain to maturity, and the extension of His cycle is very great. Afterward, other Manifestations will arise under His shadow, Who according to the needs of the time will renew certain commandments relating to material questions and affairs, while remaining under His shadow.

"We are in the cycle which began with Adam, and its supreme Manifestation is Bahá'u'lláh." ('Abdu'l-Baha, Some Answered Questions, Chapter 41, pp. 160-161)

<sup>77</sup>Him Whom God shall make manifest.

<sup>78</sup>The believers in Him Whom God shall make manifest.

<sup>79</sup>Of the books of Him Whom God shall make manifest.

<sup>80</sup>The carrier of the books of Him Whom God shall make manifest.

<sup>81</sup>The manifestation of the Bayan.

**Truth<sup>82</sup> Who is the One Who caused the Qur'an to descend. This is the habit of those who are not Ithna 'Ashariyyah<sup>83</sup>.**

**Yes, certainly, to rise up in this way is a sign of respect for Him Who caused the Qur'an to descend and the truth of knowledge is evident before them: if someone sees the manifestation, he will comprehend that to rise up[^801] and all the similar acts are but the consequences. He who comprehends this and who will believe in Him Whom God shall make manifest will receive all the good.**

[^801]: Note: before the Book of God

**For example, if someone, from the beginning of Islam, had transcribed the Surah of Unity of the Book of God, that would have been of better value for him than transcribing the Evangel and all the books written in its shadow.**

**In the same way, examine the manifestation of the Prophet, until that of the Point of Truth<sup>84</sup> and then it may be that you will not remain in ignorance of the aim.**

**Thus you must possess the best of things that God has created at the moment in which God accords you permission to do so: from then, thank God.**

**Know that this order is due to His mercy, for nobody is worthy to have a right to His goodness. It is for all who belong to Him to request His mercy. Him Whom God shall make manifest has need of nothing except for that to which the Will of God has attached itself.**

**God giveth to whomsoever He willeth and refuseth to whomsoever He willeth.**

**But it is He Who giveth to all when they are convinced of God and of His verses.**

## **Vahid VII - Bab 14**

**It is not permitted to display one's repentance, except to God, that is to say face to face with the appearance of the being of God when He is manifested<sup>85</sup>. And, if He is not manifested, require within your own selves the mercy of God![^802]**

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<sup>82</sup>The Bab.

<sup>83</sup>Ithna 'Ashariyyah (عشرية الاثنى عشرية) -- <https://www.britannica.com/topic/Twelve-Shia>

<sup>84</sup>The Bab.

<sup>85</sup>Baha'u'llah reiterated and reaffirmed this law:

“Confession of sins and transgressions before human beings is not permissible, as it hath never been nor will ever be conducive to divine forgiveness. Moreover such confession before people results in one's humiliation and abasement, and God -- exalted be His glory -- wisheth not the humiliation of His servants.”



[^802]: Note: it is hardly necessary to say that what this is here is confession is all its forms

**The resume of this Door is that:**

**It is not permitted for anyone to make mention to anyone his repentance during the night[^803]. In the day of judgment it is permitted to do so before Him Whom God shall make manifest or before whomsoever He will have expressly deferred this care.<sup>86</sup>**

[^803]: Note: occasioned by the absence of the Sun of Truth

**Outside of this special case, it is between oneself and God that He must ask for divine pardon.**

**That if a slave requests the mercy of God in the most exalted manner that is possible in the contingencies, he must renew this request[^804] following his nature[^805]. It is not that you must**

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(Baha'u'llah, Bisharat, in Tablets of Baha'u'llah, p. 24)

“To none is it permitted to seek absolution from another soul; let repentance be between yourselves and God. He, verily, is the Pardoner, the Bounteous, the Gracious, the One Who absolveth the repentant.” (Baha'u'llah, Kitab-i-Aqdas, #34, p. 30)

<sup>86</sup>Baha'u'llah wrote of the forgiveness of sins:

“Whosoever acknowledged His truth and turned unto Him, his good works outweighed his misdeeds, and all his sins were remitted and forgiven.” (Baha'u'llah, Kitab-i-Iqan, p. 113)

“Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whoso turneth thereunto shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside.” (Baha'u'llah, Tablet to Napoleon III, Suriy-i-Haykal, in The Summons of the Lord of Hosts, p. 67)

“Thou hast mentioned Husayn. We have attired his temple with the robe of forgiveness and adorned his head with the crown of pardon. It beseemeth him to pride himself among all men upon this resplendent, this radiant and manifest bounty. Say: Be not despondent. After the revelation of this blessed verse it is as though thou hast been born anew from thy mother's womb. Say: Thou art free from sin and error. Truly God hath purged thee with the living waters of His utterance in His Most Great Prison. We entreat Him -- blessed and exalted is He -- to graciously confirm thee in extolling Him and in magnifying His glory and to strengthen thee through the power of His invisible hosts. Verily, He is the Almighty, the Omnipotent.” (Baha'u'llah, Kalimat-i-Firdawsiyyih, in Tablets of Baha'u'llah, p. 77)

“Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whoso turneth thereunto, shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside.” (Baha'u'llah, Epistle to the Son of the Wolf, pp. 46-47)

‘Abdu'l-Baha wrote of the forgiveness of sins:

“As the spirit of man after putting off this material form has an everlasting life, certainly any existing being is capable of making progress; therefore, it is permitted to ask for advancement, forgiveness, mercy, beneficence and blessings for a man after his death because existence is capable of progression. That is why in the prayers of Bahá'u'lláh forgiveness and remission of sins are asked for those who have died. Moreover, as people in this world are in need of God, they will also need Him in the other world. The creatures are always in need, and God is absolutely independent, whether in this world or in the world to come.” (‘Abdu'l-Baha, Some Answered Questions, Chapter 62, p. 230)

“If thou dost arise to comply with that which is deemed worthy of this favor and is a duty, thou shalt observe that this Guidance is the crown of eternal sovereignty and this attainment is everlasting glory, happiness and the means of the forgiveness of sins and the lamp of eternal life in the Kingdom of Heaven.” (Tablets of ‘Abdu'l-Baha v3, p. 529)

**request divine mercy and remain in ignorance of Him from whom you request this mercy, for the request of mercy from God is only authentic if it is made to this appearance of His order Who is the Tree of Truth, and also to His Letters of the Living, in the day of their manifestation.**

[^804]: Note: he is not purified the first time

[^805]: Note: for human nature is subject to weaknesses

**Otherwise, if you ask for the mercy of God so many times as there are things in this world[^806] that will do you no good.**

[^806]: Note: without passing by the intermediary of the Letters of the Living

**It is thus that you ask for this mercy night and day and you exercise your violence against the very One whose mercy is that of God! For, in this world of contingencies there is no way to God for the creature, if it is not by the intermediary of the doors of the Unity which end in the Unity without number which is this Tree of Truth and the creator of all the numbers, without end, before and after.**

**It is the same in the letters[^807] of the Unity. For the letter SIN<sup>87</sup> it is not suitable to request the mercy of God by the initiative of another than the letter B<sup>88</sup>. Same for the letter MIM<sup>89</sup> which must request mercy by the intermediary of the letter SIN, and thus following, letter by letter, until the end of the Unity. Since then one can no longer count the multiplications and this is why the order to request the mercy of God[^808] is severed, until the manifestation of the later judgment.**

[^807]: Note: of Bismi'llah al-Amna al-Aqdas

[^808]: Note: by the intermediary of someone

**Whosoever requests this mercy between himself and God[^809] and does not violate the limits of the Bayan is approved by God, until the following manifestation. From this moment his request for mercy will no longer be approved except by the intermediary of Him Who is manifest in the manifestation. Reflect that it is the same for all acts and all ways of acting and know the value of the day of the manifestation, for all circumambulate Him[^810].**

[^809]: Note: in the privacy of his being

[^810]: Note: with the aim of being approved

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<sup>87</sup>SIN (س) has the abjad value of 60

<sup>88</sup>B (ب) has the abjad value of 2

<sup>89</sup>MIM (م) has the abjad value of 40

**Request the mercy of God in every instant, before the instant and after the instant.**

## **Vahid VII - Bab 15**

**In this that it is obligatory to prostrate oneself on the threshold of the door of the town where arose the Divine Point because God considers it to be very great. In truth, this God is precious and beloved.**

**The resume of this Door is that:**

**By the very fact that all beings were created in the shadow of the verses of the Divinity and of the Power, they travel in the high spheres. But, as their eyes cannot see the truth in such fashion that they may know their Well-Beloved, they remain in ignorance of the prostration at His place. And yet, from the beginning to the end of their lives, they prostrate themselves before God in their religion, following its own orders given earlier. They are His adorers, they bow before His truth and prostrate before His being: but at the very moment of the manifestation all look at themselves and remain in ignorance of Him. For, in effect, they see in Him a form similar to theirs and yet there is no resemblance between this form and them.<sup>90</sup>**

**This form can be compared to the sun of the heavens and His verses are its rays. All the believers, if they are such, are comparable to mirrors in which the sun is reflected, and the shining of this mirror is the direct reason of the value of the reflection. This is why it was ordained that the town in which the Divine Point arose, sees all those who arrive at His door to prostrate themselves.**

**It is the same for the land which is the place of His manifestation.**

**It is thus that the place that was the rising of this sun is the town of Fa<sup>[^811]</sup> and the place of the manifestation, the celebrated place.<sup>[^812]</sup>**

[^811]: Note: Fars=Shiraz

[^812]: Note: Mecca or Mah-Ku

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<sup>90</sup>Translation published by the Baha'i World Centre:

“Since all men have issued forth from the shadow of the signs of His Divinity and Lordship, they always tend to take a path, lofty and high. And because they are bereft of a discerning eye to recognize their Beloved, they fall short of their duty to manifest meekness and humility towards Him. Nevertheless, from the beginning of their lives till the end thereof, in conformity with the laws established in the previous religion, they worship God, piously adore Him, bow themselves before His divine Reality and show submissiveness toward His exalted Essence. At the hour of His manifestation, however, they all turn their gaze toward their own selves and are thus shut out from Him, inasmuch as they fancifully regard Him as one like unto themselves. Far from the glory of God is such a comparison. Indeed that august Being resembleth the physical sun, His verses are like its rays, and all believers, should they truly believe in Him, are as mirrors wherein the sun is reflected. Their light is thus a mere reflection.” (Selections from the Writings of the Bab, p. 92)

**It is thus obligatory for the beings that in the moment of their entry into this town or upon this land, they prostrate themselves. At the moment of the manifestation, the order given earlier separates itself<sup>[^813]</sup> and it is upon the permission of He Who is manifest that the new order flows. Even though in truth nothing can be without its being and its disadvantage does not come from the Tree of Truth; but in each manifestation, his obedience to this manifestation manifests itself in the previous manifestation and not in the manifestation of today. For example: the day of the manifestation of Him Whom God must make manifest, the humanity of His creature manifests itself in the Point of the Bayan, for the beginning of each manifestation is, to said in this way, the seed of this manifestation<sup>[^814]</sup>, even though, in reality, the seed of the later manifestation may be higher than the perfection of the previous manifestation; but, as all can not understand, it is for this reason that we here give this kind of explanation. Otherwise, if you see, you will see that there is nobody who, by any way, does not obey God; and this obedience is exactly his submission to the Tree of Truth, of which he yet remains in ignorance. This obedience becomes for him his very sin as soon as the later manifestation is specified. For example those who acted in the Evangel were submitted, according to the word of Jesus, to Muhammad, during the manifestation that preceded that of the Prophet of God; but this previous manifestation is no longer accepted by God after the later manifestation. The same, those who act today in the Qur'an.**

[^813]: Note: from humanity

[^814]: Note: in relation to its future

**It is for God that they incline themselves and prostrate themselves but all that they do is but for the Point of the Bayan; but, as they do not know the Sun of Truth, that is the reason for which they remain in ignorance of faith in Him. It is not that He wishes that all become believers in Him, but the salvation of all resides in faith in Him. He, in Himself, has no need that others apart from Him believe in Him. For example, [if] all [were to] believe in the Prophet of God, it would be by and for themselves that they find salvation: as for the Tree Himself, He was and is eternally in Paradise.**

**O people of the Bayan! If you give your faith to Him Whom God shall make manifest, it is of yourselves that you will become believers, for in truth He was Himself and He has no need of all of us. For example, if without end the mirrors are placed before the sun, each one will receive a reflection of this sun and will speak [of] this sun; and yet, this sun has no need of the existence of these mirrors, and of the reflections that it projects in them. That is the measure of the contingencies before the manifestation of the Eternal. Be attentive! Act in such way that your existences, your essences, your souls may be mirrors placed before the love of the Sun of Truth. It may be thereby that in the day of the manifestation of the Truth you will be illumined by the reflection of the Primal Unity, and that the Second Unity<sup>[^815]</sup> will not be an obstacle for you, or even any other Unity, in the unending series of Unities. That is the sublime good, if you know the value thereof. Otherwise<sup>[^816]</sup> the fruits of your existence become worthless of your own making.<sup>91</sup>**

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<sup>91</sup>Translation published by the Baha'i World Centre:

"O people of the Bayan! If ye believe in Him Whom God shall make manifest, to your own behoof do ye believe. He hath been and ever will remain independent of all men. For instance, were ye to place

[^815]: Note: if it does not believe

[^816]: Note: if you do not become this reflection

**Today, every year, 70,000 people go on pilgrimage<sup>92</sup> to the house of God<sup>93</sup>; and that simply upon the order of the Prophet of God. But He Who gave this order, Who was the Prophet Himself, took refuge Himself for seven years in the mountains of Mecca, and yet the value of an order depends only on the value of He Who has given it!**

**It is thus from now on evident that these crowds who today go[^817] go there without perspicacity: if, in effect, they had been endowed with this perspicacity, they would have united to obey His orders in His returning manifestation Who is higher than His preceding manifestation. And you see now what has happened to Him. And it is in following His interior commandment that they have been ornamented with the religion they possess, and that they prostrate themselves night and day before God by His intermediary, while they have locked Him up upon a mountain! Yet the honor of all resides in naught but faith in Him. Thus as you see today, all are proud of having faith in His previous manifestation. And see that in His latter manifestation, in which faith in His interior manifestation turns upon acts accomplished by another than God, they remain in ignorance. For it is, in effect, for them, as for them who believe in the Evangel at the very moment even of the manifestation of the Prophet; their faith becomes something else from faith in God. Examine that it is the same in every manifestation with regard to the previous manifestation. At each manifestation, the years[^818] of the previous manifestations, without end, manifest themselves until the very moment when for example there existed the quality of tailor, [when] the truth of this quality will manifest itself at a higher degree.**

[^817]: Note: in pilgrimage

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unnumbered mirrors before the sun, they would all reflect the sun and produce impressions thereof, whereas the sun is in itself wholly independent of the existence of the mirrors and of the suns which they reproduce. Such are the bounds of the contingent beings in their relation to the manifestation of the Eternal Being...

“In this day no less than seventy thousand people make pilgrimage every year to the holy House of God in compliance with the bidding of the Apostle of God; while He Himself Who ordained this ordinance took refuge for seven years in the mountains of Mecca. And this notwithstanding that the One Who enjoined this commandment is far greater than the commandment itself. Hence all this people who at this time go on pilgrimage do not do so with true understanding, otherwise in this Day of His Return which is mightier than His former Dispensation, they would have followed His commandment. But now behold what hath happened. People who profess belief in His former religion, who in the daytime and in the night season bow down in worship in His Name, have assigned Him to a dwelling place in a mountain, while each one of them would regard attaining recognition of Him as an honour.” (Selections from the Writings of the Bab, p. 92)

<sup>92</sup>Number of people going on pilgrimage in 1844-1845, when the Bab went on hajj, and in 1848 when He wrote the Persian Bayan – “During this period, around 20,000 to 60,000 people made their pilgrimage annually.” (Singer (2002), p. 141), see [https://en.wikipedia.org/wiki/History\\_of\\_the\\_Hajj](https://en.wikipedia.org/wiki/History_of_the_Hajj)

<sup>93</sup>House of God (الله بيوت) -- <https://www.al-islam.org/story-of-the-holy-kaaba-and-its-people-shabbar/kaaba-house-allah>

[^818]: Note: that is to say all that happened

**See that it is the same for all the qualities and does not remain in obscurity so as to benefit the fruit of your existence. And always, remain in the Paradise of His mercy.**

**That is the good of God upon us: it may be that you prostrate yourself before Him.**

**No, not as you do it today, prostrating yourself two farsakhs from Najaf,<sup>94</sup> or that in the sea you prostrate yourselves at an even greater distance because of respect due to this pure tomb – and yet, in the Islamic religion a similar order was not given – and, at the moment of the manifestation, there is no longer anyone to prostrate himself before Him.**

**If even, beyond that, he does not engage in violence, He will be content and this is why in the day of the manifestation all are tested. If they reflected and believed, by the knowledge of the personality of the manifestation of God, they would find salvation. But they do not do it, and the witness is complete for them, and they remain in ignorance.**

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

## **Vahid VII - Bab 16**

[^819]: Note: Arabic Bayan – The inexperience of these ‘ulama and that He do not fix in His earth anyone who does not believe in the Point. It is the same before He was manifested, and it is only those who do commerce in His kingdom. It is ordained to the Sultan in the day of the manifestation to write what descended from the Point; and that he show it to the ‘ulama so that their powerlessness will be manifest in the eyes of all that is upon the earth.

**God has made it obligatory to each king that he rise up in the Bayan, to not allow to exist anyone upon the earth who is not a believer in this religion. This order is equally obligatory for all men. One must exempt only those who are engaged in general commerce and those from whom men derive a profit: such as the Letters of the Evangel.<sup>95</sup>**

**The resume of this Door is that:**

**It was, it is obligatory for each master of power, on the part of God, to not leave upon his earth any but believers in the Bayan and, at the moment of the manifestation of Him Whom God shall make manifest, others save believers in Him.<sup>96</sup>**

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<sup>94</sup>Najaf (نَجْفًا) -- <https://en.wikipedia.org/wiki/Najaf>

<sup>95</sup>This law far exceeds the Qur’anic law of jihad, even in its most rigorous application under selected Muslim regimes, by insisting that all kings become Bayanis and that they bring all of their subjects into the Bayani faith.

<sup>96</sup>The Bayani call to the conversion of all of humanity is extended to Him Whom God shall make manifest.

**The fruit of this is that, on the day of judgment the Tree of Truth would not be able to see upon His earth aught but believers in Him, and that, upon the earth of Paradise, they do not encounter people of the fire.**

**The expulsion of the Bayanis from the frontiers of Paradise[^820] it not agreed to by God. Be attentive so that at the manifestation of Him Whom God shall make manifest these sorts of things do not take place to those who will believe in Him, as this has occurred in this manifestation to the Letters of the Living.**

[^820]: Note: the five provinces mentioned above<sup>97</sup>

**All, notwithstanding, will manifest their knowledge through the mediation of the works of the previous Letters of the Living, and the very principle of their religion was proven by them. And if they were not content because of these Letters, then what they were content with for other men[^821].**

[^821]: Note: they did not consider them as believers, they hunted and they martyred them  
**See how all become blind[^822], and how the Letters of the Living are perspicacious. Be attentive that things of this kind do not happen to anyone, for nothing has been defended in a more precise fashion.**

[^822]: Note: allusion to the verse of the Qur'an cited above<sup>98</sup>

**It may be that on the day of judgment you will find salvation by your obedience to this order, and will not cause any torment to occur, because you do not know them yet, to the Letters of Unity by whom is confirmed the very principle of religion.**

**At the very moment in which you do not know them, the signs of God are in them in such manner that you may become convinced that they are from God. If you are of those who have the breath of faith, you will know, while awaiting their verses, that it is the beginning of the return of judgment and that they are the Letters of the Unique name. You will distinguish those who are not from those bring to all the order of God.**

**It is permitted to the Letters of the Evangel and to all existence which is, like that of the Christians, a source of profits for the believers, to carry out their commerce[^823]. Permission is given only for this, otherwise their visit is forbidden, in the most precise fashion. It may be therefore that in the day of judgment the Tree of Truth will not see upon the earth of faith any but believers in Him. If**

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<sup>97</sup>See footnote to [^681]

<sup>98</sup>Qur'an 22:46 – تَعْمَىٰ لَا فِإِنَّهَا بِهَا يَسْمَعُونَ آذَانَ أَوْ بِهَا يَعْقِلُونَ قُلُوبٌ لَهُمْ فَتَكُونُ الْأَرْضُ فِي يَسِيرُوا أَفَلَمْ –  
الصُّدُورِ فِي الَّتِي الْقُلُوبُ تَعْمَىٰ وَلَكِنْ أَرَأَيْتُمْ أَفَلَمْ

See translations: <https://www.islamawakened.com/quran/22/62/46/default.htm>

**in the kingdom is found an unbeliever, by this very fact hell is found in Paradis, unless it is of those to whom a visit is permitted and who occupy themselves with general commerce. Otherwise, the visit is forbidden, particularly if it is of an individual of a lower rank: for those ones, permission is not given in any fashion.**

[^823]: Note: in the land of the Bayanis

**Thus, certainly, fear God and obey this order! Thus fear God!**

**If a believer is found with a non-believer, that is not licit, for then the order of non-belief is in him: the condition of friendship is purity of religion and no other thing. Thus, fear God as He must say fear, all of you, O men.**

## **Vahid VII - Bab 17**

[^824]: Note: Arabic Bayan – and say: “Splendor from the part of God is upon you...”

**One must, every Friday, read this verse facing the sun: “The resplendency of God be upon Thee, O Sun which has caused thee to rise! Hence, O sun, testify to what God has testified to by Himself, and this testimony is that there is no god other than God, the Precious, the Beloved.”**

**The resume of this Door is that:**

**God has created Friday for the purity, cleanliness and repose of the slaves for the six other days of the week. Each act that one accomplishes on Friday, day or night, the recompense attached thereto is like that attached to the acts accomplished during all the days of the week. From that that the spirit of each thing is in relations with man, and that the testimony of every thing is that of man, which is why it was ordained that during the day of Friday, before the sun, one takes this one as witness of that which this verse demonstrates: God in His unity, and faith in the Point of the Bayan and in all that has descended in Him. It may be that in the day of judgment they will speak in this way in the presence of the Sun of Truth and will testify to the Unity of God in His presence and to the truth of whomsoever obeys Him. And that is the fruit of this order if someone can comprehend it.**

**There is no doubt that, after the manifestation, everyone during Friday will say this verse, but in the day of the manifestation the one who does not say it in the presence of God is annulled.**

**It is thus obligatory for all men to say this verse in the day of the manifestation, in presence of Him Whom God shall make manifest, on Friday, on condition that one finds himself in His presence, so that He will ordain whatsoever in which resides His contentment.**



**He doeth whatsoever He willeth, He ordaineth that which He wisheth. He shall not be interrogated as to what He will have done, while all men will be interrogated with regard to their acts.<sup>99</sup>**

## **Vahid VII - Bab 18**

[^825]: Note: Arabic Bayan – by month and if his semen produces a child, then he is not in the Bayan. Is obligatory for the witnesses to renounce who has done that and one cannot accept his faith.

**In this that if someone voluntarily torments someone, it is obligatory for him to give in the way of God, if he can, nineteen gold miscals. If he can not do so, that he give nineteen silver miscals; and, if he can not do so, that nineteen times he asks for the mercy of God. If he not ask pardon from the person he tormented and that that one receive satisfaction. In that case, there is nothing more required of him.**

**If someone imprisons someone, everything becomes illicit that was until then licit to him, as long as this individual will remain in prison. All his worships become worthless from the moment of this imprisonment and he is no longer counted among the number of believers.**

**If he does what is illicit for him to do, he must each month pay nineteen gold miscals.**

**If someone chains someone, that one is no longer among the number of believers.**

**The resume of this Door is that:**

**God, because of His mercy and of His benevolence over His slaves has ordained that nobody should torment anyone. And this order has as its aim the Tree of Truth. It may be, in effect, thus that a torment will not come to Him in the moment in which He is still hidden and in which nobody knows Him.**

**If someone exceeds the boundaries fixed by God, a punishment is fixed upon him. And if he exceeds this new limit again, then he attains the order of non-believer.**

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<sup>99</sup>Baha'u'llah elaborates upon this theme:

“Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that “He shall not be asked of His doings.” Such a recognition hath been made by God the ornament of every belief, and its very foundation. Upon it must depend the acceptance of every goodly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip.

“Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor.

“Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most perfect constancy. All honor to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, XXXVII, pp. 86-87)

**It is permitted to not submit to this order if one satisfies the one whom one has tormented; when this latter one is satisfied, nobody has any longer to submit to punishment.**

**If he remains in obscurity<sup>[^826]</sup> of the divine limit, he must pay in gold or in silver following the limits of the Unity. If he does not have the capacity to pay this amount, he must nineteen times ask the mercy of God and pray that the one whom he tormented will pardon him. For the heart of the believer is the place of the manifestation of God and if a torment attains to it, it is as if it attained the Letters of the Living; and if it attains the Letters of the Living, it is as if it attained the Tree of Truth, it is as if it attained God very high. This is why no obedience in the Bayan is closer to God than to cause happiness to enter into the hearts of the believers, and also nothing is further from God than to cause sadness to penetrate therein.**

[^826]: Note: the one who was the cause of this violence

**In that which concerns women, the order is doubled<sup>[^827]</sup>, be it for the happiness that one makes them experience, be it for the sadness that one causes them to feel.**

[^827]: Note: the chastisement or the recompense is doubled

**Man must then, in every state of affairs, be attentive that if he does not bring about joy nor procure any utility, at least he will not be the cause of torment for anyone.**

**If someone imprisons someone, be it even for an instant, the chastisement of God descends upon him, for no act attains to the act of incarceration in its violence, before God!**

**Upon him who will act this way there was not and will not be the order of faith; and<sup>[^828]</sup> what was licit to him until then become illicit and if someone approaches him, the act of approach is illicit; and, as long as the other one is imprisoned, his wife is illicit and all his works become sins, even if he is fervently believing and very pure. If he returns to these things that have become illicit to him, he must pay every month one unity<sup>[^829]</sup> of gold.**

[^828]: Note: if someone imprisons someone

[^829]: Note: nineteen miscals

**If he enchains a living being, the order of unbelief is upon him.**

**In every state, be attentive to not prostrate yourself night and day before God and, notwithstanding that, to imprison anyone, for them all of your works become worthless and you will not comprehend it! Certainly! Certainly, fear God in such fashion as one must fear Him. Then it may be that you will find salvation.**

**The fruit of this order is this that the people of the Bayan may be elevated in such manner that in the day of the manifestation of the Truth one will not cause torment to Him and one will not act**

towards Him according to their habits. That the slave be religious from the beginning to the end of his life, in the religion of Him Whom God shall make manifest, and that he act in view of His contemplation. How from then on may it be that this Sun will manifest Himself and that nobody of this kind will sadden Him or ordain that He be imprisoned.

And that this person be, in appearance, higher than whoever it may be, and that the means of travel be more assembled in his hand than in the hand of any other, and that this person die without having comprehended! And yet, night and day, such a person was sorrowed because of his violence wish to see this manifestation, and he wept.

If those who had the power had changed their habits after having heard what happened to [^830] Musa ibn Jafar<sup>100</sup>, upon him be peace, perhaps in the day of the manifestation of the Tree of Truth, as that would not be their habit, they will not act as they have towards him. And yet how many these kings [who] have removed monuments during their reigns, and this was worthless to them in the day of judgment! And if this newness [^831] had been removed by each of them, it could have happened that they would not have become the cause of the sadness of anyone.

[^830]: Note: the Imam<sup>101</sup>

[^831]: Note: imprisoning someone; in effect, prison is not included in the Qur'an among the chastisements to be inflicted upon men. Aqa Najafi<sup>102</sup>, the mujtahid of Isfahan recently declared in Tihiran [that] all Sunnis are impure because they punish their convicts with prison.

All these things which, at first glance, seem to be of little importance, become, each in its place, more important than all there is upon the earth, and can give in the way of God, all there is upon the earth. Nevertheless there is no doubt that the kings of the Bayan will remove the places which were the cause of torment of the Tree of the Bayan: it may be thereby that in the day of the manifestation of God things will not take place that took place.

And yet you fear the manifestation Himself, for you are proud of the reflections of the truth that have fallen in you; but if you determine that from now on you will not torment any other person, it may be that you will yet bring upon yourself another obstacle and that this obstacle will cause you to remain in ignorance of God. But if, [may] God guard [Him], a torment attains to the Tree of Truth, this becomes greater than the torment of all things were it to be possible to conceive in the contingencies. It is the same for you the other acts that you will accomplish in reference to Him,

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<sup>100</sup>Nicolas spelled the name "Musa ibn Jabar" but this seems to "Musa ibn Jafar" (جَعْفَرُ ابْنِ مُوسَى), the son and successor of Jafar as-Sadiq, and the seventh Imam of the Ithna 'Ashariyya, who was imprisoned many times and died in prison - [https://en.wikipedia.org/wiki/Musa\\_al-Kadhim](https://en.wikipedia.org/wiki/Musa_al-Kadhim)

<sup>101</sup>"Musa ibn Jabir" was a follower of Jafar as-Sadiq but was not imprisoned (except under house arrest towards the end of his life), and not an Imam - [https://en.wikipedia.org/wiki/Jabir\\_ibn\\_Hayyan](https://en.wikipedia.org/wiki/Jabir_ibn_Hayyan)

<sup>102</sup>This is probably Ayatollah Shekikh Mohammad Taqi Najafi, entitled "Aqa Najafi", of Isfahan - [https://en.wikipedia.org/wiki/Haj\\_Aqa\\_Nourollah](https://en.wikipedia.org/wiki/Haj_Aqa_Nourollah)

from your general acts to the most infamous details, In effect, each thing does not become a thing except by His mediation, and He is Himself of a rank too exalted to be compared to a thing. After His rank come those of the Letters of the Living: whosoever is closest to Him has an elevated rank.

Then, after the rank of the first Unity, comes that of the second and thereafter the same, without end.

It may arrive that one of the Letters of the subsequent unities will come to place himself before one of the Letters of the second Unity! For example, if the most humble of creatures, in the day of the manifestation gives his faith to God, his rank will become more elevated than that of this exalted person who does not believe! It is thus that in each manifestation the most elevated ones fall, and the smallest ones rise up.<sup>103</sup> So also an exalted man will rise higher if he believes in God, a low ranking one will descend further if he does not believe.

God giveth force by His order to whomsoever He willeth among His slaves. In truth, God is wise over all things.

## Vahid VII - Bab 19

In prayers.

The resume of this Door is that:

The first prayer that was determined is the noon prayer. All the prayers were fixed at nineteen raka'at<sup>104</sup>, in such fashion that each one among them may be a door of Paradise in obedience to God, and that the one who prays sees only in each of them only He Who is manifest in this word. From thence he should no longer see in the assembly<sup>[^832]</sup> aught but the Unity without numbers. Thus this prayer becomes, on everyone's neck, a sign of prostration and inclination for Him Whom God shall make manifest. In such fashion that is someone appears to disobey Him, it may be on the contrary [that] in the truth of his being [he] is a slave of God by His intermediary.

[^832]: Note: of the nineteen raka'at

According to the knowledge of God, no work is more exalted than prayer, and the prayers of each one proceed from his rank. For example, the prayers of the Point, relative to the prayers of the Letters of the Living, are exactly in the relation of the Point to the Letters of the Living. It is the same for the prayers of the Living in relation to the third letters, and subsequently the same until arriving at the last degree of existence.

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<sup>103</sup>The Great Reversal, referred to by Baha'u'llah in Kitab-i-Aqdas, #157, and Note #171, pp. 239-240

<sup>104</sup>Rak'ah (ركعة); plural: Raka'at (ركعات) - consists of the prescribed movements and words followed by Muslims while offering prayers; <https://en.wikipedia.org/wiki/Rakat>

**It is thus that before manifesting Himself, the Tree of Truth<sup>105</sup> engaged in prayer, and the last of the creatures also prayed following the limits fixed by Muhammad. But the prayers of the universality of people in comparison with one rak'ah of the prayers of the Letters of the Living are nothing: what can it be in relation to His prayers?<sup>106</sup>**

**See that it is the same for all acts. A single word of Him Whom God shall make manifest<sup>107</sup>, when He says: "There is no god but God", this very speech, in the mouths of all, can not be compared to Mine<sup>108</sup>, be it the speech of before or of after, that it be pronounced openly or in secret. For that is the speech to which God has witnesses for Himself, while this same speech pronounced by the others, be they Letters of the Living, or of the letters multiplied from the Primal Unity, does not arrive at the Unity except by His mediation.**

**If you can conceive this very fact, examine the Point of the Qur'an. All the prayers, from that of the most sublime of creatures, Who is the Prophet of God, until the most humble, were created according to His order: how from then one could one compare them to His prayer to Himself? This is why everything circulates around itself, but it cannot exceed its source.<sup>109</sup> All the prayers created according to His order cannot be compared with the prayers of all things, and these ones cannot be compared to a single rak'ah of the prayers of the Amir of the Believers<sup>110</sup>. And it is the same for all the others, the prayer of Him Who is the closest to the Tree of Truth being more elevated than that of the least close, until reaching to the Primal Unity[^833]**

[^833]: Note: which is the Point

**The price of all these prayers is in His prayer to Himself. It is thus that if you summarize the price of things multiplied until you are able to make a single jewel, this one will have the value of all, in**

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<sup>105</sup>The Manifestation of God.

<sup>106</sup>The spiritual potency of prayers derive from the station of the person who composes them. Hence, the prayers of the Manifestation are far superior to those of the Letters of the Living, and those of the Letters of the Living far superior to those of the people at large.

<sup>107</sup>The Bab attests to the superiority of the word of Him Whom God shall make manifest to the word of any other. Baha'u'llah confirms this to be true in this Tablet: "They abandon God, the Most Exalted -- He before Whose revelation of a single verse, all the Scriptures of the past and of more recent times pale into lowliness and insignificance -- and set their hearts on lying tales and follow empty words." (Tablets of Baha'u'llah revealed after the Kitab-i-Aqdas, p. 241)

<sup>108</sup>That of the Bab.

<sup>109</sup>Abdu'l-Baha explains this principle in Some Answered Questions: "For example, Peter cannot become Christ...For example, the reality of the spirit of Peter, however far it may progress, will not reach to the condition of the Reality of Christ; it progresses only in its own environment." ('Abdu'l-Baha, Some Answered Questions, Chapter 62, pp. 231, 233)

<sup>110</sup>Amir of the Believers (أَمِيرُ الْمُؤْمِنِينَ) – exclusive title of 'Ali ibn Abu Talib, the first Imam, according to the Ithna 'Ashariyya (Twelver Shi'ah) - [https://en.wikipedia.org/wiki/Amir\\_al-Mu%27minin](https://en.wikipedia.org/wiki/Amir_al-Mu%27minin)

its extrinsic value, and not in essence. So also, the prayer of the Amir of the Believers has it is all the prayers, in that which concerns their value, but not their very existence.

See that it is the same for all things.

And this prayer which the Arabs mocked from the very moment of its descent, see how today there is a battle among the ‘ulama on the subject of where one should place oneself in order to lead it. And this has arrived at the point that, for a question of consequences of this principle of prayers, the most perfect ‘ulama have written thousands of lines. Because of these things, do not remain in ignorance of the source. It is thus that today the believers in the Qur’an, see them, who night and day consider it obligatory to say seventeen rika’at of prayers and in each of these rika’at [they] believe it necessary to incline themselves two times before God; but they remain in ignorance of the Master of this order and they have made Him experience what they have caused to happen to Him. And yet the day in which the Prophet of God fixed this prayer, He did not do anything apart from one rope of prostration around the neck of men for the day of His return. From this fact that worship is not agreed to except by the fact that the Unity in the knowledge of Him Who is visible in the manifestation, that one hear what happened to Him! All, in His worship, turn towards God and yet they even forbid Him the right to pronounce their prayers. Thus, these ones, who night and day are praying, as they have not believed in God, the order of non-truth has descended upon them. For the prayer themselves which are but one of the obligatory acts of religion, what otherwise can they be?<sup>111</sup>

Know then that at each manifestation the words of these two confessions, which are the sources of faith, change. For example, in the epoch of the Prophet of God, if someone had said: “There is no other god but God and Jesus is the Spirit of God”, this one has not seen the attainment of the order of Islam, unless he says “There is no god but God” and associates this confession with the name of Muhammad, Prophet of God. It is the same for the manifestation of Him Whom God shall make manifest.

The confession “There is no god but God” will not be accepted if it is not associated with confession in Him. And this double confession will be, in reality, the very confession of the Point of the Bayan. But, in that day<sup>112</sup>, nothing will be accepted except with the confession in the manifestation of Him Whom God shall make manifest.

It is thus that at the epoch of the manifestation of the Qur’an, this confession was no longer accepted unless pronounced in the Arabic language and joined to the affirmation of the mission of Muhammad. From the moment that the very truth of religion is submitted to laws of this kind, how could it have been for that which is derived from this truth?

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<sup>111</sup>Prayers do not have an existential value in isolation from recognizing and following the Manifestation of God, as well as observing the other divine commandments. Hence, the implication is that saying many prayers is not in and of itself of spiritual value to anyone. This principle is affirmed in the Gospels, and also in the writings of Baha’u’llah.

<sup>112</sup>In the day of the manifestation to come after the Bab.

Today you see each one, by whichever of his acts, remaining in obscurity of the Master of this religion. If all looked upon the truth of the proof at the source of existence, they would have traversed the Syrat in less time than it is needed to blink an eye.

From these things, at the moment of the setting of the sun, do not furthermore remain in obscurity; for if you stray be it but as a grain of barley, the shuhada'<sup>113</sup> of the Bayan will give to you the order contrary to the exaltation of faith.

Thus look continually towards the source, for all things are like a ring which is found between your hands and that you can move in whatever way that seems good to you. Yes, one calls “the man who prays” the one who is convinced of the Letters of Unity and who sees the greatness of God in the order that He gave and not in the thing<sup>[^834]</sup> upon the subject of which the order was given. Do not remain in ignorance regarding this thing, for if it had not been worthy, it would not have received this order.

[^834]: Note: prayer for example

At the moment of prayer, one must have in view only God the Unique One! And that is for this reason that if one prays on the day of judgment, one prostrates oneself for one of the Letters of the Primal Unity.

It is thus that one can call him who acts in this way “a man who prays” if, at the moment in which he is tested, he shows himself to be sincere in the day of judgment. Otherwise, during the night he will be pleased if when he prays he really had nothing but God in view. The slave must, at the moment of prayer, see nothing but the object of his love, and direct his vision<sup>[^835]</sup> only towards God, the Unique One, He Who has no associate. If during worship a name or a qualification comes to his spirit, he remains in obscurity, he is no longer accepted in his worship. One must thus turn towards the blessed essence of God, that was never begotten and that never begat. All things before Him are His creatures. He cannot be known in the truth of His essence and cannot be qualified in the sublimity of His being.

[^835]: Note: internal

And only His very essence is worthy of worship and obedience. But, in all these things do not ever stray from the directive doors, for each rik'ah is for you the opening of a door of doors of Paradise which is naught but the knowledge of the Letters of the Unity when they manifest themselves.

And this Paradise is too exalted for its limited forms to be found. This Paradise in which are the limited forms, such as garments of silk, instruments of gold, delicious meat, pure wine, huris, rubies and all that was described, all that is other than this Unity; they derive their aid from this Primal Unity and are created thereby. It is not that by these things you should remain in ignorance of the

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<sup>113</sup>Shahid (شهيد); plural: Shuhada' (شُهَدَاء) denotes a martyr in Islam - <https://en.wikipedia.org/wiki/Shahid>

**Primal Unity; for these limited forms are in the world of bodies and have not yet arrived<sup>[^836]</sup> in the rank of essential limited forms; when they arrive there, it is because of the aid of this Unity and not by something else.**

<sup>[^836]</sup>: Note: at perfection

**For example, if today one lights somewhere 40,000 crystal candelabras, which is one of the delectations of Paradise, see that the cause of the lighting of these candelabras is this hadith in which it is said: “There is never excess in the lights.” This is why those who are endowed with these limited things are all aided and created by this Primal Unity, even though at the beginning of Islam there was in the hands of the Prophet naught but a single lamp. See that it is the same in all the manifestations. It may be, thereafter, that on the day of judgment you will not remain in obscurity even if this Primal Unity is found ornamented with all things. In truth, it is worthy that all the torches that this world of contingencies contain may be lit in His presence. Those who possess these limited forms are from the creatures multiplied from the Primal Unity, and not the Primal Unity itself. Look upon the appearances of this world, and argue<sup>[^837]</sup>. Represent the creatures one to one until you end at the Primal Unity which is the Prophet of God and His Letters of Life. In each degree in which they are found, the creatures are naught but the multiplications of this Unity and only subsist by it. So also the prayers of all the creatures cannot exceed the limits of those who say them and all, by themselves, prostrate themselves before the prayers of the Letters of the Living. All the prayers of the Letters of the Living prostrate themselves before the prayers of the Point and, He prostrates Himself before God the Unique One.**

<sup>[^837]</sup>: Note: from that in the most exalted questions

**I gave prayer as example, so that you may comprehend that it is the same for the very beings, and the acts are exactly what the beings are. In truth, the prayer of the last of the creatures is exactly the same as the prayer of the first believer, but nevertheless that the being of the last creature cannot be cited before the first creature except in his rank of last creature, in the same way is it for his prayer.**

**See that it is the same for all acts.**

**In the three first rika’at of prayer, affirm the Unity of the essence, in the four other the Unity of attributes, in the six following the Unity of acts, and in the last six the Unity of worship. In all see uniquely naught but God the Unique One without associate.**

**Also, see all the unities multiplied like the Primal Unity. That is someone at the last degree of existence affirms the Unity of worship, or if, in a higher degree than the first degree of existence, affirms the Unity of acts, or in a yet higher degree affirms the Unity of essence, this does not come from aught but that which radiated in the Primal Unity. See no creator other than God, no nourisher apart from God, of cause of death other than God, for in all the mirrors radiates but one unique sun: and this sun is the Truth of the Primal Will which, by itself, demonstrates God! And the mirrors only do what they do by His mediation, and He acts only from God very exalted.**



If you see with this vision, you will see with the eye of certitude that the quality of things of all things depends upon the Will manifested in this world. It is not that the very being of the Will manifests itself in entirety: in each manifestation it manifests itself only what is possible. And that is the meaning of this verse of the Qur'an: "Is it you who sow or I?"<sup>114</sup>

I gave this example of the most humble of the unities so that you yourself may derive the conclusion in that which concerns the most elevated ones and that you might see all these degrees exactly as you can see the palm of your hand. Because of the knowledge in these questions, do not lose your time. It may be thereby that you will cull the fruit of your existence in the day of judgment.

For finally thousands and thousands of 'ulama have written thousands and thousands of books on the knowledge of God, but if they had looked upon the praise of Him about whom they wrote, Who attained to the words that they traced, from whence He came, in the shadow of which manifestation He was found, if they had seen Him, this would have had utility in the day of judgment. It is thus that in the day of judgment all the sciences bear a fruit, if they arrive at the contemplation of their object; otherwise they remain<sup>[^838]</sup> in the hearts of those who possess them.

[^838]: Note: without aim

In worship turn only towards the invisible, eternal essence which, Itself, is worthy of your worship. But from that to turn towards this essence is linked to the affirmation of all upon which is based the Letters of the Unity, of the knowledge of God, of His contentment, enter into the City of Unity without seeing anything but God; for is someone at the very moment of worship stops at one of the names<sup>[^839]</sup>, he has not accomplished his worship of God and he has remained in ignorance of the divine aim of God very high. All the names demonstrate nevertheless that there is no god but He, that there is no Adored One other than He. Each thing to which one can apply the name of thing is His creature and He is worthy of worship and obedience and not His creature. Adore God in a degree such that if the recompense of your worship is hell, you will not change whatever is related to your worship of Him; that you also change nothing if your recompense is Paradise: for that is worship of which God very high is only worthy.<sup>115</sup>

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<sup>114</sup>Qur'an 56:64 – **الزَّارِعُونَ نَحْنُ أَمْ تَزْرَعُونَهُ أَأَنْتُمْ**

Some translations: <https://islamawakened.com/quran/56/64/>

<sup>115</sup>Translation published by the Baha'i World Centre:

"Worship thou God in such wise that if thy worship lead thee to the fire, no alteration in thine adoration would be produced, and so likewise if thy recompense should be paradise. Thus and thus alone should be the worship which befitteth the one True God. Shouldst thou worship Him because of fear, this would be unseemly in the sanctified Court of His presence, and could not be regarded as an act by thee dedicated to the Oneness of His Being. Or if thy gaze should be on paradise, and thou shouldst worship Him while cherishing such a hope, thou wouldst make God's creation a partner with Him, notwithstanding the fact that paradise is desired by men.

"Fire and paradise both bow down and prostrate themselves before God. That which is worthy of His Essence is to worship Him for His sake, without fear of fire, or hope of paradise.

[^839]: Note: of God

**If it is by fear that you adore God, this is not worthy of Him, and you will certainly not receive upon yourself the order of Unity. The same if your eyes are attached to Paradise and that it be your avid thirst for this Paradise that pushes you to worship: then you have associated in yourself something with God, something that is His creature, even if a creature agreeable in His eyes.**

**Paradise and hell are in effect the worshippers of God and prostrate themselves before Him. That which is worthy of the essence of God, it is to be adored without fear of hell, and without hope of Paradise. In truth! After having recognized that the essence of God is worthy of worship, the worshipper finds himself in the shelter of the fire in the Paradise of the contentment of the Eternal Being. But this cause of entering into Paradise is not its worship, it is due to the benevolence and the mercy of God. And this mercy spreads itself over whatsoever the wisdom of God has fixed.<sup>116</sup>**

**Most prayer most agreeable to God is that which is carried out in contentment and happiness: it is not beloved if it is long<sup>117</sup>. The more it is unique and sincere<sup>118</sup>, the more it pleases God.**

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“Although when true worship is offered, the worshipper is delivered from the fire, and entereth the paradise of God's good-pleasure, yet such should not be the motive of his act. However, God's favour and grace ever flow in accordance with the exigencies of His inscrutable wisdom.

“The most acceptable prayer is the one offered with the utmost spirituality and radiance; its prolongation hath not been and is not beloved by God. The more detached and the purer the prayer, the more acceptable is it in the presence of God.” (Selections from the Writings of the Bab, pp. 77-78)

<sup>116</sup>This may be the key to understanding this statement of ‘Abdu'l-Baha, reiterated by Shoghi Effendi:

“The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of the Lord God's, which will ere long be made manifest as clearly as the sun at high noon.” (Selections from the Writings of ‘Abdu'l-Baha, #38, p. 80)

“As regards your question concerning the membership of the Universal House of Justice; there is a Tablet from 'Abdu'l-Bahá in which he definitely states that the membership of the Universal House of Justice is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future. In the local, as well as the National Houses of Justice, however, women have the full right of membership. It is, therefore, only to the International House of Justice that they cannot be elected...” (From a letter written on behalf of the Guardian, dated 28 July 1936; cited in compilation prepared under the aegis of the Universal House of Justice, dated 1988 May 31, on Women and Membership on the Universal House of Justice)

Translator's note: The wisdom of this command may well be that “He doeth whatsoever He willeth”, that His standard is the measure by which all things are to be weighed, and not that human wisdom is capable of weighing the value of the divine commandments.

<sup>117</sup>Baha'u'llah confirmed this in Kitab-i-Aqdas:

“Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.” (Baha'u'llah, Kitab-i-Aqdas, #149, pp. 73-74)

<sup>118</sup>The original French reads “une et vrai” for which a literal translation would be “one and true” but the meaning seems to be better represented in English by the words selected here.

**All prayers, except those of the Unity<sup>[^840]</sup>, are abrogated. What has been ordained in this manifestation is to mention God with joy and happiness, which is the highest degree of worship.**

[^840]: Note: of nineteen raka'at

**If someone does not say one rak'ah of this prayer, because of the good things of this world, this one was mistaken in the eyes of God; for this rak'ah is a good greater than all the good things of this world, and all that is contained therein is superior to the goods of this world. All the raka'at of the Living<sup>[^841]</sup> circumambulate the Point of Unity, Who is the very source which flows at midday<sup>[^842]</sup>.**

[^841]: Note: that is to say three eighteen others<sup>119</sup>

[^842]: Note: that must be said at noon

**Know that when you hold yourself erect for prayer, you hold yourself before Him Who has in His hand the source of your existence and His return. Nothing is hidden from His knowledge, nothing can render Him powerless.**

**He is all-powerful over all things and knows all things before they exist, as He knows them thereafter.**

**The explanation of the obligation of prayers was given in His time<sup>[^843]</sup>. That all will adore God as they adored Him, and they will see these prayers granted: they will rejoice in the pleasures contained therein.**

[^843]: Note: or will be

**Verily, pray God with the permission of thy Lord, fear God and adore none other than God the Unique One, for you are those who are convinced of the verses of God.**

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<sup>119</sup>The Letters of Unity are the Bab and the eighteen Letters of the Living, and "the Living" here designates the Letters of the Living.

# BAYAN-I-FARSI - VAHID VIII

## Vahid VIII - Bab 1

**Him Whom God shall make manifest is in His works like the sun, while the works of all men, if they are in conformity with the contentment of God, are like stars. The first who places himself, believing in Him, facing the Sun of Truth is like the moon<sup>120</sup>.**

**The resume of this Door is that:**

**You must know that the works of Him Whom God shall make manifest are like the sun, and the works of all the creatures, if they are in conformity with the contentment of God are like the stars;<sup>121</sup> as the moon is the first<sup>122</sup> which accepts the rays of the Sun of Truth, it is recognized as such.**

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<sup>120</sup>In the Islamic Dispensation, according to the Ithna 'Ashariyya, Muhammad ibn 'Abdu'llah, the Messenger of God and revealer of the Qur'an, was the "sun" and 'Ali, the first Imam and Commander of the Faithful was the "moon" - <https://www.al-islam.org/hayat-al-qulub-vol3-allah-muhammad-baqir-al-majlisi/part-18-traditions-explaining-sun-moon-stars>

<sup>121</sup>Translation published by the Baha'i World Centre:

"The acts of Him Whom God shall make manifest are like unto the sun, while the works of men, provided they conform to the good-pleasure of God, resemble the stars or the moon... Thus, should the followers of the Bayan observe the precepts of Him Whom God shall make manifest at the time of His appearance, and regard themselves and their own works as stars exposed to the light of the sun, then they will have gathered the fruits of their existence; otherwise the title of 'starship' will not apply to them. Rather it will apply to such as truly believe in Him, to those who pale into insignificance in the day-time and gleam forth with light in the night season.

"Such indeed is the fruit of this precept, should anyone observe it on the Day of Resurrection. This is the essence of all learning and of all righteous deeds, should anyone but attain unto it. Had the peoples of the world fixed their gaze upon this principle, no Exponent of divine Revelation would ever have, at the inception of any Dispensation, regarded them as things of naught. However, the fact is that during the night season everyone perceiveth the light which he himself, according to his own capacity, giveth out, oblivious that at the break of day this light shall fade away and be reduced to utter nothingness before the dazzling splendour of the sun.

"The light of the people of the world is their knowledge and utterance; while the splendours shed from the glorious acts of Him Whom God shall make manifest are His Words, through whose potency He rolleth up the whole world of existence, sets it under His Own authority by relating it unto Himself, then as the Mouthpiece of God, the Source of His divine light -- exalted and glorified be He -- proclaimeth: 'Verily, verily, I am God, no God is there but Me; in truth all others except Me are My creatures. Say, O My creatures! Me alone, therefore, should ye fear.'" (Selections from the Writings of the Bab, pp. 97-98)

<sup>122</sup>The moon is the first celestial sphere that reflects the light of the sun, inasmuch as it is seen on earth in the night with a bigger and brighter radiance than any other celestial body.

**The fruit of this is that: if in the day of the manifestation of the Sun of Truth all the existences testify to one thing, in conformity with His contentment, its testimony to Him, among all the others, is like the sun: having given existence to this testimony<sup>[^844]</sup>, the testimonies of men cannot even be cited. The words<sup>[^845]</sup> are few, but acting following these words is, at the beginning of each manifestation, extremely difficult.**

[^844]: Note: sun

[^845]: Note: of this sun

**If, in the beginning of the descend of the Qur'an, someone had looked with this vision, he would have seen that if the Letters of the Evangel had been true, they would not have put their words before the words of the Prophet, for the speech of the Prophet is like the sun, and theirs' are not worthy of mention except in the night, not in the day.<sup>[^846]</sup>**

[^846]: Note: Their words, as naught but adorers of Jesus, shine because they are stars – in the night of the absence of Christ, but in the great day of the Muhammadan manifestation, they pale and efface themselves before this Sun Who arises.

**It is the same if someone had looked with this look upon the Point of the Bayan. At the very moment of the manifestation, he would have seen His word shining like the sun and the words of others than him, even if they are true, are like the light<sup>[^847]</sup> from the stars in the night. It is the same in the manifestation of Him Whom God shall make manifest. If all the people of the Bayan, at the very moment of His manifestation, had acted following His word, they would have culled the fruit of their existence if they had seen their acts like stars in relation to the sun. Otherwise, the order to be like the stars would not be upon them, if it were not that they are believers in Him; furthermore during the day are they absolute nothingness and they shine only with effect<sup>[^848]</sup> during the night. That is the fruit of this order if anyone can grasp it in the day of judgment. All knowledge, all works are reduced to this, if anyone conforms to it. If all saw with this vision, in no beginning of the manifestation of the Sun of Truth would have been given upon them the order of nothingness. It is thus that all see themselves in the night as possessors of a light<sup>[^849]</sup>; but are in ignorance of this, that at the beginning of the day, light will disappear from them. All their luminescence<sup>[^850]</sup> will become nothing before the radiance<sup>[^851]</sup> of this Sun and know that their knowledge is like their light<sup>[^852]</sup> and it is the same for their words.**

[^847]: Note: reflected

[^848]: Note: borrowed

[^849]: Note: borrowed

[^850]: Note: borrowed

[^851]: Note: that is to say borrowed

**The acts of Him Whom God shall make manifest are like the original flash of the light, and know that it is the same for His words which upset all existences and makes them stand in the shadow of a word when He says from the very tongue of Him Who illumined it and which is God very high: “In truth! Certainly I am God, there is no other god but Me: all that is not Me is My creature. O my creatures, adore Me! Fear Me!”**

**And His works speak the same, if you hear [of] them. And the truth of knowledge is the awareness of the source of the order<sup>[^852]</sup> until the moment of His return.**

[^852]: Note: Sun of Truth

**Look upon the stars of the Evangel; after the ascension of the Sun of Truth<sup>[^853]</sup>, they were luminous in their own manifestation, then, after the new rising of this same Sun<sup>[^854]</sup>, their light<sup>[^855]</sup> was removed from them. Consider that it is the same in every manifestation, even if the Letters of preceding manifestation<sup>[^856]</sup> imagine themselves to still bask in their clarity<sup>[^857]</sup> and act for God. For you who is a Muslim, it is very evident that no luminosity any longer lives in them, and that they have remained in ignorance of the shining<sup>[^858]</sup> of the Sun of Reality, Who is the Prophet of God<sup>[^859]</sup>. Imagine that it is thus at the source of each manifestation, so as not to remain deprived of the fruit of your existence at the moment in which you can see your Well-Beloved. Certainly, certainly, reflect upon these things which are manifested on the part of God, and request in such fashion God [will] instruct you in His Book.**

[^853]: Note: Jesus

[^854]: Note: Muhammad

[^855]: Note: borrowed

[^856]: Note: for example, the Christians

[^857]: Note: borrowed

[^858]: Note: original

[^859]: Note: Muhammad

## **Vahid VIII - Bab 2**

[^860]: Note: Arabic Bayan – Say, if you can do so, prepare nineteen pages of paper of a superior quality and nineteen carnelians in the ring, for yourself.

**It is obligatory for every one to leave as an inheritance to his heirs nineteen pages of paper of excellent quality and nineteen rings engraved with one of the names of God. The heirs of the**

deceased are only seven categories of persons: the father or the mother, the wife or the husband, the children, the brother and the sister, the teacher.<sup>123</sup> And this after a portion of the goods of the deceased has been spent for him in such manner that he may be the object of respect.

The resume of this Door is that:

From the fact that the degrees of the Unity are reduced to seven, which are the seven letters of affirmation[^861], it is ordained that only those can inherit from a deceased [person], in the secret of truth, [are from] only seven categories of people. It is thus that, in each attribute, one can call God from seven different names: for example, in the Unity: Wahid (the unique), Ahad (One), Ohad (the most unique), Wahhad (excessively unique), Wahiid (the very unique), Muta'u'ahhad (he who has accepted to be unique), Mu'a'unahid (he whom everyone considers unique).

[^861]: Note: that is to say that the second part of the formula “La ilaha illa-llah”, which contains seven letters<sup>124</sup>

It is because of this secret that the source of the orders gave this precept. Nobody exists who desires something without asking God by His seven possible names.

And each of these names he must repeat Qaf[^862]. The one who acts in this way, for sure the means will be given him to arrive at his aim if this is for God and in God!

[^862]: Note: 100 times<sup>125</sup>

The fruit of this is that: in the day of judgment where all the orders are fixed by God, if the Tree of Truth ordains against what is in the hands of men in the matter of previous orders, nobody may come to make observations.<sup>126</sup>

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<sup>123</sup>Baha'u'llah reiterates these seven categories and precisely delineates their shares of inheritance in Kitab-i-Adqas:

“We have divided inheritance into seven categories: to the children, We have allotted nine parts comprising five hundred and forty shares; to the wife, eight parts comprising four hundred and eighty shares; to the father, seven parts comprising four hundred and twenty shares; to the mother, six parts comprising three hundred and sixty shares; to the brothers, five parts or three hundred shares; to the sisters, four parts or two hundred and forty shares; and to the teachers, three parts or one hundred and eighty shares. Such was the ordinance of My Forerunner, He Who extolleth My Name in the night season and at the break of day. When We heard the clamour of the children as yet unborn, We doubled their share and decreased those of the rest. He, of a truth, hath power to ordain whatsoever He desireth, and He doeth as He pleaseth by virtue of His sovereign might.” (Baha'u'llah, Kitab-i-Aqdas, #20, p. 26)  
Further laws pertaining to inheritance are also found in Kitab-i-Aqdas, #21-29.

<sup>124</sup>La ilaha illa-llah (لَا إِلَهَ إِلَّا اللَّهُ) - <https://en.wikipedia.org/wiki/Shahada>

<sup>125</sup>Qaf (ق) has the abjad (numerical) value of 100, and it is the nineteenth letter of the Arabic alphabet.

<sup>126</sup>See the last sentence in Vahid II, Bab 14.

For example, the successive rules that are now fixed in the Qur'an, if the Source<sup>127</sup> of the manifestation ordains to someone against these rules, this order is no less the order of the Prophet of God. The difference is this: In the day in which He gave this order<sup>[^863]</sup> -- and today thousands of people, the number of whom is without end, act in the shadow of this order -- on that day He was alone<sup>[^864]</sup>, [hence] the execution of this order was difficult for whomsoever, unless this latter one should have in view only the Source of the order. The day in which the orders of this nature descended in the Qur'an is, in truth, identical to this day, today. And yet, in the day of judgment, as long as God has not tested all men, the Tree of Truth will not make Himself known in the name of His previous manifestation. All must be in such a degree of conviction and of perspicacity that if one hundred thousand people were united in a place with the intent to accomplish tawaf<sup>128</sup> and that all would have come there from their countries in order to be ready for the day in which tawaf is permitted<sup>[^865]</sup>, and that this very day the Tree of Truth manifests Himself and says "Do not do tawaf" and that all instantly obey, then they have understood what tawaf is -- otherwise all their acts become worthless.

[^863]: Note: He was alone

[^864]: Note: and that nobody believed in Him

[^865]: Note: that is to say the 10 Dhu'l-Hijjah<sup>129</sup> -- the pilgrimage around Mecca

In effect, this tawaf for which they have all gathered and which they accomplish was according to His previous order, and the proof of this is in His previous Book and in His later Book, and none other than God can cause to descend similar Books.

If, at the moment in which His defense for having accomplished the tawaf was manifested, a perspicacious man comes to the realization that he looks upon the Source of the order and is convinced, it is this one who carries out the tawaf for God, and for God alone; all the others are mosquitoes without intelligence. And that is precisely this Syrat which becomes for a man larger than the heavens and the earth and which, for he who does not allow himself to be convinced, becomes narrower than a hair, sharper than a sabre. It is thus that in the beginning of each manifestation the perspicacious people are more rare than red sulphur. In effect, most men do not act except because of their mutual obedience towards one another, and because of the manifestation of greatness in the accomplishment of the divine orders<sup>[^866]</sup>.

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<sup>127</sup>The Manifestation of God Who appears subsequently to Muhammad.

<sup>128</sup>Tawaf (طواف) -- circumambulating the Kaaba seven times, part of Islamic pilgrimage - <https://en.wikipedia.org/wiki/Kaaba>

<sup>129</sup>Dhu'l-Hijjah (أَلْحَجَّةُ دُو) is the last month of the Islamic (hijri) year, during which pilgrimage to Mecca takes place. On the 10<sup>th</sup> day of Dhu'l-Hijjah and for three days thereafter is the festival of 'Aydu'l-ADha (عيد الأضحي), considered the holiest day of the year - [https://en.wikipedia.org/wiki/Eid\\_al-Adha](https://en.wikipedia.org/wiki/Eid_al-Adha)



[^866]: Note: previously [revealed]

These orders were certainly orders from God, and had God as their aim, but, as they are no longer executed with perspicacity, they<sup>130</sup> remain in obscurity, upon the manifestation of the Master of the order, of the new order.

And yet, His previous orders were for this that the slaves become obedient to God in such fashion that if the manifestation manifested Himself, they obeyed Him. But when the manifestation realized Himself, they believe themselves to obey, but their obedience becomes at this very moment their transgression.

It is as for the believers in the Gospels: until the moment that precedes the manifestation of the Prophet of God, all were obedient to God in their religion and their acts were approved by the Very High, if they were accomplished in conformity with the law of Jesus; but, at the very instant of the manifestation of the Prophet of God, the very principle of their religion, which was the words of the two confessions, manifested itself in a new manifestation which replaced their words of Unity with the words “La ilaha illa-llah” and, rather than and in place of “Isa Ruhu’llah” the words “Muhammad Rasul Allah”. Also, in place of His apostles were mentioned ‘Ali and the Imams, and, instead of the columns of His house, the directive doors.

From the moment that the very principle of this religion was changed, what could it be for the manifestation of its religious orders. That is the secret of the word of the late Shaykh[^867] in response to the one who interrogated him upon this saying that the Highness[^868] must say and that 313 people of purity of this manifestation will not be able to admit, which, following the very expressions of S.A. Sadiq[^869], will cause them to be mentioned in the KAF[^870].

[^867]: Note: Shaykh Ahmad Ahsa’i<sup>131</sup>

[^868]: Note: The Imam Mahdi<sup>132</sup>

[^869]: Note: who reports this hadith<sup>133</sup>

[^870]: Note: Kufr=infidelity<sup>134</sup>

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<sup>130</sup>Those who follow the orders from God.

<sup>131</sup>Shaykh Ahmad Ahsa’i (الأحسائي إبراهيم بن الدين زين بن أحمد شايخ) – pronounced as the forerunner, along with Siyyid Kazim Rashti, of the Bab ([https://en.wikipedia.org/wiki/Shaykh\\_Ahmad](https://en.wikipedia.org/wiki/Shaykh_Ahmad))

<sup>132</sup>Mahdi (المَهْدِيّ) - [https://en.wikipedia.org/wiki/Hujjat-Allah\\_al-Mahdi](https://en.wikipedia.org/wiki/Hujjat-Allah_al-Mahdi)

<sup>133</sup>Imam Ja’far Ibn Muhammad as-Sadiq (الصَّادِقُ مُحَمَّدُ ابْنُ جَعْفَرٍ) – the sixth Imam of the Ithna ‘Ashariyyah ([https://en.wikipedia.org/wiki/Ja%27far\\_al-Sadiq](https://en.wikipedia.org/wiki/Ja%27far_al-Sadiq))

<sup>134</sup>Steingass (p. V2-0645): كفر (kofr) Noun A Unbelief, infidelity; impiety, irreligion. Blasphemy; profanity.

**The Shaykh refused to respond, and his interlocutor insisted; he finished by saying to him: “If this Highness<sup>[^871]</sup> was manifested and said to you: ‘Abandon the love of the Amir of the Believers,’ would you obey Him?” and the other affirmed that He would never consent to this!**

[^871]: Note: The Imam Mahdi

**It is evident in the eyes of the people of truth that this word<sup>[^872]</sup> the Shaykh cause it to be known to his interlocutor, but this one, because he could not tolerate it, became an unbeliever, but he did not understand it. This comes from him not looking upon the Source of the order, and considering the manifestation of the Highness<sup>[^873]</sup> as something other than the manifestation of the Prophet of God. If he had seen the manifestation of this Highness as that of the Prophet of God relative to the manifestation of Jesus, he would have accepted this word which is more open than the heavens of inspired things and the earths of acceptance. As he did not see it in this way, this became for him more narrow than a hair.**

[^872]: Note: that the Highness must say

[^873]: Note: promised

**It is not that the aim of the Shaykh in speaking in that way would have been to cause the love of ‘Ali to be abandoned, for that would be an impossible order since, from all eternity in the past to all eternity in the future the light of this Highness<sup>[^874]</sup> was and will be in His appearances. The aim was this that in this manifestation<sup>[^875]</sup>, ‘Ali was known under the name of the Amir of the Believers. But, as a result of this name, do not remain in obscurity, for even he was the Amir of the Believers in the epoch of the Prophet of God, he was also the apostle of Jesus after His ascension to the heavens. In each manifestation, if you look upon the Source of the order, for you the Syrat will become larger than anything that may be large in the contingencies. If, on the contrary, you remain in obscurity, it becomes more narrow than a hair, the most narrow that one could imagine. If all the believers in the Bayan become perspicacious to this degree that they may all be united in a place to take part, for example, in the tawaf and that this Tree of Truth, alone, in the midst of this crowd, ordains that someone pronounce His verses to them, if they believe immediately, the order of faith will descend upon them; otherwise<sup>[^876]</sup>, the order of faith will be removed from them. What will happen of their tawaf which is but a question of the questions of their religion? Know that what all possess comes but from the benevolence of the Tree of Truth and from nothing else.**

[^874]: Note: ‘Ali

[^875]: Note: Quranic

[^876]: Note: if they do not believe immediately

**For example, if this Highness had ordained that these<sup>[^877]</sup> persons should not inherit, would someone be encountered who would dare to make observations? It is thereby that all comes from Him and all are in ignorance of Him! He explains everything, from the Source until the highest**

degree of life. It may thereby be that in the day of the manifestation<sup>135</sup> they will all benefit from the fruit of their existence which is faith in Him.<sup>136</sup>

[^877]: Note: seven categories of

**But truly, they have no shame, and, at each manifestation, remain in obscurity. And yet the fruit of the creation of all things is indicated in this verse: “It is God Who elevated the heavens without visible columns and established Himself upon the Throne. He submitted the sun and the moon<sup>137</sup>, and each one of these celestial bodies pursues its course until a determined point. He governs the affairs of the Universe and makes His marvels distinctly seen. Perhaps you will finish by believing with certitude that one day you will be in the presence of your Lord.”**

**That if, in this manifestation, someone is convinced that this appearance[^878] is exactly the appearance[^879] of the Point of the Qur’an, he will benefit from the contemplation of the Prophet of God, which is to see God Himself. And truly the cause of certitude in the two cases is unique, perhaps even is it more evident in this manifestation.<sup>138</sup>**

[^878]: Note: the Master of this manifestation

[^879]: Note: Muhammad

**The Qur’an has, in effect descended in the manifestation[^880] in twenty three years, whereas it is manifest that in this manifestation, the descend of a book like the Qur’an took no longer than a single week.**

[^880]: Note: preceding

**And yet you see the fruit of the creation of all things: all act in conformity with the orders of the Qur’an.**

**But they are in ignorance of the fruit of their existence.**

**If in the day of the manifestation, by a verse of the verses of the Bayan all the believers were convinced that this very truth is exactly that Truth which, at the beginning of Islam, caused the Qur’an to descend, perhaps they would have benefited from the aim of God in this verse. And yet, it is very evident that all act without comprehending and read the Qur’an without**

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<sup>135</sup>Of Him Whom God shall make manifest.

<sup>136</sup>Him Whom God shall make manifest.

<sup>137</sup>To Himself.

<sup>138</sup>In the manifestation of the Bayan.

understanding<sup>139</sup>; and yet they do not know the aim of God. The appearance of the Truth however has no need of seeing someone who does not know Him and who does not consider His view to be that of God!

If all the believers in the Bayan, upon the manifestation of Him Whom God shall make manifest, should be convinced that He is the same one Who<sup>[^881]</sup> was the Point of the Bayan, they will benefit from the aim<sup>[^882]</sup> God in the Bayan. And as that day all are in agreement on the subject of the Point of the Bayan, this is why we give as example<sup>[^883]</sup> the Point of the Bayan. For, in truth, it is not worthy for the form of the latter Manifestation to make Himself known by the form of the previous Manifestation. Even though in truth that which is apparent in these two Manifestations is unique<sup>[^884]</sup>, but as the ranks of the latter manifestation are higher and more elevated, this is why we say that the appearance of this Manifestation is more elevated. But as all are in agreement about the previous Manifestation and that their eyes are not clear-seeing enough to comprehend the latter Manifestation with certitude, this is why He Himself is mentioned under the name of the previous Manifestation. It may be thereby that if someone may be in the most extreme obscurity, he may be able to know Him. It is thus that, in the day of the manifestation of the Prophet of God, all the believers in Jesus had been able to be convinced that it was He<sup>[^885]</sup>, they would from then on arrived at the aim of God in the Evangel. He is certainly higher than Jesus, but it is to convince the people of Christ that the following Manifestation takes the name of the preceding Manifestation. It may be that because of this the people of the previous Manifestation will cross the Syrat and benefit from the fruit of their existence.

[^881]: Note: previously

[^882]: Note: followed by

[^883]: Note: of Him Whom God shall make manifest, the example

[^884]: Note: it is the dhat qubb al-quyub<sup>140</sup>

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<sup>139</sup>On this very theme, Baha'u'llah wrote in Kitab-i-Iqan:

"Twelve hundred and eighty years have passed since the dawn of the Muhammadan Dispensation, and with every break of day, these blind and ignoble people have recited their Qur'án, and yet have failed to grasp one letter of that Book! Again and again they read those verses which clearly testify to the reality of these holy themes, and bear witness to the truth of the Manifestations of eternal Glory, and still apprehend not their purpose. They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man." (Baha'u'llah, Kitab-i-Iqan, p. 172)

'Abdu'l-Baha reiterated this point in a Tablet:

"But as to the Jewish doctors, Christian priests and monks who read those Books, verily, they know the letter only and they utter the words, as parrots, without understanding their inner meanings. They comprehend them not, because they are engrossed in worldly desires and lusts and their hearts are attached to mundane allurements. Verily, are they not heedless of God and understand nothing and find not the right path?" (Tablets of 'Abdu'l-Baha v3, pp. 622-623)

[^885]: Note: Jesus, the promised Ahmad<sup>141</sup>

**Thus, certainly, reflect, you other men, why God created you.**

**Certainly accomplish all of your acts for God, for God is your Lord in the day of His manifestation and while you are believers in these verses. That day is the day of Him Whom God shall make manifest: if that day you believe in Him Whom God shall make manifest, you will have believed in God and in His verses descended in the Bayan. If you do not believe in Him Whom God shall make manifest, you are in ignorance of the vision of God and of those things that God descended in the previous Bayan. Certainly do not hesitate to accord your faith in Him Whom God shall make manifest, for in truth your hesitation will happen in the fire, and yet that day you will be unaware of it. If you were to know that you are in the fire, you would not hesitate to believe in Him.**

**But you will be rapidly instructed. As you do not purify your souls for God, you will not be convinced of the truth of Him Whom God shall make manifest. Thus, certainly, purify your souls for God, Who is your Lord; it may thus be that you will find the force to purify them for Him Whom God shall make manifest, for it is He Who is in the truth and who directs the worlds.**

**Certainly, await the beginning of each manifestation and in each manifestation do not await the order of God. That if you wait, you will not be thereby aught but new converts.**

**In truth, this will abase you if you are convinced of God and of the previous verses of God.<sup>142</sup>**

**You were not tested except in the aim of giving your faith in the appearance of the Manifestation, and you have not received orders except in view of this faith. Certainly do not remain in ignorance of the vision of God either of before or afterwards, and be convinced of the verses of God.**

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<sup>140</sup>Dhat qubb al-quyub (ذات قب ألقويب) may mean "the essence of a king among kings" -- Steingass (p. 950) - A قب qabb (v.n.), Cutting off (the hand); withering (a plant); grinding the teeth (a lion or stallion); a king, chief, lieutenant; a powerful man; a stallion of good breed and skilful at covering; the cross-beam of a pulley, or its axle-hole; the interstice between the hips

<sup>141</sup>The Christian prediction of a prophet to follow Jesus is called Ahmad in the Qur'an 61:6 – "And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you confirming the Law (which came) before me, and giving glad Tidings of a Messenger to come after me, **whose name shall be Ahmad.**" But when he came to them with Clear Signs, they said, "This is evident sorcery!" (translated by Yusuf Ali)

<sup>142</sup>Baha'u'llah wrote that believers in one Manifestation may weigh His claims in the balance of the Holy Books in their possession:

"In mine hand I carry the testimony of God, your Lord and the Lord of your sires of old. Weigh it with the just Balance that ye possess, the Balance of the testimony of the Prophets and Messengers of God. If ye find it to be established in truth, if ye believe it to be of God, beware, then, lest ye cavil at it, and render your works vain, and be numbered with the infidels. It is indeed the sign of God that hath been sent down through the power of truth, through which the validity of His Cause hath been demonstrated unto His creatures, and the ensigns of purity lifted up betwixt earth and heaven." (Gleanings from the Writings of Baha'u'llah, CXXIX, p. 281)

## Vahid VIII - Bab 3

In this, that after the manifestation of the Tree of Truth, all things die except for Him, in the day of judgment. On that day, it is obligatory for each one to ask for pardon from the divine Tree<sup>143</sup>; he himself must ask for this mercy and not act through an intermediary.<sup>144</sup> At least unless he has a valid excuse that impedes him from presenting himself and himself asking for mercy from this divine Tree.

And this divine Tree will respond Himself, orally or in writing.

If it is not possible for a man to come himself, he must ask the mercy of God by another means, be it a letter, be it another way.

The resume of this Door is that:

Certainly the day of judgment will arrive and the Tree of Truth will manifest Himself, even though in truth the heart cannot be satisfied on the subject of the believers in the Bayan be applied the word that was mentioned[^886]: “Everything will die except His face.”<sup>145</sup>

[^886]: Note: the word “death”, this here is of course spiritual death<sup>146</sup>

It may be that all will be attentive and that in that day, because of ignorance of their Well-Beloved, their affirmation will not be changed into negation. If there had been a negation, it may be that it will change itself into an affirmation.<sup>147</sup>

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<sup>143</sup>The Bayan teaches that the Manifestation of God can forgive sins, can dispense the mercy of God. The synoptic gospels quote Jesus as affirming this principle: “...the Son of man hath power upon earth to forgive sins...” (Matthew 9:6, Mark 2:10, Luke 5:24) Baha’u’llah demonstrated this: “Thou hast mentioned Husayn. We have attired his temple with the robe of forgiveness and adorned his head with the crown of pardon...Say: Be not despondent. After the revelation of this blessed verse it is as though thou hast been born anew from thy mother’s womb. Say: Thou art free from sin and error. Truly God hath purged thee with the living waters of His utterance in His Most Great Prison.” (Tablets of Baha’u’llah revealed after the Kitab-i-Aqdas, p. 77)

<sup>144</sup>This elimination of the human intermediary presumably eliminates clergy, inasmuch as each person is to speak directly to God, and not have his plea voiced by an imam, a priest, a rabbi or any other go between.

<sup>145</sup>Qur’an 28:88 – **تَرْجِعُونَ وَإِلَيْهِ الْحُكْمُ لَهُ وَجْهَهُ إِلَّا هَالِكٌ شَيْءٌ كُلُّهُ هُوَ إِلَّا إِلَهُ لَا آخَرَ إِلَٰهًا اللَّهُ مَعَ تَدْعُ وَلَا**  
Some translations: <https://www.islamawakened.com/quran/28/88/>

<sup>146</sup>This recalls the statement of Jesus recorded in the synoptic gospels: “Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35, Mark 13:31, Luke 21:33)

<sup>147</sup>This indicates that a Jew, Christian or Muslim who affirms Him Whom God shall make manifest can change his previous negation into an affirmation.

Nevertheless, from this fact that the inebriated creature always acts without intelligence and not with perspicacity, it is obligatory that if the Master manifests Himself, if He establishes this last judgment and pronounces this word<sup>[^887]</sup>, which is more ravenous than no matter what fire, upon the people of the Bayan while all act for their salvation after God caused to descend upon them the order of death, what salvation can he have? He has the obligation, the clearest and the most precise that they present themselves after having known the descent of this verse and the order which is contained within it and ask for the mercy of God before Him and return to Him until finally He changes the order of death into an order of salvation. That is the fruit of their worship. In effect, if after hearing this order all accomplish good actions, they are always of those who are dead unless they return to the Tree of Truth and find salvation by the word of Him Who is the cause of death.

[^887]: Note: every thing will die

If you look in the shadow of this word of death, you will see that existences have all disappeared following this order, that if, in that day, someone wanted to act in conformity with the meaning<sup>[^888]</sup> of this verse, he would remain no longer a being gifted with life upon the surface of the earth, for an existence that is dead<sup>[^889]</sup> what utility can it have in the eyes of God [in comparison] with one that lives? And yet, the violence of this word<sup>[^890]</sup> for God and for the people of God is higher than its accomplishment<sup>[^891]</sup> that you may be able to see with your eyes.<sup>[^892]</sup>

[^888]: Note: outward

[^889]: Note: spiritually

[^890]: Note: taken in its inner meaning

[^891]: Note: in its outward meaning

[^892]: Note: The word “All will die save the face of God” has an inner meaning which is the spiritual meaning: but the death of all in faith is not a fact perceptible to the senses, whereas if you want to comprehend this word in its external meaning, it would be required that someone presented himself who killed the whole world and that you might see from your own eyes the disappearance of life from the surface of the earth.

If you are in the world of limits, you can not comprehend that from the beginning until the end of your life you act only for your salvation and that suddenly you find yourself in the shadow of death<sup>[^893]</sup>, and the remedy to this can not come except from the Source of the order. That if, after the descent of this verse, you lived as long as this world and you asked at every instant for the mercy of God, that would be of no value to you if you did not return <sup>[^894]</sup> and if you did not take from Him a word, even if it were only the word: “We have given you salvation.” This word will give you salvation, whereas all your requests of mercy will not give it to you.

[^893]: Note: spiritual

[^894]: Note: towards the Master

**It is obligatory for you that after having heard[^895], you separate yourself from all your acts, for you accomplished all of them for your salvation, yet, when the order of God descends, in the contrary sense, what can they do for you?**

[^895]: Not: the descent of this verse

**You must therefore return towards Him and take from Him the word of salvation, be this only by a sign. If you gave all there is on the surface of the earth, to take such a word, that would be more useful to you than to spend all of your wealth in the way of God; for, if you spent it in this way, that would not assure you of salvation, whereas if you can obtain a similar word, it saves you, until the next day of judgment. And if you can, do this with the greatest rapidity that is possible for you: ask and take. For if, after having heard[^896] you wait be it only the space of the blink of an eye, and that you die after this space of time, you will be among those who are dead[^897]. While if you make haste, that you accomplish all that is needed to receive this word, if you die, perhaps will come from the Source of the word [that] by which, after death, you will be in Paradise and in such fashion your fire will change into light.**

[^896]: Note: the announcement of the manifestation

[^897]: Note: spiritually

**And this is closer to God than all worship towards which when man turns all his acts are agreeable and the mistakes change into good actions, even though from all this blows the breeze of “new convert”.**

**But in final analysis, to be a new convert is worth more than to find oneself among the dead[^898].**

[^898]: Note: spiritually

**No order is more obligatory for the people of the Bayan than this one[^899], for their salvation consists in this and not in their works.<sup>148</sup>**

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<sup>148</sup>This recalls the Gospel of Luke:

8:11 Now the parable is this: The seed is **the word of God**. 8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest **they should believe and be saved**.

And the Book of Acts:

11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 11:13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 11:14 **Who shall tell thee words, whereby thou and all thy house shall be saved**. 11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 11:16 Then remembered I **the**



[^899]: Note: to place themselves in the presence of their Master

**That the limits and the contingencies not be an obstacle for you to [reach] the Source.**

**It may arrive in the Bayan [that] you may be wiser than the others, and that you find yourself in the house while suddenly the Master of the order manifests Himself. So you are pleased in your pride, and you comprehend nothing until the moment in which His place of residence is changed, as for example He should be transferred to Mah-Ku which, in appearance, is a vile place. But these things cannot influence in any way the order of God. Think that His stay upon this earth[^900] is like the stay of the Prophet of God in the mountains of Makka[^901]. In the Qur'an, it is while He was in these mountains that He caused to descend this verse, and since then all the people of this epoch were counted according to the number of the dead[^902]. They were counted by God, by His Prophet, by the people of knowledge, by whomsoever recited the Qur'an, and the order of non-belief descended upon them. And yet the last straw is that, today as well, they imagine themselves to be acting in conformity with their religion. The people of the Bayan, after the manifestation of Him Whom God shall make manifest, act with the maximum of greatness, but after the descent of this verse, of what value will be their works?**

[^900]: Note: of Mah-Ku)

[^901]: Note: Mecca

[^902]: Note: spiritually

**The slave who acts in the way of God, he is happy to give his life to it, for thereby he may find salvation: but after the Source of the order, the order of death descends, what utility have the works that he accomplishes in the eyes of Him Whom God shall make manifest and of the people of knowledge? They are like the slaves who, after the descent of the Bayan, acted following the Qur'an, and even as before, like the slaves who, today as well, act in conformity with the Evangel even though the Qur'an has manifested itself and that the order of the abrogation of the Evangel has descended.**

**Act therefore a little with perspicacity: thereby it may be that in the day of judgment you will not be among the dead, and if you find yourself there, that you may find salvation, for as long as the Tree of Truth shines, all is possible; but, when He has set, no change, no modification is possible any more, if it is not upon the rising of the next.**

**For example, in the manifestation of the Qur'an, after the descent of this verse, someone had asked salvation from the Prophet of God after he was dead[^903], there is no doubt that this salvation would not have descended from the Source of mercy with the permission of God: "We have given**

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**word of the Lord**, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

And the Epistle to the Romans:

10:13 For whosoever shall call upon the **name of the Lord shall be saved.**

salvation to you after we have made you die, and by virtue of our mercy. In truth! We are the Merciful.”

[^903]: Note: spiritually

And by this very word, he would have been saved until today. And until today which is the beginning of the manifestation of the Bayan, he would have been saved, as much before God as before His Prophet, His directive Imams, His Doors<sup>149</sup>, all the believers, before the angels of the heavens, of the earth and of that which is between them, perhaps even in the eyes of every thing.

But actually that this did not present itself, nothing was diminished of the goodness of the Source: simply, this person turned away therefrom.

Reflect that it is the same in the manifestation of Him Whom God shall make manifest. Be attentive to the minutes and the hours of the day of the manifestation and take count<sup>150</sup> in yourself from the moment of the manifestation until His setting in the highest fashion that you take count of your good before another. And the fruit of this good is that you dispense it in the way of God and that you find salvation. But if you remain in ignorance of this account, all will become worthless and from thereon of what worth will your religious accounts be to you and your accounts with this world with the creatures of God?

I pledge by the Eternal Essence, that the human spirit does not breathe upon the creatures, otherwise[^904] at the hearing of a similar word they would transmute themselves into water and would not have allowed the desire for life to penetrate their heart. For it may be that from the beginning of his life someone acts in view of salvation and that in the final accounting, from the Source of salvation a similar order[^905] will descend, descending obviously from God, for He brings out the powerlessness of all[^906].

[^904]: Note: if he breathed

[^905]: Note: of death

[^906]: Note: to give such an order

Know that the number of “Wadih hu”<sup>151</sup> is the number of the name “Wahid”[^907]. Whosoever in the Qur’an has believed in Muhammad Prophet of God and in His Letters of the Living has not found himself among the number of the “dead” in the Qur’an until the manifestation of the Bayan.

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<sup>149</sup>Abwab, see previous note.

<sup>150</sup>This appears to keeping track of one’s earnings during the period of time that Him Whom God shall make manifest will be residing upon the earth, from His declaration to His demise, so as to spend those earnings “in the way of God”, in service to this Manifestation of God.

<sup>151</sup>Wadih hu (هو وديه) – translated as “his friend is He”, composed of w (6) + d (4) + y (10) + H (5) + H (5) + w (4) = 28

**Whosoever has come to place himself in the shadow of the Letters of Unity of the Bayan is found among those who are not dead until the day of the manifestation of Him Whom God shall make manifest. And believe that it is the same in every subsequent manifestation until the end that has no end.**

[^907]: Note: 19.

**The letters who were found in the shadow of the Letters of the “Wadih hu” of the Qur’an, there is no doubt that in the day of judgment they did not find salvation by the benediction of their love: and this love is identical to the love of the Letters of the Unity of the Bayan.**

**It is the same for the Bayan if anyone is found in the shadow of the letters of its “Wadih hu”. In the day of judgment he will find salvation, for, in this manifestation he does not deviate from the very Being of the manifestation, and of His Letters of the Living. And if he deviates, this demonstrates his lack of firmness in the letters of the “Wadih hu” of the Bayan. And it is this point that flows from the beginning of nature until today, and will flow from today until the eternity of eternities.**

**Be attentive to each manifestation, for the manifestation of God is not like the manifestation of the creature, and the testimony of God is a testimony such that all that there is upon the earth cannot bring its like. This will be until the day in which the century will progress and in which men will be able to contemplate the manifestation by the essence of Truth. From then, the radiance of this Sun of Truth by Himself demonstrates His manifestation. It is thereby that the knowledge of God will manifest itself by God. In effect, until today all that manifested itself was the knowledge of God by His testimony. It is not that in the moment in which the word will be accomplished: “Know God by God”, that no testimony[^908] will be produced. Do not remain in ignorance of the Source. The century will perhaps progress in such manner that those who adore God in the highest degree of the creature will know their Well-Beloved by His very Being in each of His manifestations: perhaps even it will be by Him that they will recognize the Testimony, instead of recognizing Him with the aid of His Testimony.**

[^908]: Note: of a Book

**Know that knowing God, in that which concerns knowing God by God, is not confirmed except by the knowledge of the Letters of the Unity in the degrees in which they are cited by the Primal Unity[^909], for all these Letters of Unity are but the multiplications of this Primal Unity[^910].**

[^909]: Note: the Point

[^910]: Note: the Point

**Do you not fear God?**

**Multiplication means here His radiance[^911] by itself, in itself, from itself.**

[^911]: Note: upon the letters that follow

**It is not that the first Letter[^912] is included in the number of the Letters of the Living, or that the Letters of the Living are a multiplication of the number one in the world of multiplicity. All are contained by the aid of the Primal Unity[^913] and if you look upon the last of the creatures, you were see nothing therein other than the radiance of the First Creature if this last creature is capable of reflecting it. Thus it is clear today that the most humble of the creatures believes in the religion of the Prophet of God, Who is the highest of the creatures: that is what “multiplication” of all the letters of the Primal Unity means.**

[^912]: Note: the Point

[^913]: Note: the Point

**And certainly! Certainly! Rely upon God in the day of judgment, it may thus be that you will find salvation.**

**Relying upon God does not here mean to read this verse or weep upon a prayer rug in saying: “Oh my God, I rely on you: give me salvation in the day of judgment.” On that day your reliance upon God, is to believe in the Tree of Truth when He manifests Himself, and that you be convinced of His verses: then you have relied upon God! And your tears and your lamentations have, from that point on, been of service.**

**No prophet was brought to life without Him having given the order to His nation to rely upon God.**

**There is no doubt that God is sincere in His promise. If someone relied upon Him, He will give salvation from everything that could torment him.**

**Thus what happened that all these diverse nations who are upon the surface of the earth have thus remained in the contrary of truth, even though all imagine themselves even today relying upon God? And that to the point that they have this – and each one comprehends what he can according to his intelligence – that the order to rely upon God is in the Book of God, or in the utterances of the Prophet, or in the order of the Letters of the Living or in the order of those who obey the order of the Letters of Unity: and yet see that all these things return to Him Who is manifest in the manifestation. It is thus that today all that, in Islam, is true, the source is in the Prophet of God and yet for each act[^914] there are ranks with no end and for the explication of the reliance upon God one could give thousands and thousands of explanations.**

[^914]: Note: of prayers

**Certainly rely upon God, then become convinced of God and of His verses.**

## **Vahid VIII - Bab 4**

**Of each thing, whatever is supreme is for the Point, what is intermediary is for the Letters of the Living, and the most ordinary for the creatures.**

**The resume of this Door is that:**

**If men are brought up in the nature of the verses of God and recognize the supremacy of the quality of proof of these verses for God and for the people of intelligence, it may be, from then, that in the day of the manifestation of Him Whom God shall make manifest, no interval will pass between the moment in which they hear the news of this manifestation and the moment in which they will give their faith.**

**That is the truth of all science, for other than the one who believes in God<sup>[^915]</sup>, even if he possesses all knowledge, becomes nothing and the order of unbelief will be given towards him. If someone, on the contrary, has no knowledge, but possesses this truth of knowledge, he will be saved. Many examples of this kind manifest themselves in each manifestation and the highest of the creatures thus becomes the most base, the most base becomes the highest, or the highest rises higher, while the most base descends.**

[^915]: Note: at the very moment of the manifestation

**If in the day of judgment, someone could count the degrees of the believers according to the haste that they showed in giving their faith, as long as the manifestation lasted, he could comprehend in what ring of the chain of Unity this believer is found.**

**For example, if a man, after three hundred sixty others, gives his faith in Him Whom God shall make manifest, he is the last unity of the number of Unity<sup>[^916]</sup>. That is the arrangement of the order of faith. Comprehend then the limits of all the numbers.**

[^916]: Note:  $19 \times 19 = 361$

**Every thing that has no likeness is for the Primal Unity<sup>[^917]</sup> and thus following, from degree<sup>[^918]</sup> in degree<sup>[^919]</sup> until arriving at all the numbers. That is the right of each existence in the source of the magnificence of God. And if in the day of the manifestation of Him Whom God shall make manifest, this one has in his possession three hundred sixty and one diamonds and that the difference in price between each of these diamonds is 95 gold miscals<sup>[^920]</sup> because in a single day three hundred sixty and one people believe in Him, and that the distance that separates these persons<sup>[^921]</sup> is not more than the time one needs to say a “yes”, if he wishes to give them his diamonds, he will give them following the eagerness that they will demonstrated in believing in Him<sup>[^922]</sup>.**

[^917]: Note: the Point

[^918]: Note: of descent

[^919]: Note: of descent

[^920]: Note: in an ascending ladder; that is to say the first diamond valued at 95 gold miscals, the second must be worth 190 miscals and thereafter the same

[^921]: Note: in the act of giving their faith

[^922]: Note: that is to say that the first will receive the most expensive diamond and the last that of 95 gold miscals

**See the secret of God running in this way in every rank, see that the order of God is manifest. So it may be that in the day of judgment you will haste to affirm that you recognize God and that at the very moment in which He will say: “Am I not your Lord?”<sup>152</sup> you reply “Yes.” And you must respond upon each thing on the subject of which He ordains.[^923]**

[^923]: Note: This world is, for the philosophers of Persia, one composed of atoms. These atoms are so small that none of the dimensions of matter can be applied to them. They do not have, thus to say, existence, and form the nothingness. Their union produces the creature, but this union cannot be effected except by the Word of God. And when this One, by His Word, caused the non-existing atoms to unite to form a man, He asked them, at the very moment of their union, “Am I not your Lord?” He acted in the same way with all the worlds that He has created. But here one must understand by “world” the divers degrees of the creatures.

**Understand well that for every thing there is a world of atoms[^924]. If Him Whom God shall make manifest takes for example an atom of dust and says: “This dust is the first creature of the world”[^925] or if under some formula that He designates for it, even if He says simply: “This is dust” without giving it a superior rank, if you do not reply to Him on the subject of this atom of mud which is the most base of existing things, you have thereby not replied to God, even if in the degree of your existence you replied “yes” when He asked you: “Am I not your Lord?”**

[^924]: Note: that is to say that the atoms of this thing exist in the world of nothingness, but this thing does not enter into existence save through the Word of God

[^925]: Note: it is so

**Here there is thus something less in the degree of your being. What difference can it have between the order to prostrate oneself before Adam, and before an atom of dust? The aim is to obey the order, and not Adam or the dust. In effect, if you remain in ignorance of His order because of this atom of dust, you have remained in ignorance of the secret of existence. And from this very moment, if you accomplish all good, you have entered into the shadow of him who, the first, has not**

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<sup>152</sup>Quran 7:174 - وَإِذْ أَخَذَ مِنْ رَبِّكَ أَخَذَ وَإِذْ - أَلَسْتُ أَنفُسِهِمْ عَلَىٰ وَأَشْهَدَهُمْ ذُرِّيَّتَهُمْ ظُهُورِهِمْ مِنْ آدَمَ بَنِي مِنْ رَبُّكَ أَخَذَ وَإِذْ -  
عَافِلِينَ هَذَا عَنْ كُنَّا إِنَّا الْفِيَامَةِ يَوْمَ تَقُولُوا أَنْ شَهِدْنَا بَلَىٰ قَالُوا بِرَبِّكُمْ  
Some translations: <https://www.islamawakened.com/quran/7/172/>

wished to bow before Adam[^926]. If you say “I obey all” and that you really obey, whether you are in the midst of obeying or that you obey thereafter, the order of God will descend upon you even as it has descended in the past when God has said: “One must worship Me following the way that I want, Me, and not following the way that you want, you!”

[^926]: Note: that is to say the demon

It is always impossible that the Tree of Truth will give an order such that the intelligences cannot understand it, or that men cannot be convinced of the goodness thereof.

But all these explanations are only [given] that the slave [may] understand the places of the order: that he know that this very order: “Give your faith in God and in His verses” is exactly this order: “Do not torment anyone”, be this person in the last rank of existence. If you look upon the order, why do you remain in ignorance of one order even though you are firmly convinced of another? It is thus that acting in accordance with the divine orders was and is [a] mark of greatness, but on condition to not remain in ignorance of the Source in each manifestation.<sup>153</sup>

For finally, there is no doubt that in this manifestation in which you are, you act following the orders of this manifestation if you are adorned by His religion. Otherwise you are yourself witness to your own sins, and you suffice as accountable for your actions.

The fruit of this is that it may be thereby that in the day of judgment nobody will remain in ignorance of the orders of Him Whom God shall make manifest. And if this One ordains upon all the existences, His order is the order of God, and it is for nobody to make observations to Him about the order of God, which He ordains over all things or upon the most diminutive part of a dinar, it being given that the price of one thousand dinars is one silver miscal.

Certainly, know the degrees of your souls, and, in the day of judgment, by this thing that God has fixed for you, find the strength to obey Him.

## Vahid VIII - Bab 5

It is obligatory for whosoever has the capacity, to make himself the possessor of three diamonds, [the] number of the word “Ism”; of four topazes, [the] number of the name “Allah”; of six emeralds, [the] number of “Al-Amna”; and of six rubies, [the] number of “Al-Aqdas”. He must

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<sup>153</sup>Baha'u'llah reaffirms this principle in the opening of Kitab-i-Aqdas:

“The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. **It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world.** These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration. (Baha'u'llah, Kitab-i-Aqdas, #1, p. 19)

**make himself possessor of them so that, in the day of the manifestation of Him Whom God shall make manifest, to give them to Him or to the Letters of the Living.<sup>154</sup>**

**The resume of this Door is that:**

**It was mentioned in its place that all the existences are in the Bayan, that all the Bayan is in the first Unity, and the first Unity in the first Point.<sup>155</sup>**

**From this that in the day of judgment the resurrection of all takes place in different degrees of Unity and that all these unities are unities under the order of the Primal Unity, and that in all one cannot see but only a unique wave which is the order of God; from this that every thing, in its rank, as much as it has not come to resemble this unity cannot attain to perfection in its limit and cannot demonstrate God; it is because of this that it was ordained that in the day of the manifestation, until the next manifestation, every person who has the capacity seeks to resemble the Primal Unity by the acquisition of three diamonds, four topazes, six emeralds and six rubis. If he can do so, that he bring these jewels in the possession of the Primal Unity<sup>[^927]</sup>; otherwise, at the manifestation of Him Whom God shall make manifest, he gives them upon the order of Him Whom God shall make manifest to His Letters of the Living; and that is a proof of the friendship of God for the Primal Unity in this manifestation. That the price of all these<sup>[^928]</sup> jewels be the price of the Primal Unity<sup>[^929]</sup> so that the contenders not remain in ignorance of the secret of Unity. If, in this manifestation, all honor themselves by obeying this order, Him Whom God shall make manifest will distribute them<sup>[^930]</sup> among the multiplied unities.**

[^927]: Note: the Point

[^928]: Note: 18

[^929]: Note: that is to say that a single one has the price of all

[^930]: Note: these jewels

**If someone possesses these jewels and that the Tree of Truth having manifested, he hesitates, even if it be for a second, to give them to Him, he is in the fire during this second. It is suitable that those who contest over the Unity of Essence, of attributes and of worship, regarding creation, food, death and life, the “tasbih”, the “tahmid”, the “tawhid” and the “takbir”, over the fire, the air, the water**

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<sup>154</sup>Baha'u'llah wrote, perhaps in reference to this passage:

“If a man be found willing to rear, in Our name, an edifice of pure gold or silver, or a house begemmed with stones of inestimable value, such a wish will no doubt be granted. He, verily, doeth what He willeth, and ordaineth that which He pleaseth.” (Gleanings from the Writings of Baha'u'llah, LIX, p. 116)

<sup>155</sup>One of the meanings of this hadith, cited by the Bab and Baha'u'llah:

“Knowledge is one point, which the foolish have multiplied.” (Baha'u'llah, Gems of Divine Mysteries, p. 30; Kitab-i-Iqan, p. 184; Seven Valleys, pp. 24-25)

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**and the earth, about the hearts, the spirits, the souls and the bodies, regarding the white light, the yellow, the green and the red[^931], it is, I say suitable for them to see all that in the shadow of the letters of the Bismi'llah al-Amna al-Aqdas.**

[^931]: Note: The white light is the absolute splendor and without mixing the Point of Truth; the yellow light is less brilliant than the white because it is mixed with something more human: it concerns the first believer; the green letter, more polluted than the preceding, is emitted by the other letters of life, by the Doors, by the wisemen, etc.; finally the red light, where the mix is complete between the spiritual and the terrestrial, is that which pertains to the common among the creatures.

**Four prayers have been indicated for these four lights which are higher than all the prayers[^932]. Whosoever loves to say them has touched all the good of this world and the next.**

[^932]: Note: this is clearly here from another book of the Bab, to which these prayers have been consigned

**God giveth His benevolence to whomsoever He willeth among His slaves, and certainly give to whomsoever He willeth that which belongs to Him and that He has secured.**

## **Vahid VIII - Bab 6**

**In this that permission has been given to wash oneself completely once every four days; one must go to the baths and pluck off the hairs of the body once every eight days or every fourteen days. One must cut the nails<sup>156</sup> and use henna upon the whole body.<sup>157</sup> Men must write upon their chest the**

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<sup>156</sup>Baha'u'llah confirmed some of these laws and seems to have left others to the discretion of the believers in Kitab-i-Aqdas:

"It hath been enjoined upon you to pare your nails, to bathe yourselves each week in water that covereth your bodies, and to clean yourselves with whatsoever ye have formerly employed. Take heed lest through negligence ye fail to observe that which hath been prescribed unto you by Him Who is the Incomparable, the Gracious. Immerse yourselves in clean water; it is not permissible to bathe yourselves in water that hath already been used. See that ye approach not the public pools of Persian baths; whoso maketh his way toward such baths will smell their fetid odour ere he entereth therein. Shun them, O people, and be not of those who ignominiously accept such vileness. In truth, they are as sinks of foulness and contamination, if ye be of them that apprehend. Avoid ye likewise the malodorous pools in the courtyards of Persian homes, and be ye of the pure and sanctified. Truly, We desire to behold you as manifestations of paradise on earth, that there may be diffused from you such fragrance as shall rejoice the hearts of the favoured of God. If the bather, instead of entering the water, wash himself by pouring it upon his body, it shall be better for him and shall absolve him of the need for bodily immersion. The Lord, verily, hath willed, as a bounty from His presence, to make life easier for you that ye may be of those who are truly thankful." (Baha'u'llah, Kitab-i-Aqdas, #106, pp. 57-58)

<sup>157</sup>References to the application of henna, to Baha'u'llah and to Mirza Yahya are described in the memoirs of Ustad Muhammad-'Ali, the barber, in Baha'l World, Volume XIV, pp. 598-600; and My Memories of Baha'u'llah, by Ustad Muhammad-'Ali, published by Kalimat Press, pp. 19, 30, 34, 49, 50, 125.

word “Al-Rahman”<sup>158</sup> and women the word “Allahumma”<sup>159</sup>. It is good that they look at themselves once a day and night in a mirror.

The resume of this Door is that:

In the Bayan permission was given to wash oneself and to cleanse in the highest fashion that is it possible in the contingencies. If every four days one time the man cuts his nails and removes hairs, if he gets rid of filth that is on the body, this was and is loved by God. Washing one’s laundry, the more often one does it, the closer it is to cleanliness.

Henna is permitted, be it upon the whole body, be it upon certain parts.

If, upon the chest, which is the abode of the love of God, men write the name of “Rahman” and women that of “Allahumma” and this, in the most beautiful writing, with instruments to tattoo it, this is loved by God and is permitted.<sup>160</sup> It is also permitted to write more than these two words.

The “noure”<sup>161</sup> if one is accustomed to it is permitted every eight days. Rubbing ones feet and hands, if one is not accustomed to it, it not beloved of God; but it is permitted to rub the whole body, for not one hair will be removed from the body without seventy kinds of ailments being discarded from the body with the permission of God.

It is suitable for the slave to look at himself in a mirror and to contemplate his creature[^933] and the he thank God for the beauty of his body, if not[^934] that he asks for the mercy of God, for all the beings, in their primal nature, have been created with the greatest beauty. If no obstacle arises to the manifestation of this beauty, the being will be born ornamented with the beauty of his existence[^935].

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<sup>158</sup>Al-Rahman (الرحمان) – means “The Merciful”: <https://en.wikipedia.org/wiki/Ar-Rahman>

<sup>159</sup>Allahumma (اللَّهُمَّ) – means “O Allah”: <https://en.wikipedia.org/wiki/Allahumma>

<sup>160</sup>Baha’u’llah made no reference to tattoo in Kitab-i-Aqdas, however there is a story in which ‘Abdu’l-Baha praised the tattoo of an individual Baha’l during His visit to America:

“Later I was told that He had asked for the man who had the Greatest Name tattooed on his hand, which was my husband, and his wife. We had never seen ‘Abdu’l-Bahá closely, nor had He ever seen us closely, yet He had called for the man with the Greatest Name on his hand. ‘Abdu’l-Bahá warmly embraced us both, gave us His blessing, and said to my husband that his hand was the only hand in the world which had the Greatest Name written on it and that it was greatly blessed.” (Jennie Ottilia Anderson, describing her and her husband August Anderson meeting ‘Abdu’l-Baha in Chicago in 1912; cited in Baha’i World, Volume 13, p. 912)

<sup>161</sup>Steingass (p. 1432): A نورة naurat, One blossom; — nūrat, nūra, A medicament made of quick-lime and arsenic for taking out hairs by the roots, a depilatory.

This method of removing hairs is described briefly in a footnote to My Memories of Baha’u’llah, by Ustad Muhammad-‘Ali, the barber, p. 125: “removal of body hair by a quick-acting depilatory made of lime and orpiment (an age-old custom practiced by peoples from the ancient Greeks to the pagan Arabs)”

[^933]: Note: himself

[^934]: Note: if he is ugly

[^935]: Note: in the primal nature

**As to this superstition so widespread that one must not look at night in the mirror, the origin of it is not found in the Book of God.[^936]**

[^936]: Note: it is thus false

**Anyway, the slave must be in such a rank that if in any instant the Tree of Truth manifests Himself, and that it is necessary that this slave be just as suddenly in the presence of God, this Being of Truth will not be disgusted.**

**The order of this cleanliness has, in effect, been given only for the day of the manifestation of God, so that if someone is found suddenly in the presence of God, there are not things in him that are contrary to cleanliness so that God will not contemplate what He does not love.**

**In the Bayan is forbidden all that is an obstacle to cleanliness: and this, to the point that if someone knows that he has in himself an atom of filth, or on his clothes, and that this becomes for him an object of disgust, certainly it is not good for him to present himself in this state before God. Perhaps all the beings, in the Bayan, will be elevated in these orders. It may be thereby that in the day of the manifestation of the Truth, He will see nothing reprehensible in those who believe in Him.**

**The century certainly will progress bit by bit to the point that if someone puts on a shirt and perspires, he will change it immediately, how from that point could someone tolerate a shirt that is sullied thereby. It is very certain that still today people of this part of the earth cannot voyage at this height.**

**If, because one has cleansed the body one changes clothes as well, one will show by this that one improves bit by bit in cleanliness and the more often this happens, the more it will be loved by God.**

**If someone cannot do all of this, that he not torment himself at all: from the very fact that he loves cleanliness, the reward of cleanliness will be given to him.**

**However, it is obligatory for each one to pay attention to what he does whatever is possible according to his forces for the Tree of Truth, even when He is hidden, contemplates His creature; He knows them all and sees each among them, but nobody knows Him nor can see Him with His own vision. For this vision is not created in all things except following His manifestation. And how does it arrive that where He is[^937], neither His father knows Him, nor His mother, nor His**

parents<sup>162</sup>, nor any of the creatures. It is exactly as for the Prophet of God before He was brought to life, it is also like the manifestation of the Point of the Bayan before He launched His call. But from this epoch, His knowledge enveloped Himself and the creatures of God who live in His shadow.

[^937]: Note: this Tree of Truth

From the beginning of the manifestation, the spirit enters in this knowledge and penetrates therein until the highest point, until this spirit leaves this world. He sees them all, and all, in His name, do what they do, from the first creature until the last; all do not exist except by His existence, but nobody knows Him, unless He makes Himself known with His verses.

And, if He does not make Himself known except at the moment of His manifestation, at this moment the order is given to all to know Him, and the verses of greatness explode from the rising of His saintliness.

Happy who comprehends the vision of God, the day in which God is manifest! Happy the one who is in such a state that God sees nothing in him, either apparent or hidden, that displeases Him. In truth! God is He Who purifies all things. Say: in truth! God is more pure than purity, nobody can remove His purity from Him!. Neither in the heavens, nor upon the earth, nor what is between them. In truth! God is pure, He is purifying.

## Vahid VIII - Bab 7

In the printery and in the order of printing.

The resume of this Door is that:

It is permitted to print the Bayan as well as all that was written in its shadow, in conformity with it. And this until the moment of the appearance of Him Whom God shall make manifest. At that time, if all are capable of writing the words of God in the most beautiful script, He will ordain it thus, otherwise He will permit whatever His benevolence and His mercy can permit.

After such a permission will have been given, there will no longer exist in the eyes of God any excuse for not possessing a Bayan with which one can mention Him Whom God shall make manifest. It must be printed of the most beautiful script, and not following the habit of the people of this epoch, who print whatever writing they encounter. This has arrived at such a point that the price of a Qur'an has descended until[^938] a Qiran<sup>163</sup>.

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<sup>162</sup>Perhaps this means "grandparents" or "their parents"?

<sup>163</sup>See Vahid V, Bab 19. Also [https://en.wikipedia.org/wiki/Iranian\\_qiran](https://en.wikipedia.org/wiki/Iranian_qiran)

[^938]: Note: 28 silver nakhuds<sup>164</sup>

**If it was not in consideration of the impossibility where the believers are found[^939], permission to print would not have been given.**

[^939]: Note: to buy a manuscript copy at high price

**Thus, notwithstanding, all are in the shadow of the benevolence and of the mercy of God, with His permission, but this does not impede that someone can write a Bayan with the most beautiful of scripts, this is worth more for him than to purchase a beautiful printed copy. And this is a gift of God; He elects whosoever from His slaves and He is the Master of sublime benefaction.**

**Know that the respect around which one encircles the Qur'an is not due to anything but the respect that one owes to the relation that exists between this Book and God and because of the spirits that are in the words<sup>165</sup> that it contains[^940].**

[^940]: Note: probably because of the great number of believers who are in the shadow of each of these words

**All the spirits in the Qur'an return to the spirits of the Letters of the Living, even as their origin comes from them. Thus, if today a believer acts, he acts in conformity with the words of the Imams and the four Doors[^941] who were during the Ghaybat as-Sughra[^942]. After this Ghaybat as-Sughra nothing that came from these persons can be changed or modified in reality.**

[^941]: Note: Nawabs<sup>166</sup>

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<sup>164</sup>See Vahid IV, Bab 14. Also <https://en.wikipedia.org/wiki/Nakhuda>

<sup>165</sup>Baha'u'llah writes of the spirit in words in Lawh-i-Maqsud:

“Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which becometh man's station.

“O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Beloved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.” (Baha'u'llah, Tablets of Baha'u'llah, pp. 172-173)

[^942]: Note: little disappearance<sup>167</sup>

**All the Letters of the Living return to the Point of the Qur'an, Who is the Prophet of God. And this one returns to God, in Himself. His return to God means His return to His own Being, for the contingencies cannot exceed their limits of contingency.**

**The same in the Bayan. All the 'illiyiin<sup>168</sup> spirits return to the first Door which is Him Whom God shall make manifest; all the non-'illiyiin spirits return to the first who is not in the truth[^943] and who do not prostrate themselves before Him[^944].**

[^943]: Note: Satan

[^944]: Note: Him Whom God shall make manifest

**See that it is the same for all the revealed Books. The respect with which we encircle them is because of their relation to God. This relation lasts always, for if it is removed from the preceding manifestation, it is postponed to the following manifestation.**

**There is no doubt that the Gospels were the Book of God, but, since the descent of the Qur'an, the true spirits of these Gospels returned to the Qur'an, and those that did not return were other than the 'illiyiin spirits of the Evangel.**

**It is the same in that which concerns the Qur'an. All those who entered into the Bayan among the believers in the Qur'an, their spirits were 'illiyiin, otherwise they are mentioned among the non-'illiyiins.**

**The same for the Bayan, all those who will believe in Him Whom God shall make manifest will be 'illiyiin spirits, and if one encounters someone who does not prostrate himself, it is he who is the point who is in opposition to the 'illiyiins.[^945]**

[^945]: Note: the demon

**And certainly, print following the route that was traced for you, with the best handwriting that you can procure.**

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<sup>166</sup>This seems to be a mistake. Abwab is the plural denotation of the four successors to the twelfth Imam. Nawab is the title of the sovereign ruler, the prince or viceregent of the Moghul emperor – <https://en.wikipedia.org/wiki/Nawab#:~:text=%22Nawab%22%20usually%20refers%20to%20males,administration%20of%20a%20certain%20province>

<sup>167</sup>Ghaybat as-Sughra (الغَيْبَةُ الصُّغْرَى) -- [https://en.wikipedia.org/wiki/Minor\\_Occultation#:~:text=The%20Minor%20Occultation%20\(Arabic%3A%20%D9%B1%D9%84%D9%92%D8%BA%D9%8E%D9%8A%D9%92%D8%A8%D9%8E%D8%A9,would%20only%20contact%20his%20followers](https://en.wikipedia.org/wiki/Minor_Occultation#:~:text=The%20Minor%20Occultation%20(Arabic%3A%20%D9%B1%D9%84%D9%92%D8%BA%D9%8E%D9%8A%D9%92%D8%A8%D9%8E%D8%A9,would%20only%20contact%20his%20followers)

<sup>168</sup>See footnotes in the Introduction.

## Vahid VIII - Bab 8

**In tis that it is permitted to shave all or part of the head, to shave the beard, so that the hair becomes stronger. It is permitted to pray with one's 'aba'a<sup>169</sup>, but this is not permitted with something other than the 'aba'a, that is to say with the jubba<sup>170</sup>. God does not love that one says prayer with the jubba.[^946]**

[^946]: Note: It is according to tradition, I don't know if this is exact, that the Grand Vizir of Muhammad Shah, Haji Mirza Aqasi, he who is considered the first non-believer in the Bayan, that is to say the first letter of negation, had the habit of saying his prayer clothed in his jubba.<sup>171</sup>

**The resume of this Door is that:**

**It is permitted to shave all or part of the head and to shave the face so that they hairs grow in strength and flourish in the plenitude of their beauty:**

**It is ordained, anyway, to cut the mustache[^947].**

[^947]: Note: to cut them above the lip, not entirely but simply in such fashion that the hairs do not soak in the food that one eats.

**Those of the slaves who are in ignorance are those who do not follow the divine order.**

**It is permitted to say one's prayer clothed in one's 'aba'a, in such fashion that the only extremity of the fingers appears outside of the garment. That is closer to greatness.**

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<sup>169</sup>aba'a (عِبَاءَة) - <https://en.wiktionary.org/wiki/aba>

<sup>170</sup>Steingass (p. 355): جُبَّة jubbat, A waistcoat or doublet with cotton quilted between the outside and lining

<sup>171</sup>It should be noted that Haji Mirza Aqasi "studied for a number of years under the Ne'matallāhī Sufi teacher Mollā 'Abd-al-Şamad of Hamadān" and remained a member of this Sufi tariqah for the rest of his life. Aqasi "by 1240/1824 was appointed chief tutor to several of the Crown Prince's sons, including Farīdūn Mīrzā and, soon after, Moḥammad Mīrzā, the future shah." Between 1834 and 1848, Muhammad Shah Qajar (قاجار شاه محمد), was the supreme ruler of Iran. "Upon Moḥammad Shah's accession in Rabī'a I, 1250/November, 1834, which he regarded as the realization of his tutor's prognostications, Qā'em-maqām assumed premiership...However, less than a year later, Moḥammad Shah, lured by the anti-Qā'em-maqām coalition led by Āqāsī, felt confident enough to eliminate the highly independent vizier (Şafar, 1251/June, 1835) and shortly after appoint in his place his own confidant and spiritual guide." Haji Mirza Aqasi was the embodiment of what the Bab opposed – he was a Sufi, and he was a politician. It is not surprising that the Bab would have condemned practices associated with His nemesis.

<https://iranicaonline.org/articles/aqasff-ujuli-mnsz-adras-ivxni-ca>  
[https://en.wikipedia.org/wiki/Mohammad\\_Shah\\_Qajar](https://en.wikipedia.org/wiki/Mohammad_Shah_Qajar)

To say one's prayer clothed in a "jubba" was not and is not beloved of God, unless it is when one is found in necessity to do so: then only then is it permitted.

All this is so that perhaps, on the day of judgment, will not be manifest either in appearance nor in secret that anyone will [do] anything contrary to the love of God, in such fashion that the protestants be able to protest this, that if God is not content with seeing something contrary to what He loves, that it may be in that which concerns the essential body, the souls, the spirits and the hearts which are the places in which the Primal Unity radiates.

Thus, certainly, fear God, O you who are people who fear in the day of judgment. Fear God, it may thus be that you will find salvation.

## Vahid VIII - Bab 9

Each one must write all he would have said of good or of bad, since the commencement of this manifestation until its end. His heirs must conserve this book until the day in which the Tree of Truth will manifest Himself.<sup>172</sup>

The resume of this Door is that:

From the beginning of the manifestation until the other manifestation, it was permitted that each one write in his book, in his own writing or that of another, all that he did in the Bayan. He must also write therein the contrary of good that he did before his entry<sup>[^948]</sup>, so that in the day of judgment following those who have acted following the previous manifestation will receive their wages, if they do not remain in obscurity of the Sun of Truth. For it may be that this Sun will manifest Himself and that this individual will continue to act at this moment as he acted previously.

<sup>[^948]</sup>: Note: in the Bayan

It is thus that there are one thousand two hundred seventy years since the Qur'an descended, and, still now, those ones act in conformity with the Evangel. Contemplate, in each manifestation, the order of God: do not remain in ignorance; know that the day of judgment is a day like that of today; the sun in the sky rises and sets<sup>[^949]</sup>. How can it happen that the day of judgment arises and upon this very earth upon which the day of judgment arises, the inhabitants do not have the least news of it, and even if they hear it announced, they do not believe it. This is why He has not even shared it with them.

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<sup>172</sup>This is a stunning ordinance when one considers that there are so very few chronicles and journals written by Babis, whereby to reconstruct Babi history from primary sources. If more Babis had heeded this law, there is no doubt that there would be a great plenitude of such materials available not only to heirs but to historians.



[^949]: Note: nothing has changed in the natural order of things

**And it is a considerable day that this day: it is therefore that the Tree manifests Himself who has eternally said: “In truth, I am God! There is no other god but Me!”**

**And all the ignorant ones imagine that He who speaks thus is naught but a man like them. From then the name of “believers” which is however in His power in Himself, and that without end they give to the more vile of the believers in Him in His previous manifestation, they refuse it to Him. It is thus that at the manifestation of the Prophet of God, if they had recognized in Him a believer like the believers of this time, how would they have fended Him off during seven years in the mountains, preventing Him from returning to His house.<sup>173</sup> It is identically the same in that which concerns the manifestation of the Point of the Bayan. If they had not refused Him the name of “believer”, how could they have relegated Him to a mountain? And yet, the very existence of faith is created only by His Word, which is why, as they do not possess the vision of the heart, they do not see; and they who have it, this view, like butterflies of the night they turn around the torch of the truth until they burn themselves. This is why the day of judgment has been called the greatest of days, for without it, it is a day like all the other days; the only difference is that the manifestation of God manifests Himself therein.<sup>174</sup>**

**The fruit of the order contained in this Door is this that it may be that that day the eyes of man may be opened, and that he may be able to see his Well-Beloved.**

**That He may in that day write all that he did, for until the following judgment the order will be given following this document[^950].**

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<sup>173</sup>This account, which described Muhammad as having lived in the mountains for seven years, prevented from dwelling in or even visiting His own home, in Mecca, has not yet been located in online sources.

<sup>174</sup>Translation published by the Baha'i World Centre:

“The Day of Resurrection is a day on which the sun riseth and setteth like unto any other day. How oft hath the Day of Resurrection dawned, and the people of the land where it occurred did not learn of the event. Had they heard, they would not have believed, and thus they were not told!

“When the Apostle of God [Muhammad] appeared, He did not announce unto the unbelievers that the Resurrection had come, for they could not bear the news. That Day is indeed an infinitely mighty Day, for in it the Divine Tree proclaimeth from eternity unto eternity, 'Verily, I am God. No God is there but Me'. Yet those who are veiled believe that He is one like unto them, and they refuse even to call Him a believer, although such a title in the realm of His heavenly Kingdom is conferred everlastingly upon the most insignificant follower of His previous Dispensation. Thus, had the people in the days of the Apostle of God regarded Him at least as a believer of their time how would they have debarred Him, for seven years while He was in the mountain, from access to His Holy House [Ka'bah]? Likewise in this Dispensation of the Point of the Bayan, if the people had not refused to concede the name believer unto Him, how could they have incarcerated Him on this mountain, without realizing that the quintessence of belief oweth its existence to a word from Him? Their hearts are deprived of the power of true insight, and thus they cannot see, while those endowed with the eyes of the spirit circle like moths round the Light of Truth until they are consumed. It is for this reason that the Day of Resurrection is said to be the greatest of all days, yet it is like unto any other day.” (Selections from the Writings of the Bab, pp. 78-79)

Translator's note: The wording of this passage differs substantially from the wording of Nicolas' rendering, and it is much shorter. It may be that the manuscript that Nicolas relied upon for his translation from the Persian is missing some of the text.

[^950]: Note: he will be judged according to this written document

**What the Point of the Bayan must write is this: “All that was previously was abrogated and has returned to the Bayan. And God has caused this Bayan to descend in Me.”**

**That is all that this Point has accomplished in the day of judgment.**

**All must write in truth what they have done, perhaps thereby will they be mentioned before God in the day of judgment, if in that day they can enter into the fire<sup>175</sup> of Unity. For finally, night and day, they weep[^951] and their Well-Beloved manifests Himself and they do not know Him! Thus is it for those who await the promised Ahmad, and all the Christians await Him and lament that He may manifest Himself. And yet see that one thousand two century and seventy years have passed since His manifestation. See, with the eye of your heart, so as not to remain in ignorance on that day, and that the judgment will occur without you knowing of it.**

[^951]: Note: in waiting

**It is for God to warn you, but if you hear Him; and this advice of God is that which Him Whom God shall make manifest will give you if you accept Him.**

**And certainly lean upon God, for He is your Lord, He Who receives you in His mercy. And write each work that you accomplish, whether good or bad, from one judgment until the following judgment.<sup>176</sup>**

## **Vahid VIII - Bab 10**

[^952]: Note: This is 9<sup>th</sup> Bab of the Arabic Bayan

**In this that whosoever was elevated in the midst of a family[^953], he is permitted to see the members of this family[^954]. And he is permitted to speak with them[^955]. God has permitted for every man to speak with the women or for each woman to speak with the men during the time that they have business together. And if this conversation does not exceed twenty-four words, this is better for this woman and this man.<sup>177</sup>**

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<sup>175</sup>This should be checked against the original Persian, as it seems likely that the word intended was “Paradise” rather than “fire”, as the Persian Bayan consistently contrasts the Paradise of affirmation and the fire of unbelief.

<sup>176</sup>Baha'u'llah refers to holding oneself account for one's deeds every day and at the end of one's life: Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds. (Baha'u'llah, The Arabic Hidden Words, #31)

<sup>177</sup>Baha'u'llah applies this to conversations between individuals of the same gender and opposite gender: **“The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.”** (Tablets of Baha'u'llah, Words of Wisdom, p. 156)

[^953]: Note: the meaning of the word “family” must be extremely enlarged<sup>178</sup>

[^954]: Note: if it is a man, he can see the women, if it is a woman, she can see the men

[^955]: Note: be it a man or a woman

**The resume of this Door is that:**

**It is permitted to whomsoever[^956] has become greater in a family to look at and to speak with the women of this family, be [this one] a man or a woman.**

[^956]: Note: This refers thus even to a stranger. The case is already frequent in Persia. A young man is elevated in another family than that from which he originates. The women of his own family, being “Mahram”<sup>179</sup>, he can see them, while those of the new family are “Haram”<sup>180</sup> for him, [and] he cannot have any kind of relations with them.

**In case of necessity it is permitted to a man to speak with a woman in a fashion sufficient to derive the fruit of this conversation. If it does not exceed twenty-eight words, that is closer to greatness. And if these twenty-eight words do not suffice, it is permitted to augment the number thereof.**

**Family[^957], here, means “Urf”[^958] and not in the ordinary meaning of the word “Urf”, in which one calls a tribe, one hundred thousand houses, “family”.**

[^957]: Note: Ta’ifat<sup>181</sup>

[^958]: Note: that is to say “family” in the largest accepted use of the term<sup>182</sup>

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<sup>178</sup>See footnotes on ta’ifat and ‘urf.

<sup>179</sup>Steingass (p. 1186): محرم mahram, Unlawful, forbidden; a spouse, consort, confidant, intimate friend; a bodice... Nicolas should be citing حلال ḥalāl (v.n. of حَلَّ), Being legal, legitimate; a lawful thing; legal, sanctioned by religion (opp. to ḥarām) – Steingass, p. 427

<sup>180</sup>Steingass (p. 414): حرام ḥarām (v.n. of حَرَمَ), Being unlawful; unlawful, forbidden, prohibited; illegitimate; an unlawful act, wrong-doing, iniquity; fornication, adultery; holy, venerable, sacred (i.e. the violation of which would be criminal)

<sup>181</sup>Steingass (p. 808): طائفة ṭā’ifat, A people, nation, tribe, family; a troop, band, body, company, clique; suite, train, equipage, attendants

<sup>182</sup>Urf (العرف) – custom of a particular society; see:

[https://en.wikipedia.org/wiki/Urf#:~:text=CA%BFUrf%20\(Arabic%3A%D8%A7%D9%84%D8%B9%D8%B1%D9%81%E2%80%8E\),fiqh%20%D9%81%D9%82%D9%87%20\(Islamic%20jurisprudence\).](https://en.wikipedia.org/wiki/Urf#:~:text=CA%BFUrf%20(Arabic%3A%D8%A7%D9%84%D8%B9%D8%B1%D9%81%E2%80%8E),fiqh%20%D9%81%D9%82%D9%87%20(Islamic%20jurisprudence).)

**It may be that in the day of judgment, because of the widening of this order, nobody will remain in ignorance of culling the fruits at the Source; that the Tree of Love will widen this order or will diminish it after His manifestation, so that one will not make observations to Him.**

**Certainly, fear God in the fashion that you should fear Him. It may be that thereby you will find salvation<sup>[^959]</sup>.**

[^959]: Note: Arabic Bayan – It is permitted to look and to speak, the man with the woman, the woman with the man. Be virtuous, O My slaves. Speak as much as is necessary for you and be virtuous, do not exceed 28 words, unless your aim has not been attained thereby.

## **Vahid VIII - Bab 11**

**On the purification of the dead.**

**One must do this three times, in the follow manner: first one must begin with the head and the neck in saying “Ya fard”(O Unique One!); then wash the chest and the belly in saying “Ya Ha’i”(O the Living!) then wash the right side in saying “Ya Qayyum”(O He Who subsist by Himself!) then the left side in saying “Ya Hakim”(Oh! The Wise!) then the right foot in saying “Ya ‘Adl”(O justice!). then the left foot in saying “Ya Quddus”(O He Who is pure of all faults!).<sup>[^960]</sup>**

[^960]: Note: All this composes one purification.

**One must do it three times; the number of the letters of the words employed in this purification is nineteen<sup>[^961]</sup>.**

[^961]: Note: if one does not include the exclamation “Ya”

**One must make this purification with pure water or with water mixed with camphor<sup>183</sup> and rhamnus nabeca<sup>184</sup>. One must bury it then in five pieces of fabric and put on the right hand a ring upon which is engraved this verse: for men: “It is for God all that there is in the heavens and upon the earth and that which is between the heavens and the earth. God is knowing of all things”. For the women: “It is for God the kingdom of the heavens and the earth and of that which is between them. And God is powerful over all things.”<sup>185</sup>**

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<sup>183</sup><https://en.wikipedia.org/wiki/Camphor>

<sup>184</sup>[https://en.wikipedia.org/wiki/Rhamnus\\_\(plant\)](https://en.wikipedia.org/wiki/Rhamnus_(plant))

<sup>185</sup>Baha'u'llah wrote in Kitab-i-Aqdas:

“The inscription on these rings should read, for men: "Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and He, in truth, hath knowledge of all things"; and for

**The resume of this Door is that:**

**All the orders contained in the Bayan flow because of the secrets of the knowledge and the Unity of God. If someone sees[^962] of the Source until the most extreme limits, he will see the water of Unity flowing in the same fashion in all the precepts. In that which concerns the purification of the dead, this is obligatory once and optional three times, or five times. In effect, the degrees of Unity are named in five levels:**

- 1)La ilaha illa hu<sup>186</sup>
- 2)La ilaha illa ana<sup>187</sup>
- 3)La ilaha illa allah<sup>188</sup>
- 4)La ilaha illa anta<sup>189</sup>
- 5)La ilaha illa allaTHi<sup>190</sup>

[^962]: Note: the totality of this manifestation

**And this death, if it had been lived at the moment of the manifestation and that [from] the first year it had conformed itself to the manifestation of Unity, it would have arrived at the fifth as last degree of Unity. This is why a purification is obligatory[^963] and certainly the four other times all will carry them out if an impossibility<sup>191</sup> does not present itself.**

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women: "Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and He, in truth, is potent over all things". These are the verses that were revealed aforetime, but lo, the Point of the Bayan now calleth out, exclaiming, "O Best-Beloved of the worlds! Reveal Thou in their stead such words as will waft the fragrance of Thy gracious favours over all mankind. We have announced unto everyone that one single word from Thee excelleth all that hath been sent down in the Bayan. Thou, indeed, hast power to do what pleaseth Thee. Deprive not Thy servants of the overflowing bounties of the ocean of Thy mercy! Thou, in truth, art He Whose grace is infinite." Behold, We have hearkened to His call, and now fulfil His wish. He, verily, is the Best-Beloved, the Answerer of prayers. If the following verse, which hath at this moment been sent down by God, be engraved upon the burial-rings of both men and women, it shall be better for them; We, of a certainty, are the Supreme Ordainer: "I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful, the Compassionate." Thus doth the Lord single out whomsoever He desireth for a bounty from His presence. He is, in very truth, the God of might and power." (Baha'u'llah, Kitab-i-Aqdas, #129, pp. 64-65)

<sup>186</sup>Hu (هو): who, it this

<sup>187</sup>Ana (أنا): I, me, myself, self

<sup>188</sup>Allah (الله) – the God

<sup>189</sup>Anta (أنت) – you, thou

<sup>190</sup>AllaTHi (الَّذِي) – who, that, which

<sup>191</sup>To do so

[^963]: Note: in the same way it is obligatory that one believe in the Unity

**It is permitted to wash the head, the chest, the two hands, then the two feet, at the same time as one must, during this act, praise and glorify God[^964]. It is suitable to pay close attention to thee necessities of the season, as if it was still living, and it is suitable to make sure be it of cold water, be it hot water, and that the purification take place in this fashion and by the intermediation of people who fear God.**

[^964]: Note: even as we said above

**After the purification is terminated, if it is possible, that one perfume it with rose water or another scent. It is permitted that the shroud be of five pieces of whatever fabric that it may be, from the finest cloth of silk to the thickest cloth of wool.<sup>192</sup> It is not permitted to write thereupon more than nineteen names of God, but one can write no matter what names following one's idea.**

**That one buries with him a little of the dust of the tomb of the first believer and of the last[^965].**

[^965]: Note: Perhaps this is the dust of the tomb of the Bab Himself, Who is the first and the last believer in this sense that He is the resume of belief and of general faith. That is the best explanation that I was able to find for this essentially incomprehensible passage. One clearly cannot take the word "first" and "last" of the believers in their absolute sense, for if it is easy to know who is the first believer, it is impossible to know who is the last; and, furthermore, if one knew that one, which is essentially variable because he dies and disappears and that this title must transfer to another. Another theory can, as well, be probable, that what is referred to here is the first believer and thee last Letter of the Primal Unity. The first believer is Bushru'i; but who is the last? Only, probably the Azalis could respond.<sup>193</sup>

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<sup>192</sup>Baha'u'llah wrote in Kitab-i-Aqdas:

"The Lord hath decreed, moreover, that the deceased should be enfolded in five sheets of silk or cotton. For those whose means are limited a single sheet of either fabric will suffice. Thus hath it been ordained by Him Who is the All-Knowing, the All-Informed. It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city; rather should it be interred, with radiance and serenity, in a nearby place." (Baha'u'llah, Kitab-i-Aqdas, #130, pp. 65-66)

<sup>193</sup>The Bab indicated that only Him Whom God shall make manifest can give the true interpretation of His verses in the Persian Bayan. Baha'u'llah indicated that His followers may discover true meanings of the revealed Word of God if they purify their hearts and receive the inspirations of the Holy Spirit. So Baha'is will give it a try and perhaps they will decipher this mystery. However, it is certain that Azalis, who repudiated Him Whom God shall make manifest, and, in some cases, actively opposed Baha'u'llah and His followers, are not likely to be in possession of this knowledge. One possibility, inasmuch as the "first believer" in the Bab, according to the Bab Himself, was Mulla Husyan-i-Bushru'i, whom He denominated the Babu'l-Bab, and that this "first believer" was designated the first of the Letters of the Living; and it might follow that the "last believer" denoted here is the last of the Letters of the Living, Haji Mulla Muhammad-Aliy-i-Barfurushi, whom the Bab named Quddus.

**This will become the cause that he will feel no torment after his death, and that he will rejoice, in the Paradise of God, of all that he loved.**

**It is permitted that on his right hand be placed a ring engraved in this manner for men: “It is for God all that is in the heavens and upon the earth and between the heavens and the earth. God is knowing over all things”; and thus engraved for the women: “To God belongs the kingdom of the heavens and of the earth and of that which is between them. God is powerful over all things.”**

**When it is pertaining to turning and of turning again the dead to wash it that it be done in such manner that this will not be contrary to greatness and to respect, for the respect due to the cadaver of a believer is the respect that is due to this believer himself. He who washes the dead must pronounce in his heart or on his lips the six names of God indicated above, or no matter what others, from the moment in which he begins to wash until the end of the washing. Know that death is like life. If the dead dies with faith in this manifestation, he will rejoice in the divine Paradise, otherwise, he is in the fire<sup>[^966]</sup><sup>194</sup>. Take care that when the day of judgment arrives, that nobody dies and goes to the fire, without comprehending it. It is thus that since the day of the manifestation of the Prophet of God until today each person who has died without giving Him his faith has not entered into Paradise. It is the same from the beginning of the manifestation of the Bayan.**

[^966]: Note: of hell

**Every individual who has died<sup>[^967]</sup> it is God Who has received his spirit by the intermediary of the angels who are assigned to this duty, and Who caused him to enter into His Paradise, if he obeyed all that God caused to descend in the Bayan.<sup>195</sup> Every person, on the contrary, who dies in something other than faith in the Bayan, even if he has accomplished all the good acts, that will be of no avail for him. And if, after death, one does all good acts for him, that will be of no avail for him; unless he gives his faith in God and in His verses and obeys his Well-Beloved in all that this One caused to descend in the Bayan. It may be thereby that the divine mercy will reach him and that he will enter into the eternal Paradise.**

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<sup>194</sup>About the importance of having faith in the Manifestation and in His Book at the time of death, Baha'u'llah wrote, in Kitab-i-Iqan: “How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire.” (Baha'u'llah, Kitab-i-Iqan, pp. 194-195)

<sup>195</sup>Obedience to the commandments of the Bayan is required of believers in order to enter into Paradise. Baha'u'llah establishes the complementarity of faith and deeds in the opening of the Kitab-i-Aqdas: “The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. **These twin duties are inseparable. Neither is acceptable without the other.** Thus hath it been decreed by Him Who is the Source of Divine inspiration.” (Baha'u'llah, Kitab-i-Aqdas, #1, p. 19)

[^967]: Note: who is a believer

**Be attentive to the manifestation of Him Whom God shall make manifest, for if you hear the announcement and that you hesitate for the space of time necessary for you to pronounce the word “Yes”, you are in the fire, whether you are dead or alive. That is the “aim” of God, that every one immediately give his faith in each manifestation. That men be attentive so that, in the difficulties of the day of judgment, they do not leave the faith: for the difficulties of that day are the manifestations of the torments that befall men and are the inaccessible signs that manifest themselves on the subject of He Who is manifest in the manifestation; or they are the zephyrs of Paradise that blow from the dawn of eternity upon the forms of the hearts of all existences. It is thus that if you look in this manifestation, you will see therein all[^968].**

[^968]: Notes: these difficulties

**Go visit the dead each unity[^969] one time. And other questions have descended on this subject that you could see in the writing that treats of them.<sup>196</sup>**

[^969]: Note: each 19 days

**Say: “God takes our spirits according to His order and ordains that His angels collect the spirit of His believing slaves.”**

**Even as the angels collect the spirits of the believers<sup>197</sup>, so also, according to the order of God, the spirits of the non-believers, it is the demons<sup>198</sup> that take them. It is thus that whosoever leaves this**

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<sup>196</sup>This indicates that the Bab wrote on this topic in another of His treatises.

<sup>197</sup>Nicolas has translated the Bab’s words here first with “the spirits of the believer”, then, in the same sentence, “the spirits of the non-believers”. In the interests of consistency, but without reference to the Persian text, both of these references are rendered in English in the plural form.

<sup>198</sup>In one of His Tablets, Baha’u’llah defines the meaning of “demons” as follows: “This nether world is the abode of demons: Guard yourselves from approaching them. By demons is meant those wayward souls who, with the burden of their evil deeds, slumber in the chambers of oblivion. Their sleep is preferable to their wakefulness, and their death is better than their life.” (Baha’u’llah, Tabernacle of Unity) This definition of “demons” is corroborated as not being limited to a specific context but referring generally to “evil spirits” in at least two Tablets and one talk authored by Baha’u’llah’s interpreter, ‘Abdu’l-Baha: “As to the question of evil spirits, demons and monsters, any references made to them in the Holy Books have symbolic meaning. What is currently known among the public is but sheer superstition.” (From a Tablet of ‘Abdu’l-Bahá: Spiritualism and psychic Phenomena, p. 3; in Lights of Guidance, #1731, p. 512) “You have asked regarding the influence of evil spirits. Evil spirits are deprived of eternal life. How then can they exercise any influence? But as eternal life is ordained for holy spirits, therefore their influence exists in all the Divine worlds.” (From a Tablet of ‘Abdu’l-Bahá to Mrs. Ella Goodall Cooper included in Daily Lessons Received at ‘Akká p. 78, 1979 ed.; in Lights of Guidance, #1732, p. 512) “The reality underlying this is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature of man. This basic nature is symbolized in various ways. In man there are two expressions; One is the expression of nature, the other the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination... God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man.



**world in the shadow of the Bayan, his spirit is collected by the superior angels and whosoever is seized by death outside of the Bayan, or who even remains living, the angels do not approach him, for the believer does not approach a non-believer, how could an angel do so?**

**And if the curtains were removed from in front of the eyes of the demons, these ones also would not do it<sup>[^970]</sup> because of the violence of the heat of the fire that resides in them. It is only because they are in the obscurity that they collect the spirit<sup>[^971]</sup> and to confide it to the guardians of the fire.**

[^970]: Note: would not approach non-believers

[^971]: Note: of the non-believer

**The spirit of the believer<sup>199</sup> will present himself<sup>200</sup> before God, and also the spirit of the non-believer according to the limit<sup>[^972]</sup> that was assigned to him. God will will not even look upon him and He will say to the fire: “Take him.”**

[^972]: Note: of fire

**Rely upon God so that death does not come upon you<sup>[^973]</sup> and that you do not receive the recompense of God for which you carried out your acts of worship, because you were not in His way<sup>[^974]</sup>.**

[^973]: Note: in similar conditions

[^974]: Note: that is to say that you will not receive the salary which is due to the one who worships God following the rules of a preceding manifestation, while the subsequent manifestation has taken place

**God counsels you on the subject of your own lives, then He counsels each of His slaves: it may be that thereby you will fear God and that you will be saved.**

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It is an essential condition of the soil of earth thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil: it is simply the lower state and basic product of nature.” (‘Abdu’l-Bahá: Promulgation of Universal Peace, pp. 294-295, 1982 ed.; cited in Lights of Guidance, #1733, p. 512)

<sup>199</sup>Nicolas has translated the Bab’s words here first with “the spirit of the believers”, then, in the same sentence, “the spirit of the non-believers”. The meaning seems to be “the spirit of each of the believers”, and hence, In the interests of consistency, but without reference to the Persian text, and because the rest of the sentence addresses believers and non-believers in the singular, all have been rendered as singular in the English, in order to avoid confusion and misunderstanding.

<sup>200</sup>The masculine pronoun is not used in Nicolas’ translation, but it seems more appropriate to use this pronoun in its neutral, non-gender specific connotation than to use the more generic “it”. This is a matter of taste and does not touch upon the meaning of the passage. The use of the masculine pronoun does not imply a gender-specific meaning to the passage. Women as well as men are believers and non-believers.

## Vahid VIII - Bab 12

### In the orders relative to the place of martyrdom<sup>[^975]</sup>.

[^975]: Note: Certainly upon this question there can be discussed. To take the word “Zarb”<sup>201</sup> according to the meaning that M. de Gobineau has ascribed to it can seem exaggerated, especially when one derives the conclusion derived by the author of Les Philosophies et Religions dans L’Asie Centrale. But if we retrace the meaning thereof, in approaching by the way the truth of the word itself, we would only have to deal instead of the place of martyrdom, that is to say the place where the Bab received His bastinado, be it Shiraz, which seems improbable here, be it Chihriq. However, it would be the first allusion that we would have encountered in the Bayan to this place of imprisonment. Besides, tradition reports that this punishment was inflicted upon the Bab, not in Chihriq, but in Tabriz. It seems then that this last mentioned town is what is indicated here. On the other hand, we have already seen that the writing of Bayan – unfinished besides – took a relatively considerable time. It begins from the start of the manifestation and is only interrupted by death. Can one not think that this Door was written at the moment in which there was no longer any doubt of the outcome of the Babi manifestation, and in which Siyyid ‘Ali Muhammad no longer entertained illusions if He ever had done so – regarding the end that He awaited. And, if such a thought could animate Him, there is no doubt that He did not reflect that the example that the Muslims wanted to give was not intended to be given in a big city close to His residence – Mah-Ku or Chihriq – and what other city than Tabriz could He envisage as the end of His career?

Such a suggestion can seem all the more logical as, conforming to what one has read in the first pages of the first volume of this work, the conviction of every Oriental is that a Prophet, or even an Imam, must die a violent death.

My opinion is also corroborated by the following Door, in which is the question of the death of the Bab.

### The resume of this Door is that:

**Whoever is found upon this earth<sup>[^976]</sup> or in the neighborhood to a distance of 66 farsakhs<sup>202</sup>, if 29 years have passed of his life, must present himself at this place once a year. He must stay there 19 days<sup>[^977]</sup> and occupy himself only with<sup>[^978]</sup> turning his spirit, without allowing himself to be distracted, towards one of the Names of God.**

[^976]: Note: of martyrdom

[^977]: Note: a Babi month

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<sup>201</sup>Steingass (p. 801) -- ضرب zarb (v.n.), Striking, drubbing, beating

<sup>202</sup>Steingass (. 918) -- فرسخ farsakh (for P. فرسنگ q.v.), A parasang, a league, about 18,000 feet in length

[^978]: Note: takhliS<sup>203</sup>

**There one must say five raka'at<sup>204</sup> of prayers.**

**Whosoever cannot carry it out must take a parallel actoin[^979] in his own house.**

[^979]: Note: that is to perform takhliS for 19 days

**This is remitted for those who reside outside of these limits[^980]. And if that had not been remitted, who then could have distanced himself from the order of God?<sup>205</sup>**

[^980]: Note: fixed above at 66 farsakhs

**See the goodness of God, see the limit of the creature! God knows how many sums will be spent in this way, and yet in the day of the martyr nobody has been encountered who took one step for God.**

**It is thus that you will be subject to the tests of God in the Manifestation. All act[^981], but remain in ignorance of the Source of the order[^982]. You all prostrate yourselves before Him, but you do not know He Himself<sup>206</sup>. If you still content yourselves with remaining in ignorance! It is because these limits[^983] were not rebounded upon all! It is because a man remains in ignorance that all the creatures are taken in the limits[^984] of God!**

[^981]: Note: for God

[^982]: Note: following which they act

[^983]: Note: all these orders of prayers and of pilgrimages

[^984]: Note: these severe and painful orders

**If in the day of the manifestation of Him Whom God shall make manifest, you give all your application to faith in God which is faith in Him Whom God shall make manifest, and your**

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<sup>203</sup>See footnote to Vahid VII: Bab 4

<sup>204</sup>Steingass (p. 585) -- رَكَعَة rak'at, A sacred inclination of the head, so that the palms of the hands rest upon the knees (in prayer); Raka'at (رَكَعَات) is the plural form

<sup>205</sup>This is reminiscent of Baha'u'llah's words:

"In the Prayer of Fasting We have revealed: "Should Thy Will decree that out of Thy mouth these words proceed and be addressed unto them, 'Observe, for My Beauty's sake, the fast, O people, and set no limit to its duration,' I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee." In this consisteth the complete surrender of one's will to the Will of God." (Gleanings from the Writings of Baha'u'llah, CLX, pp. 337-338)

<sup>206</sup>The Manifestation.

**obedience to God which is your obedience to this Person, in the love of God which is the love of this Being, in His contentment which is His contentment, certainly, there will not descend<sup>[^985]</sup> an order that will hold you all until the following day of the judgment. It is here that the power of God erupts upon that which He wishes, and the effect of His victorious Will in that which He desires.**

[^985]: Note: from the heavens

**It may be that from now on, in the day of the manifestation, you will be attentive upon yourselves and that thus you will not reject those who have remained in ignorance of this manifestation all the while remaining yourselves even more ignorant than them. It is thus that today you reject those who have remained in ignorance of the Prophet of God<sup>[^986]</sup> and you are nevertheless in a profounder ignorance than theirs.<sup>207</sup>**

[^986]: Note: the Christians

**Certainly, fear God in the fashion that you should fear Him. Do not be content for anyone in that which you do not feel content for yourselves.<sup>208</sup> It may be thus that in the day of judgment you will not render judgments against God.**

## **Vahid VIII - Bab 13**

**It is permitted to you to send your benedictions to the Point ninety-five times, the day in which He was chosen<sup>[^987]</sup> and the day of His death.<sup>209</sup>**

[^987]: Note: as Prophet<sup>210</sup>

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<sup>207</sup>Muslims are more profoundly ignorant of the new Manifestation than are Christians. This recalls these words of Jesus: "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Gospel of Luke, 12:48)

<sup>208</sup>"Therefore all things whatsoever ye would that men should do to you: do ye even so to them..." (Gospel of Matthew 7:12) We find the same principle in the writings of Baha'u'llah: "And if thine eyes be turned towards justice, choose thou for thy neighbour that which thou chooseth for thyself." (Kalimat-i-Firdawsiyyih, in Tablets of Baha'u'llah, p. 64; Kalimat-i-Firdawsiyyih quoted in Epistle to the Son of the Wolf, p. 30)

<sup>209</sup>In a note found in the Synopsis and Codification of the Kitab-i-Aqdas (p. 62) and in the English translation of the Kitab-i-Aqdas (p. 225) it is stated that during the ministry of Baha'u'llah, the martyrdom of the Bab was observed, continuing a tradition set forth in the Persian Bayan.

<sup>210</sup>The Bab gives the exact time of His declaration as 2 hours and 11 minutes after sunset on the 5<sup>th</sup> day of Jumadi al-Awwal 1260, in Vahid II, Bab 7 of the Persian Bayan.

*Baha'u'llah reaffirmed, in Kitab-i-Aqdas, the commemoration of the declaration of the Bab:*

"All Feasts have attained their consummation in the two Most Great Festivals, and in the two other Festivals that fall on the twin days -- the first of the Most Great Festivals being those days whereon the All-Merciful shed upon the whole of creation the effulgent glory of His most excellent Names and His most exalted Attributes, **and the second being that day on which We raised up the One Who announced unto mankind the glad tidings of this Name, through which the dead have been resurrected and all**

**The resume of this Door is that:**

**As the Tree of Truth was and is the mirror of God<sup>[^988]</sup> and that in Him one can see naught but God, this is why it was ordained that, at the moment in which He seats Himself upon His ‘arsh and at the moment in which He separates Himself from His primal ‘arsh<sup>[^989]</sup>, it has been permitted to pronounce 95 words that demonstrate His sublimity. It is not permitted that, for others than for the Point<sup>[^990]</sup>, one say more than five praises.**

[^988]: Note: It is in effect the only Being all of whose internal thoughts turn only towards God.

[^989]: Note: There are in effect two ‘arsh for the Point of Truth: the first is His entry into the world, His birth, His act of sitting upon the seat of existence, and the second, which is His act of sitting upon the seat of Prophethood. When He dies, He separates Himself from the first of these seats, because He dies, but not from the second, which resides in Him until the following manifestation.

[^990]: Note: that is to say for the Letters of the Living

**In effect, the Letters of the Living manifest themselves from this Unity without number, and all the degrees of the multiplied numbers, unities after unities, radiate from this Primal Unity.**

**Thus it may be that in the day of judgment, at the very moment of the manifestation of the Tree of Truth, if you act for God, you will be able to see in this mirror all the Letters of the Living, not in the fashion in which you see them yourself<sup>[^991]</sup>, but perhaps you will see in them the absolute**

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**who are in the heavens and on earth have been gathered together.** Thus hath it been decreed by Him Who is the Ordainer, the Omniscient.” (Baha'u'llah, Kitab-i-Aqdas, #110, p. 59)

“36. QUESTION: If the anniversary either of the Twin Birthdays or of the **Declaration of the Báb** occurreth

during the Fast, what is to be done?

“ANSWER: Should the feasts celebrating the Twin Birthdays or the **Declaration of the Báb** fall within the month of fasting, the command to fast shall not apply on that day.” (Baha'u'llah, Kitab-i-Aqdas, Q&A36, p. 118)

*Baha'u'llah also called for the commemoration of the births of the Bab and Himself, in Kitab-i-Aqdas:*

2. QUESTION: Concerning the Festival of the Twin Birthdays.

“ANSWER: The Birth of the Abha Beauty was at the hour of dawn on the second day of the month of Muharram, the first day of which marketh the Birth of His Herald. **These two days are accounted as one in the sight of God.**” (Baha'u'llah, Kitab-i-Aqdas, Q&A2, p. 105)

“36. QUESTION: If the anniversary either of **the Twin Birthdays** or of the Declaration of the Báb occurreth

during the Fast, what is to be done?

“ANSWER: Should the feasts celebrating the Twin Birthdays or the Declaration of the Báb fall within the month of fasting, the command to fast shall not apply on that day.” (Baha'u'llah, Kitab-i-Aqdas, Q&A36, p. 118)

The solar equivalent of the Bab's birthday was October 20, 1819, and of Baha'u'llah's birthday was November 12, 1817. The only way in which these two birthdays could be “accounted as one” is for them to be observed adjacent to one another, on the 1<sup>st</sup> and 2<sup>nd</sup> of Muharram, the first month of the Muslim lunar calendar. Furthermore, neither of these birthdays nor the declaration of the Bab could have taken place during the Baha'i month of fasting, which occurs prior to Naw-Ruz, in early March, unless they were to be observed according to the Muslim lunar calendar.

**Power, which, in radiating upon them, created appearances that demonstrate His essence: it is the same for all the degrees of the numbers.**

[^991]: Note: in considering them as something considerable

**You say well, from your tongue, “I act for God”, but it is that day in which sincerity is manifested, if you have been sincere.**

**If at the very moment of the manifestation of Him Whom God shall make manifest you have acted for Him, you have acted for God, otherwise you have not been sincere in your acts.**

**Every believer who, that day, is in the faith and acts[^992] for God, must act for Him, otherwise his acts are for other than for God, and have not been done in the sight of the Divinity.**

[^992]: Note: in truth

**It is thus that in the manifestation of the Prophet of God, if someone acted for God, among the Letters of the Evangel, he would have proven his faith in the Prophet of God. And, by the very fact that he did not give Him his faith, that is the sign that he was not sincere. It is the same in that which concerns the manifestation of the Tree of the Bayan. If He had encountered someone who acted for God, it is he who acted for God in His obedience[^993], otherwise, he was not sincere. If he had been sincere, in effect, he could not have become he who acts for another than God.**

[^993]: Note: in obedience to the Point of the Bayan

**Thus fear God in the day of His manifestation, it may be that you will be saved.**

## **Vahid VIII - Bab 14**

**In this that for each one it is obligatory to read verses of the Bayan each day and each night seven hundred verses, and, if he cannot read them, that he mention God seven hundred times.<sup>211</sup>**

**The resume of this Door is that:**

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<sup>211</sup>Baha'u'llah simplified and universalized this requirement in Kitab-i-Aqdas:

“Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.” (Baha'u'llah, Kitab-i-Aqdas, #149, pp. 73-74)

**From this that the Unity flourished in the letter THAL<sup>[^994]</sup> which is the supreme point of his ascension<sup>[^995]</sup>.**

[^994]: Note: = 700

[^995]: Note: it is obligatory to read seven hundred verses

**The secret of this is that the number of seven Allahumma<sup>212</sup>, if one adds it to the letters of the third degree of the Unity, the fifth degree of this Unity immediately manifests itself<sup>[^996]</sup>. It is permitted, if someone can do it, to read, night and day, 700 verses of the Bayan, and if he cannot do this, that he mention God 700 times.**

[^996]: Note: We have seen it in Bab 2 of this same Vahid, that the degrees of the unity of God are in the number five: 1)La ilaha illa hu<sup>213</sup>; 2)La ilaha illa ana<sup>214</sup>; 3)La ilaha illa allah<sup>215</sup>; 4)La ilaha illa anta<sup>216</sup>; 5)La ilaha illa allaTHi<sup>217</sup>

The most sublime point to which the divine Unity can ascend is the formula: La ilaha illa allaTHi, which contains the letter THal<sup>218</sup>.

And a mujtahid of Tihran, native of Dowlat Abad<sup>219</sup>, not being able to arrive at penetrating the meaning of this passage, [made] enquiries from the solitary dweller of Cyprus (September 1903), Mirza Yahya Subh-i-Azal [who] replied (I translate): “*The number of seven Allahumma is 742. If one causes it to flow upon the La illaha illa hu<sup>[^997]</sup>, which is 110 and if they are added, the formula La illaha illa allaTHi immediately manifests itself, which is 840<sup>[^998]</sup> and who is the appearance of the manifestation.*”

“*The name that is equivalent to seven Allahumma, that one augments to the number of ‘Ali, that is to say 110, so that the name will manifest itself the number of which is 840, and the secret of the Unity will rise up. For the Qur’an mentions the word of Unity in five degrees, in the formulas of La illaha given above, and the fifth degree La illaha illa allaTHi. In the Bayan, two degrees were added to these degrees and*

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<sup>212</sup>See footnote in Vahid VIII, Bab 6.

<sup>213</sup>Hu (هو): who, it this

<sup>214</sup>Ana (أنا): I, me, myself, self

<sup>215</sup>Allah (الله) – the God

<sup>216</sup>Anta (أنت) – you, thou

<sup>217</sup>AllaTHi (الَّذِي) – who, that, which

<sup>218</sup>Dhal (ذ) – pronounced “Zal” in Persia -- [https://en.wikipedia.org/wiki/Abjad\\_numerals](https://en.wikipedia.org/wiki/Abjad_numerals)

<sup>219</sup>Dawlat abad (دولت‌آباد) – a small village in the province of Tihran: [https://en.wikipedia.org/wiki/Dowlatabad,\\_Tehran](https://en.wikipedia.org/wiki/Dowlatabad,_Tehran)

this forms the number 7. They are the formulas *La illaha illa yaqi*<sup>220</sup> and *La illaha illa yaqa*, this last one being the 7<sup>th</sup> degree of Unity.”

“Around the manifest Unity, there is the column of Unity, the column of Prophethood, the column of Vilayat: this is the third word of Unity and represents the degree of the creature.

“All the secrets are in these words. That is the point of the question: but all these difficulties manifest themselves (will receive their solution?) at the moment of the manifestation. This will be explained, in His time. If we look upon the inner [meaning] of this question, innumerable secrets will be unveiled, and to God belongs all knowledge. For us, we have none, unless it is God who instructs us.

“Here, the digits we have given form a total that is too big: one must deduce, if one wishes to enter into the inner [meaning] of this question...”

Thereafter follows an extremely confused explanation. I propose, in that which concerns me, the following explanation:

Seven Allahumma = 742

La ilaha illa allah = 135

Total equals to 877

And, La ilaha illa allaTHi = 870. If we suppress an alif of Allahumma (for one also pronounces Lahumma 7 times) this will diminish our first total by 7 and arrive at 870 which is the digit of La ilaha allaTHi. In any case this does not serve for anything other than to demonstrate for which reason the reading of 700 verses is obligatory.

[^997) Note: Its meaning in the text, is the third speech of unity. Why does Subh-i-Azal speak of the first?

[^998] Error, if one adds these two numbers, this makes 852.

**The fruit of this is that, if the day of judgment presents itself, he will believe in Him Whom God shall make manifest in such fashion that his very being may be worthy of demonstrating the letters of the formula that contains the letter Thal and that it become one of the ciphers composing the number. And if it exceeds the limits of the numbers[^999], it sees nothing but Unity without number. It is not that[^1000] be any easy act, but perhaps this becomes easier than no matter what work if you give your faith. But, as that is a great day, it is extremely difficult to find oneself in the midst of believers. For the believer, in that day, is of the companions of Paradise, and the non-believer, of the companions of the fire. The Paradise is the knowledge of Him Whom God shall make manifest, belief in Him and obedience [to him]: the fire is the existence of the one who does not prostrate himself before Him in His contentment.<sup>221</sup>**

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<sup>220</sup>Yaqi (يقع)

<sup>221</sup>Translation of the Baha'i World Centre:

“Since that Day is a great Day it would be sorely trying for thee to identify thyself with the believers. For the believers of that Day are the inmates of Paradise, while the unbelievers are the inmates of the fire. And know thou of a certainty that by Paradise is meant recognition of and submission unto Him Whom God shall make manifest, and by the fire the company of such souls as would fail to submit unto Him or to be resigned to His good-pleasure. On that Day thou wouldst regard thyself as the inmate of Paradise and as a true believer in Him, whereas in reality thou wouldst suffer thyself to be wrapt in veils and thy habitation would be the nethermost fire, though thou thyself wouldst not be cognizant thereof.



[^999]: Note: of the multiplicity

[^1000]: Note: depart from the multiplicity

**That day you think you yourself are among the people of Paradise and a believer in Him<sup>222</sup>; but you actually in ignorance and you reside in the very principle of the fire, without knowing it.**

**Think then that it is in His manifestation<sup>223</sup> as of that of the Point of the Qur'an. How many Letters of the Evangel were awaiting, then, after He manifested Himself<sup>224</sup>, there was no longer anyone in Paradise, for five hundred years<sup>225</sup>, except for 'Ali and whosoever believed in this Highness<sup>226</sup> during these days. Apart from them, all were companions of the fire although they believed themselves to be companions of Paradise.**

**See that it is the same in this manifestation<sup>227</sup>. Until today God, in His wisdom, has agitated the realities of creatures until He elected 313 persons to make true believers. See the land of**

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“Compare His manifestation with that of the Point of the Qur'an. How vast the number of the Letters of the Gospel who eagerly expected Him, yet from the time of His declaration up to five years no one became an inmate of Paradise, except the Commander of the Faithful [Imam Ali], and those who secretly believed in Him. All the rest were accounted as inmates of the fire, though they considered themselves as dwellers in Paradise.

“Likewise behold this Revelation. The essences of the people have, through divinely-conceived designs, been set in motion and until the present day three hundred and thirteen disciples have been chosen. In the land of Sad [Isfahan], which to outward seeming is a great city, in every corner of whose seminaries are vast numbers of people regarded as divines and doctors, yet when the time came for inmost essences to be drawn forth, only its sifter of wheat donned the robe of discipleship. This is the mystery of what was uttered by the kindred of the Prophet Muhammad -- upon them be the peace of God -- concerning this Revelation, saying that the abased shall be exalted and the exalted shall be abased.

“Likewise is the Revelation of Him Whom God shall make manifest. Among those to whom it will never occur that they might merit the displeasure of God, and whose pious deeds will be exemplary unto everyone, there will be many who will become the personification of the nethermost fire itself, when they fail to embrace His Cause; while among the lowly servants whom no one would imagine to be of any merit, how great the number who will be honoured with true faith and on whom the Fountainhead of generosity will bestow the robe of authority. For whatever is created in the Faith of God is created through the potency of His Word.” (Selections from the Writings of the Bab, pp. 82-84)

<sup>222</sup>Him Whom God shall make manifest.

<sup>223</sup>The manifestation of the Bab, the Point of the Bayan.

<sup>224</sup>Muhammad, the Point of the Qur'an.

<sup>225</sup>Apparently the Bab is calculating these 500 years from the time that 'Ali became the first believer, before the hijra, in 610 CE/-11 hijri, which would extend to 1193 CE/589 hijri. It would take extensive research to find any historical reference that matches this date, inasmuch as a cursory investigation has identified nothing at all. However, it does indicate that the Bab regards the first 500 years of Islam to have been the history of those called themselves Muslims but were not so regarded by God.

<sup>226</sup>The Bab seems to indicate that all of those who believed in 'Ali as the first Imam were accounted believers in Islam, which would include many Shi'i groups apart from the Ithna 'Ashari Shi'ah.

<sup>227</sup>The dispensation (called “manifestation”) of the Bab.

**Sad<sup>[^1001]</sup> which is, in the outer world, the greatest of lands. At every corner of its schools are found numerous students clothed with the name of wise men and of wrestlers. At the moment in which the election of the creatures took place, a sifter of wheat<sup>228</sup> was clothed with this garment of primacy<sup>[^1002]</sup>. It is here that the secret of the word of the Imams upon the subject of the manifestation is revealed: “The most base of the creatures will become the highest, and the highest will become the most vile.”<sup>229</sup>**

[^1001]: Note: Isfahan.

[^1002]: Note: over others. This sifter of wheat was, effect, one of the believers in the Bab. His sons are now known under the name of son of the sifter of wheat.

**See that it will be the same in the manifestation of Him Whom God shall make manifest. Those who do not allow to penetrate into their hearts the idea of anything other than the contentment of God and who are imitated by the crowd, how many of those will become the people of fire if they do not give their faith! While slaves on the subject of whom nobody has ever thought that they could have any rank whatsoever, how many of them, by the glory of their faith, clothe, from the same Source of benevolence, the garment of Vilayat<sup>[^1003]</sup>.**

[^1003]: Note: friendship of God

**For it is by the word of this Source that is created all that is created in religion, from the highest thing that one is able to mention under the name of existence, until the most base. It is thus that at**

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<sup>228</sup>In Kitab-i-Aqdas, Baha'u'llah writes of this Sifter of Wheat from Isfahan:

“Call ye to mind the shaykh whose name was Muhammad-Hasan, who ranked among the most learned divines of his day. When the True One was made manifest, this shaykh, along with others of his calling, rejected Him, while a sifter of wheat and barley accepted Him and turned unto the Lord. Though he was occupied both night and day in setting down what he conceived to be the laws and ordinances of God, yet when He Who is the Unconstrained appeared, not one letter thereof availed him, or he would not have turned away from a Countenance that hath illumined the faces of the well-favoured of the Lord. Had ye believed in God when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless.” (Baha'u'llah, Kitab-i-Aqdas, #166, pp. 79-80)

Nabil-i-A'zam refers to the Sifter of Wheat in his chronicle, translated by Shoghi Effendi as The Dawn-Breakers, p. 99.

<sup>229</sup>Cited in the original French in The Dawn-Breakers, and translated into English by Emily McBride Perigord:

“Behold the land of Sad (Isfahan) which in this world of appearances is the greatest of lands. In every one of its schools, numerous slaves are found who bear the name of savants and contestants. At the time of the election of members, even a sifter of grain may put on the garb of primacy (above the others). It is here that the secret of the word of the Imams, regarding the Manifestation, shines forth: “The lowliest of the creatures shall become the most exalted, and the most exalted shall become the most debased.” (Translation by Emily McBride Perigord, in Translation of the French Foot-Notes of the Dawn Breakers, Wilmette, IL: Bahá'í Publishing Trust, 1939, cited as “The Bayan Persian,” volume 4, p. 113; cited in the original French of Nicolas as a footnote to Shoghi Effendi, The Dawn-Breakers, Chapter IV, p. 99)

**the manifestation of the Prophet of God, His testamentary executors<sup>[^1004]</sup> will become His testamentary executors according to His word.**

[^1004]: Note: in the very broad use of the word

**See from that: He who can give the garment of the Vilayat, His creature refuses to accord Him the name of believer, which the most vile of creatures are decorated with.**

**I attest by the eternal blessed Essence! If all the people of the Bayan became believers in the Sun of Truth in the same fashion that was the first who gave Him his faith, He will clothe them again with the garment of His name in such fashion that in his very being one can see naught but Him<sup>[^1005]</sup>. If his name is great<sup>[^1006]</sup>, He will render it greater still. He will create therein a being in relation to Him and, in His Boo, will cause to descend this verse: “There is no god other than God! He is higher than all things, more sublime than all creatures.”**

[^1005]: Note: God

[^1006]: Note: among men

**Contemplate the One from Whom the sea of benevolence is such that a thing that does not exist, He pulls it from absolute nothingness and causes it to arrive at the radiation of eternity in such fashion that from now on, in the very being of his heart, one could no longer see anything but His name. And if, in that which is manifested of the will and of the desire of the one who gives his faith, naught can be seen except the Will of He Who manifested it, that is the goodness of the eternal Benefactor, from He Who accords His goodness to the creature. It is thus that whomsoever He wishes, He clothes with the garment of nothingness because He sees that he is truly one of His worshipers, but that he is in ignorance of Him, for he is in ignorance of He Who is manifested in the manifestation.**

**It is thus for the Prophet of God. All the believers in the Evangel worshiped God and were convinced of the truth of all that He caused to descend<sup>[^1007]</sup>, but as He lived<sup>[^1008]</sup> at the same time that they were all in ignorance of His very being – and to be in ignorance of Him is to be in ignorance of God – then He gave the order that all were for others than for God. See that it is the same in the manifestation of the Point of the Bayan, the same also in the manifestation of Him Whom God shall make manifest. If all, in this day attach their sight upon the very Source of the proof and of the truth that embraces all, there will remain not a single one of the people of the Bayan who will not recognize it. It is thus that if, in the manifestation of the Point of the Qur’an all had believed in the previous Qur’an, nobody would have remained, at the moment of hearing verses, without passing by the Syrat more rapidly than in the blink of an eye. It is not, O people of the Bayan, that you have the grace to receive because of the faith that you give to God. If you do not give your faith, it is you yourselves who become the people who act for another than for God. Perhaps it is a grace that is given to you when you give your faith, for then you will become “for God” and you will transform your fire into light. For, in truth: He has no need of that which is other than Himself. It is thus that if, today, the universality of beings who are upon the surface of the earth gave their faith in the Bayan, it is this very universality that would save itself from the**

**fire, will enter into Paradis and will find salvation from the mention of aught but for God, Who is more violent than no matter what fire. And this salvation is more immense than all the Paradises. It is thus that this universality would miss mentioning the Kaf[^1009] and would enter into the shadow of the faith.**

[^1007]: Note: in the Evangel

[^1008]: Note: the Prophet

[^1009]: Note: Kafir: infidel

**For, in truth, the Point of Truth, from all eternity in the past, to all eternity in the future, was, is and will be without need of all things whereas all things are proud of Him[^1010] by their very essence.**

[^1010]: Note: that is to say, have need of Him

**If all that there is upon the earth had given its faith in the manifestation of the prophet of God, this universality would itself found salvation against the fire. As they did not give their faith, it is they themselves who were locked up in the eternal fire. In each manifestation, give to yourselves the grace and save yourselves from the fire of the preceding manifestation, for, in truth, He Who is manifest in the manifestation does not need you. Nothing exists the essential reality of which does not prostrate itself before God the very high and very glorious, even if it is in ignorance[^1011] and who does not believe in Him in the day of His manifestation. That if the curtain is removed from before his eyes, He will see that he is a believer in Him Who is manifest in this manifestation as he was in Him Who was manifested in the previous manifestation.**

[^1011]: Note: of Him Who is manifest in the manifestation

**O people of the Bayan! Do not do what the people of the Qur'an did. They prostrated themselves before God and did towards His appearance all that they should not have done.**

**It is thus that all the works suddenly become for another than God and he would acts does not understand it. It is thus that all the nations have remained in ignorance because of this appearance.**

**At the moment of each manifestation it is suitable that all believe in Him, because all rely upon Him.**

**Certainly! Certainly! Read the Bayan with a voice full of sorrow during the nights and the days. It may thus be that you may be attracted by the name of God, and that you will be saddened for the names of God.**

## **Vahid VIII - Bab 15**

**In this that it is obligation for each one to take a wife so that will remain from him someone who unifies God, his Lord.<sup>230</sup> Certainly one must strive to have a child[^1012].**

[^1012]: Note: or to marry

**If incapacity to have a child is manifested from a man or a woman, it is permitted for the powerless spouse[^1013] to remarry after having obtained the authorization of the other party, but not without that permission. And this so that from this spouse may manifest a child.<sup>231</sup>**

[^1013]: Note: whichever it may be

**It is not permitted to marry someone who is not in the religion, and if someone is married it is obligatory for him to separate himself from his partner when he perceives that she is not in the faith. It is not allowed to have contact with this partner unless this one returns to the religion of the Bayan.<sup>232</sup>**

**Before the order of God is removed in the manifestation of Him Whom God has manifested, God has permitted to His present believers to marry His believers<sup>233</sup>: it may thus be that non-believers will return to the religion of the Bayan.**

**The resume of this Door is that:**

**In this world, the highest of the fruits that God has given to humanity, after faith in Him, in the Letters of the Unity and in that which God caused to descend in the Bayan, is to cull the fruit of his existence[^1014] in such fashion that after his death the man will leave this fruit who will make mention of the good he did.<sup>234</sup>**

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<sup>230</sup>Baha'u'llah wrote, in reference to the law of marriage in Kitab-i-Aqdas:

“And when He desired to manifest grace and beneficence to men, and to set the world in order, He revealed observances and created laws; among them He established the law of marriage, made it as a fortress for well-being and salvation, and enjoined it upon us in that which was sent down out of the heaven of sanctity in His Most Holy Book. He saith, great is His glory: "Marry, O people, that from you may appear he who will remember Me amongst My servants; this is one of My commandments unto you; obey it as an assistance to yourselves." (Baha'u'llah, Baha'i Prayers, p. 103)

<sup>231</sup>This indicates the importance of having children as the objective of marriage. This is confirmed by Baha'u'llah in the passage cited above, and in His statement to Christian monastics: “Enter ye into wedlock, that after you another may arise in your stead.” (Baha'u'llah, Suriy-i-Haykal, in Summons of the Lord of Hosts, 1.136, p. 70; Epistle to the Son of the Wolf, p. 49)

<sup>232</sup>In the Q&A associated with the Kitab-i-Aqdas, Baha'u'llah rescinded this law:

QUESTION: Is it permissible for a believer to marry an unbeliever?

ANSWER: Both taking and giving in marriage are permissible; thus did the Lord decree when He ascended the throne of bounteousness and grace.” (Baha'u'llah, Kitab-i-Aqdas, Q&A84, p. 131)

<sup>233</sup>Meaning His believers from the previous Manifestation; that is, it is permitted for the followers of Him Whom God shall make manifest to marry Babis before the marriage law of Him Whom God shall make manifest abrogates that of the Bayan.

<sup>234</sup>In a prayer, 'Abdu'l-Baha refers to this:

[^1014]: Note: Corporeal.

**It was ordained in the Bayan, in the most clear and precise manner[^1015] until this point that if a powerlessness[^1016] is found in one of the two spouses, the other spouse must marry in other marriages with the permission of his partner, so that a fruit may manifest itself from his existence. It may be that this child may be a leaf of the leaves of Paradise, if he gives his faith in Him Whom God shall make manifest: otherwise, he will transform himself into a leaf of [leaves of] the fire.**

[^1015]: Note: To have children. That was ordained...

[^1016]: Note: to produce any

**If he meets someone who does not give his faith, his nonexistence is better than his existence.**

**Marriage is only allowed with those who have given their faith in each manifestation to Him Whom God manifests in the manifestation. If someone does not consent to give his faith, marriage is not permitted with him.<sup>235</sup> And it is forbidden that, having not given his faith, he would be able to claim the rights[^1017]. In effect, the possessor of all things is God, and He has not ordained to any non-believer the possession of whatever it may be. All that you see in the hands of the non-believers is in their hands without right.<sup>236</sup> In effect, if the appearance of the manifestation had the Power[^1018], He would forbid even their own breathing, unless they give their faith: how could He then authorize them to possess something? This order is given for just before the moment in which the Word of God is lifted up, which is the commencement of the manifestation. Until this moment the act of marriage is permitted for the protection[^1019] of the believers: but at the very**

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“O Lord! In this Most Great Dispensation Thou dost accept the intercession of children in behalf of their parents. This is one of the special infinite bestowals of this Dispensation. Therefore, O Thou kind Lord, accept the request of this Thy servant at the threshold of Thy singleness and submerge his father in the ocean of Thy grace, because this son hath arisen to render Thee service and is exerting effort at all times in the pathway of Thy love, Verily, Thou art the Giver, the Forgiver and the Kind!” (Baha’i Prayers, p. 64)  
The Guardian reiterated this principle:

“He suggests you give the sum you would spend on a world tour to the Cause in memory of your son. Bahá’u’lláh says that deeds of this nature aid the progress of the soul of the loved, departed one, in the world beyond. Your son died in suffering, in his youth. Perhaps to still have a part in the most constructive work of this world would bring him extra peace and joy.” (From a letter dated 19 September 1951 to an individual believer; in The Compilation of Compilations vol. I, #1242, pp. 542-543)

<sup>235</sup>This law was rescinded by Baha’u’llah, as is alluded to in this letter written on behalf of the Guardian: “With reference to your question regarding mixed marriages, that is to say between Bahá’ís and non-Bahá’ís; in all such cases the believer must insist that the Bahá’í ceremony should, as far as he is concerned, be performed in its entirety, but should also give full freedom to the other contracting party to carry out the non- Bahá’í rite or ceremony be it Muslim, Christian or otherwise, provided the latter does not invalidate the Bahá’í marriage act. This is the general principle which your N.S.A. should explain to the friends.” (From letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Iraq, April 16, 1936; in Lights of Guidance, #1282, p. 384)

<sup>236</sup>Non-believers have no right to whatever possessions they allegedly claim as their own, because all things belong to God and only believers in God are entitled to use them.

**moment in which the Word of God is lifted up, that is no longer permitted<sup>[^1020]</sup>: for one can no longer approach a leaf of Paradise with a leaf of hell. In effect, this one his aid from negation, whereas that one receives it from affirmation.**

[^1017]: Note: which are attached thereto

[^1018]: Note: to do it

[^1019]: Note: and the multiplication

[^1020]: Note: this pertains to the marriage between believers and believers

**This one is absolute nothingness, and that one is existence itself.**

**It is incumbent upon all the beings illumined by the Bayan that they take a fruit from their material existence, so that the degrees of the numbers will be multiplied and that these ones enter into the sea of infinity.**

**At the commencement of each manifestation the number<sup>[^1021]</sup> is restricted and it is only by degrees in degrees that they arrive at infinity. See what happened 1270 years ago. Muhammad and ‘Ali were the only believers in the Qur’an, and see today if you can count them.**

[^1021]: Note: of the believers

**It is thus that one thousand can progress to infinity; and there was not, there is not an end for Him<sup>[^1022]</sup>.**

[^1022]: Note: one can also translated: it is thus that the Alif progresses, etc.

**See in the same fashion the beginning of the manifestation of the Bayan: during forty days<sup>237</sup> nobody other than the letter SIN<sup>238</sup> believed in the B<sup>239</sup>. It was only bit by bit that the forms of the letters of the Bismi’llah al-Amna al-Aqdas clad the garment of the faith, until the Primal Unity was complete.<sup>240</sup> See then how it has multiplied itself until today.**

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<sup>237</sup>The Bab seems to be indicating that after the declaration of the Bab to Mulla Husayn, forty days passed before another believer in His station appeared.

<sup>238</sup>SIN (س) – has the abjad value of 60; [https://en.wikipedia.org/wiki/Abjad\\_numerals](https://en.wikipedia.org/wiki/Abjad_numerals)

<sup>239</sup>B signifies the Bab

<sup>240</sup>Gradually the eighteen Letters of the Living recognized Him and thereby completed the Primal Unity, the First Vahid, comprised of these eighteen and the Bab as the nineteenth. From Jamadi al-Awwal (May) until Sha’ban (September), these Letters gradually connected with Him, and just before He set out on pilgrimage to Mecca and Medina, with the last of the Letters and His trusted servant Mubarak, all but Tahirih come to Shiraz and were giving instructions by the Bab Himself. Shoghi Effendi describes this

**I swear by the Eternal Blessed Essence that if, in the beginning of the manifestation, all that is necessary to this manifestation was found assembled, there would not be today, upon the surface of the earth, anything other than believers. For the truth is the fire of God, and if all entered in its shadow they would accomplish the “tasbih” in the fire of His love. And they would have glorified Him, unified Him, praised Him without anything diminishing from His empire, without anything having been added to it. For it is for God that all is in the heavens, upon the earth and between them. Be it that the appearance of the Truth appears and claims openly, be it for all to recognize Him by His name.**

**From degree to degree<sup>[^1023]</sup>, you will see the limit arrive at infinity, infinity to an immensity without borders. Then you will see the believers of the new Paradise.**

[^1023]: Note: the number of believers will progress

**Certainly, certainly, rely upon God, and be patient in the days of God.**

## **Vahid VIII - Bab 16**

**In this that it is obligatory for each one, if he is possessor of a thing that, in price, is worth one hundred gold miscals, to give nineteen miscals to the Letters of the Living. One of these nineteen miscals belongs to God<sup>241</sup>, if the sun of His existence shines.**

**One must thus give these nineteen miscals to the Sun of Truth, so that He can share them among the Letters of the Unity in such fashion that each one receive a miscal; and this, if the Sun of Truth so wishes. For the order is in the hand of His power. He is not accountable for the acts He accomplishes, while men are responsible for all that they do.**

**If the Sun is hidden and that the Letters of Unity have left children, the believers must give this money to these children. If they have not left children, this money must be spent in a marriage, even if the possessor spends it for the marriage of his daughter or his son.**

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briefly in God Passes By, pp. 7-8, and translating Nabil's narrative, in greater detail, in The Dawn-Breakers, Chapter III, pp. 85-96.

<sup>241</sup>Baha'u'llah refers to Huququ'llah, the right of God, in *Kitab-i-Aqdas*: #28; Q&A 8,9,42,69,80,95.

'Abdu'l-Baha refers to Huquq in *Will & Testament*:

“O friends of 'Abdu'l-Bahá! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huquq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal.” ('Abdu'l-Baha, *The Will and Testament*, p. 15)



**The miscal that belongs to God, one safeguard it for Him Whom God shall make manifest or spend it for the religion of the Bayan. If it is kept, it must be the giver himself who keeps it<sup>[^1024]</sup>.**

[^1024]: Note: one must not give it, as it goes in our days, to the mujtahid of his neighborhood

**One must safeguard that which belongs to God as one safeguards the apple of his eyes<sup>242</sup>, until the moment in which it is given to its owner.**

**The resume of this Door is that:**

**After a thing has arrived at the price of one hundred gold miscals, it is for his owner that it is incumbent to give nineteen miscals to the Letters of the Unity, and one of these miscals belongs to God.**

**If one is during the manifestation of the Tree of Truth, one must obey the order of God: if on the contrary the night has risen, one must enable these sums to reach the children of these Letters. If there are none, that one bring about marriages with this money: but that one safeguard the miscals of fire<sup>[^1025]</sup> until the moment of rendering them to Him Whom God shall make manifest. At the moment of the manifestation of Him Whom God shall make manifest, the order to give this money in a marriage or to give it to the children of the Letters is removed, if Him Whom God shall make manifest so permits.**

[^1025]: Note: of God

**The fruit of this Door is that, if He<sup>243</sup> gives an order, you must all obey it as you obey today, in whatever manner one today obeys the Prophet of God in all His orders. It is thus that one must be obedient to the Tree of Truth, in each manifestation. And it is higher to obey in the day of the manifestation than in the veils of night for those who know it. For that day is the day in which one sees God; nobody can see again a similar day until the day of the following day of judgment.**

**It is proper that the slave, after each prayer, request the mercy and the pardon of God for his father and his mother. And the response will come from God, saying: "For you, we will give you two thousand and one times what you ask of Us for your father, and mother."<sup>244</sup>**

**Happy is he who mentions the good of his father and his mother, because of the order of God.**

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<sup>242</sup>Also meaning, the love of your life

<sup>243</sup>Him Whom God shall make manifest

<sup>244</sup>Translation published by the Baha'i World Centre:

"It is seemly that the servant should, after each prayer, supplicate God to bestow mercy and forgiveness upon his parents. Thereupon God's call will be raised: 'Thousand upon thousand of what thou hast asked for thy parents shall be thy recompense!' Blessed is he who remembereth his parents when communing with God. There is, verily, no God but Him, the Mighty, the Well-Beloved." (Selections from the Writings of the Bab, p. 94)

**In truth, there is no god if it is not the unique God, the Precious, the Beloved.**

## **Vahid VIII - Bab 17**

**In this, that gold and silver, when they regularly arrive at 6005 miscals, 95 of these miscals become the right of the Point of Truth. God must take them from you, and all of you are responsible for these 95 miscals, if the Sun of Truth shines. During the night you must safeguard these 95 miscals to give them to Him Whom God shall make manifest, as you safeguard the apples of your eyes.**

**The resume of this Door is that:**

**From this, that there is no greatness if it is not in obedience to God, and that the honor of the believers resides in this obedience and not in other things, for these other ranks are found before people of each manifestation and yet the order does not descend upon those who are in the truth.**

**If you wish to comprehend this, look at the end of each manifestation. It arrives often that nobody, from the beginning to the end of his life, does not remain without accomplishing the non-obligatory purifications so as to be able to pride himself in saying: “I never looked upon the heaven that was in a state of purity.”**

**Yes, certainly, it is a greatness if he approaches in a state of purity of that which confirms his religion, that is to say the knowledge of God and of Him Who has manifested Himself upon His order and comes from Him.**

**Because, without this, the very existences would be changed from light into fire; what then would it have been for the acts?**

**Know then that, after the number of gold and of silver is arrived at the number of all the letters, with the addition of ten coming from invisibility, that produces the digit of six thousand and five, that if you cause to descend the name “sitta”<sup>245</sup> (six), you will arrive at the number “shesh”<sup>246</sup> (six)[<sup>1026</sup>].**

[<sup>1026</sup>]: “All the letters” are here the letters of the alphabet which are twenty-eight. If one examines from the point of view of the calculation of abjad, one perceives that the first nine are unities, nine others are tens, nine others hundreds and finally the one, that “ghayn” is a thousand<sup>247</sup>. If we add them then between them, we have, for the unities 45, for the tens 450, for the hundreds 4500, and for the “ghayn” 1000. This produces a total of 5995. If we add the 10 coming from invisibility, this produces the number

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<sup>245</sup>Sitta (سِتَّة) – in the Arabic language

<sup>246</sup>Shesh (شش) – in the Persian language

<sup>247</sup>Ghayn (غ) -- [https://en.wikipedia.org/wiki/Abjad\\_numerals](https://en.wikipedia.org/wiki/Abjad_numerals)

6005. The 10 of invisibility comes from this idea that 0 is not included in the real existence of the digits because it represents naught but nothingness. And, when one arrives at 10, we represent this sign by a 1 followed by a 0: in reality we represent the Unity linked to nothingness.

**This ten is due in principle to the immanent force in the numbers, independently of their representation in digits. This force is the invisible ten. In reality the digit one is full, or, if one wishes, in a state of pregnancy with the ten.**

**If you cause the number “sitta” to descend, you will obtain the number “shesh” means two things: the Arabic language is superior to the Persian language and to say “shesh” instead of “sitta” is inferior from the point of view of eloquence<sup>248</sup>. Furthermore, this demonstrates that one must make this calculation in Persian, for if from the expression “shesh hazar”<sup>249</sup> you cause to descend, [if] you remove the term “shesh”, there remains the expression “one thousand”[^1027]. And the first letter of the word “hazar” is a “he” – and thus the first letter becomes an allusion to the essence of Truth[^1028].**

[^1027]: Note: “hazar”

[^1028]: Note: Hu

**This phrase offers a second meaning. It is the following: If we change the Arabic term “silla”, more eloquent, into a more common term, we obtain the word “shesh”, that is “6”. In order to express “six” we write in abjad “HA”[^1029].**

[^1029]: Note: H=5 and A=1

**But the “He” is the first letter of the symbol “Ha”, which expresses the same pronunciation as the letter “Ha”. But this “Ha” is five, etc., etc.**

**Hence the first letter will be an allusion to Him.**

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<sup>248</sup>Baha'u'llah calls Arabic “the eloquent tongue” in Lawh-i-Maqsud:

“And in another connection He hath uttered the following in the eloquent tongue: *Justice hath a mighty force at its command. It is none other than reward and punishment for the deeds of men. By the power of this force the tabernacle of order is established throughout the world, causing the wicked to restrain their natures for fear of punishment.*” (Baha'u'llah, Tablets of Baha'u'llah, p. 164)

In a Tablet that Baha'u'llah wrote to a prominent Zoroastrian, He compared the merits of the Arabic and Persian languages:

“Although there can be no question or doubt as to the sweetness of the Persian tongue, yet it hath not the scope of the Arabic. There are many things which have not been expressed in Persian, that is to say, words referring to such things have not been devised, whilst in Arabic there are several words describing the same thing. Indeed there existeth no language in the world as vast and comprehensive as Arabic.” (Baha'u'llah, Tabernacle of Unity)

<sup>249</sup>Shesh hazar شش هزار = 6000

**This is why it was ordained that when these metals arrive at this limit, from each of these limits<sup>[^1030]</sup> ninety-five miscals are attributed to God.**

[^1030]: Note: that is to say as many times as there will be 6005 miscals

**At every manifestation of the Point, be it prior, be it subsequent, that one act following the permission that He will give<sup>[^1031]</sup>. In the interval<sup>[^1032]</sup> it is permitted to share this money among nineteen persons fearing God, and each one should receive as his part the number “Ha”<sup>[^1033]</sup>. The explanation of this will be given in its location and place.**

[^1032]: Note: on the subject of these sums

[^1032]: Note: of these manifestations

[^1033]: Note: 5 miscals

**And this order will last until the day of judgment and the believers will act in conformity with this order, and this order is greater than any kind of commerce, for in it there will be neither change nor modification until the following day of judgment.**

**And now examine the benevolence of the Point of the Bayan. If, after the arrival of these metals at this degree<sup>[^1034]</sup>, He had ordained that one must give it all, who could have made an observation to Him, even if it was you who possessed this sum and that you were among the people of Paradise, that is to say, if you were of those who obey God. See then how in an order God has shown benevolence to you and to all creatures. For if all that there is upon the earth believed and should enter into Paradise, this could not be except with obedience to the orders of God! And see how many orders arrive for the universality of men, and see how much benevolence!**

[^1034]: Note: number of 6005 miscals

**It is thus that all that is comes from the Source and all ignore Him. If for example the Prophet of God had ordained: “Each day you must make pilgrimage if that is in your power”, could an obedient believer divest himself of this obligation? He would, on the contrary, sought to come closer to God by his obedience, and he would have waxed proud before the creatures in the ostentation of his obedience.**

**See it also in all the orders, all of which are in the hand of His power. If He wishes to render someone rich, He makes him rich until the day of judgment, and that with justice and not with injustice<sup>[^1035]</sup>. If He wishes to make someone a sultan, He makes him a sultan until the day of judgment. It is thus that if He wishes to render someone illustrious, He renders him illustrious until the day of judgment.**

[^1035]: Note: to the detriment of others

**The proof of this is that if the Prophet of God had said: “It is required of all to render wealthy the children of a particular believer, and this is one of the rules of religion”, see how much these children would have received money today: they would be the truth of wealth. If He had said: “The sultan who will reign on My behalf must be of the children of this one”, could the believers have refused to obey Him? And that would have remained for him<sup>[^1036]</sup> until the day of judgment. If He had said: “The children of such a believer must be illustrious until the day of judgment”, see today how great would be their fame.**

[^1036]: Note: this order

**You see however that He said: “It is obligatory for men to go on pilgrimage to the House of God” and every year 70,000 people go there and circumambulate a little bit of dirt. That is the greatness of the order of God and His absolute power over that which is other than Him.**

**It is the same if He wished for the contrary. If He wanted to make someone poor, this one would remain poor until the day of judgment. See, He simply mentioned Abu Lahab<sup>250</sup>, without love for him. And today, travel in the Orient or in the Occident. See that his name no longer exists, that he be still mentioned by the very fact of a name, he does not even exist among the nations that are contrary to the right. Can a poverty greater than this be conceived of, that there remains not even the memory of a name?**

**See that it is the same for the other ranks. The order of Truth is from one manifestation to another. The appearances of government, in the thought of a month of power, themselves come forth from obedience. And yet, if you look upon those whom men obey, they live by the name of God, because it is said of them: they are Muslims. And yet the truth in the eyes of God and off those who know is that they are for others than God.**

**See the estrangement of God from the creature who remains in ignorance of the Source of an order that lasts from one judgment to the other, and which in the thought of a day of rejoicing, that this day may be for another than for God, gives his life. That does not arrive except through a lack of perspicacity and an insufficiency of intelligence. Otherwise, someone who is perspicacious and believing, someone who is precise, how could he go, from one judgment to another, closing his eyes to Paradise and this for a day of glory that takes place in the fire and in estrangement from God? And as much as God did not wish to save him from the fire, he would be under the sentence of fire and of man who acts for another than God.**

**Know that the salvation that God accords to the people of fire from the fire is the summons He gives to [follow] Him. If they obey, they find salvation, otherwise they remain in the fire.**

**And, from that that the call of God does not manifest except by the call of Him Who manifests Himself in the manifestation, even as the response of God does not manifest except in the response**

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<sup>250</sup>Abu Lahab (أبو لهب) – Muhammad’s half paternal uncle and enemy:  
[https://en.wikipedia.org/wiki/Ab%C5%AB\\_Lahab#:~:text=Abu%20Lahab%20was%20also%20related,his%20red%20\(inflamed\)%20cheeks.](https://en.wikipedia.org/wiki/Ab%C5%AB_Lahab#:~:text=Abu%20Lahab%20was%20also%20related,his%20red%20(inflamed)%20cheeks.)

from this manifestation. It is for this reason that, in each manifestation, the people of the preceding manifestation, as they do not respond to Him Who is manifest in the latter manifestation, neither to the appearances that invite all men to Him, do not find salvation from the fire. For example, if in the very moment of the manifestation of the Prophet of God all that was upon the earth had replied as much to Him as to His orders, all would have been saved from the fire and would have entered into Paradise. In effect, all that will be ordained by the other world in that which concerns the fire and Paradise turns around the sentence which is in this world for each man. This is why it was ordained in the religion of Islam, to force people to enter into religion. It is because it may be that by violence one may cause people of the fire to enter into Paradise.

It was ordained<sup>[^1037]</sup> to love one another with force. It may be thereby that they will clothe themselves with the garment of the people of Paradise. If in the Bayan someone is encountered who causes all that is upon the surface of the earth to enter into the Bayan by force, he will save all of them from the fire and, will cause them to enter Paradise: that is benevolence towards them.

[^1037]: Note: to men

I swear by the eternal essence of God: if all obeyed, nobody would remain in the fire and all would enter into Paradise. All that there is upon the earth would become a part of the parts of the sky<sup>251</sup>. Unhappiness to them who believe in Him<sup>[^1038]</sup>, and not to those who do not believe therein, and who, in the night of nights, weep and lament about Him and who, in His name, show themselves in this world of religiosity, and who night and day weep and sigh after the moment in which they could have seen Him.

[^1038]: Note: like the Muslims

But in the moment in which He made Himself known to His creature, which is the greatest Paradise, so great that one cannot conceive a greater one, for the very principle of religion is to know God, and this knowledge cannot be conceived except by his knowledge of Him<sup>[^1039]</sup>, so the slaves rise up and do, toward Him, what is unworthy of Him, even though they think they are acting for God by virtue of this light of faith that was in them by the fact of the previous manifestation. And this because the idea penetrates their heart that this Point could not be Truth. And that is the great sin in the eyes of God and which, in one fell swoop, erases all the acts, so that it seems that they have not accomplished a single one of them.

[^1039]: Note: Sun of Truth

You have heard that in the manifestation of the Point of the Qur'an all the believers in the Evangel awaited the promised Ahmad: you know what happened for this Sun of Truth during the twenty-three years of His manifestation. This was to the point that He Himself cried out: "No prophet was tormented as I am!" And yet all await His manifestation with tears and moans, prepared to act on His behalf, in conformity with the word of Jesus.

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<sup>251</sup>Without checking manuscripts of the original Persian it is not possible to determine whether this refers to the physical universe or the physical and spiritual cosmos.

**Glory be rendered to God that you were not found present on that day! But see that you find yourself in the day of the manifestation of the Bayan. All the believers in the Prophet of God await the manifestation of the promised Mahdi, for this hadith<sup>[^1040]</sup> is a hadith that comes from the Prophet, and Shi'ah and the Sunnis are in agreement upon this point.<sup>252</sup>**

[^1040]: Note: promising the Imam Mahdi

**There is no doubt about this that the truth of the faith is directly in the hands of the Ithna 'Ashariyya, and the lands of true Islam are these five lands that we have indicated and the inhabitants of which call themselves Ithna 'Ashariyya.**

**They call the land of Fars<sup>[^1041]</sup> the capital of knowledge, even though the Tree of Truth arose here and that none of the inhabitants knew Him. Then, after one has known Him, the limit of their distance of God becomes manifest. It was on the point of this suffices for their abasement.**

[^1041]: Note: Shiraz

**And yet night and day they cried: "O God! Hasten the manifestation of the Mahdi."**

**See that it is exactly the same in the Bayan and will not make you proud<sup>[^1042]</sup>. All say: we believe in Him<sup>[^1043]</sup>. And yet it is those even which are at the beginning of the Bayan and which were at the beginning of the Qur'an. And yet the Point of the Bayan manifested Himself in such a rank that no child could deny. And yet all said, all were convinced that the Qur'an is the book of God. They believed in the truth of the prophethood of the Prophet, of the vilayat of the Vali, of the proof of the Doors. And all the precepts of the Islamic Faith are based upon this conviction and this belief. All cited the Qur'an as the greatest of the miracles of Muhammad, and they were intimately convinced that none other than God could produce its like, and, in effect, during 1270 years, nobody can bring a similar verse; and, by the fact, even that a similar testimony has been newly manifested, by the very fact that He causes to descend verses like rain from the sea of His benevolence, all, rather than being convinced that they come from God and that it is impossible that they will not come following the precise and clear order of the Qur'an and following their own belief, here they are who are going to say: "These verses come from another than God" and they have done what they have done.**

[^1042]: Note: that you believed in the Bab

[^1043]: Note: to the Bab

**O people of the Bayan, do not do what the people of the Qur'an did. All do not do what you do except in His name and do not remain ignorant of Him. If you remain in ignorance of Him, you have accomplished an act of violence against yourselves, if you do not cause torment to Him. And**

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<sup>252</sup>The agreement of Sunnis and Shi'ah on this is discussed in this article:  
<https://en.wikipedia.org/wiki/Mahdi>

if, God preserve! you, without any right, cause a torment to afflict Him, it is towards God that you have thrown this torment, notwithstanding that night and day you prostrate yourselves before Him and that, from the beginning to the end of your lie, you had but one aim: to act in His contentment. It is because of the sublimity of the order that you cannot accept Him, not because of His smallness. All of a sudden you see someone that you know, of whom you were perhaps the father, or the mother, or the parent and who manifests himself in saying: "In truth, I am God, there is no god but Me!" And suddenly you remain haggard and annulled by the exaltation of the inaccessibility of this Sun of Truth, of the sublimity of His ascendancy in the Divinity.

If you do not turn your vision from the truth of the proof which is the verses, and if you do not repeat all that was repeated in the past on the subject of the Qur'an and if you do not say what was said on the subject of the Bayan, it may be that if you do not give your faith, all at least you will not render sentences against God. Otherwise, if you do so render, it is upon you that it will fall. That someone renders a sentence against God, how big then is this one?

I swear by the eternal essence of God! Whosoever renders a sentence against Him<sup>[^1044]</sup> is harder than the one who rendered sentence against Him in this manifestation<sup>253</sup>.

[^1044]: Note: in the manifestation of Him Whom God shall make manifest

Today, how many in your eyes are far from God, who, in opposition to the Prophet of God, have made known their own existence.<sup>254</sup>

You yourself would be in the same situation if you do not believe in Him, in relation to the people who will come after you.

And, today there are perspicacious people. Even so, in the manifestation of Him Whom God shall make manifest, there will be believers who, by their perspicacity, will see that those who have remained in ignorance of that manifestation are further from God than those who remained in ignorance of this manifestation.<sup>255</sup> Today do you really make any mention of the celebrated people of Mecca and Medina? Do you even know their names? Well then, it will be the same for those who will come thereafter, relative to this manifestation. So also, as well, for the manifestation of Him Whom God shall make manifest. That if there remains of them a lying mention, it is because of the mention that God made because of their lie and not because their own being is worthy of mention. It is like the name which is mentioned in the Qur'an<sup>[^1045]</sup>.

[^1045]: Not: Abu Lahab.

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<sup>253</sup>The Bab.

<sup>254</sup>Have not shown humility and self-effacement before the Prophet of God.

<sup>255</sup>Those who remain in ignorance of Him Whom God shall make manifest are further from God than those who have remained in ignorance of the Bab.



**Reflect a little and do not turn yourself from the truth of the proof: it may be that in this day you will find salvation for in reality those who act bring to each manifestation the weight of their acts, but without intelligence, they imagine themselves to be acting for God!**

**Certainly fear God in the fashion that one must fear Him! Then you will be convinced of the order of God!**

## **Vahid VIII - Bab 18**

[^1046]: Note: Arabic Bayan – Before the woman or the man arrives at the age of eleven, from the moment of the deposit of his semen in the womb of his mother

**On the subject of the fast. One must mention God during one month, at the end of each year, while you fast.**

**The resume of this Door is that:**

**You must know first of all what the aim of God is in the fast and what is the fruit thereof. If you found yourself in the manifestation of the Qur'an and you had asked of the Prophet of God for what reason the fast is obligatory, He would have responded to you that which will follow.**

**The fast is for nothing else than for that you abstain from [^1047] whosoever is not for God.<sup>256</sup> For example, if[^1048] in the epoch of the Prophet[^1049] you did not love whosoever did not love Him, and that you were not ready to render service to whomsoever did not submit to Him and that you fasted, the recompense of your fast would have been given to you.**

[^1047]: Note: frequenting

[^1048]: Note: found yourself

[^1049]: Note: and that

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<sup>256</sup>Abdu'l-Baha explained the purpose of fasting:

"Fasting is a symbol. Fasting signifies abstinence from lust. Physical fasting is a symbol of that abstinence, and is a reminder; that is, just as a person abstains from physical appetites, he is to abstain from self-appetites and self-desires. But mere abstention from food has no effect on the spirit. It is a mere symbol, a reminder. Otherwise, it is of no importance. Fasting for this purpose does not mean entire abstinence from food. The golden rule as to food is, do not take too much or too little. Moderation is necessary. There is a sect in India who practice extreme abstinence, and gradually reduce their food until they exist on almost nothing. But their intelligence suffers. A man is not fit to do service for God in brains or body if he is weakened by lack of food. He cannot see clearly." ('Abdu'l-Baha quoted in article by Miss E. S. Stevens in the Fortnightly Review, June, 1911; cited in The Divine Art of Living, A compilation by Mrs Mary M. Rabb, of Portland, Oregon, Chapter V, Faith, Severance, Sacrifice; in SW VIII:6, 24 June 1917, p. 61)

**Come thus, word by word, until the word of Unity of the Qur'an, and cause to circulate what you have just learned until you arrive thus to the last letter which is the resume of the manifestations of the entire Unity. If you abstain from all that is other than it<sup>257</sup>, then, in that day you have fasted for God.**

**See that it is the same in the Point of the Bayan. If you have heard the news of His manifestation and that in your heart has penetrated the thought that He could not be true, the very principle of your religion has been withdrawn from you, how then may it be for your fast which is but a simple consequence of the principle of your religion?**

**At the moment in which you awaited this announcement, the testimony was perfect for you, for the person who spoke of it to you, preached to you upon the verses<sup>[^1050]</sup>.**

[^1050]: Note: that Him Who is manifest in the manifestation caused to descend

**From the very fact that you have remained in obscurity, you have remained in ignorance of the response of God in thee fourth atom<sup>[^1051]</sup>, for it manifested itself in this manifestation<sup>[^1052]</sup> and has mentioned itself in the mention of the Door. This is why in the fourth rank, the first rank was manifest, for it is in this very rank that He said: "In truth! It is I Who am God, there is no other god but Me."**

[^1051]: Note: Babism

[^1052]: Note: of the fourth rank

**If he encounters in the contingencies an intelligent master, he could travel in these questions and become convinced that the end is exactly the beginning, that the apparent is exactly the hidden, in the first degree, not in the second. The names of each rank are in this rank and do not surpass the limits. For example, see the first king: Since the beginning of existence he is mentioned<sup>[^1053]</sup> until the end of existence. But the first who is mentioned by this name at the beginning can not be compared with the first who is mentioned at the end. It is the same for all the names and analogies. If you fast in this manifestation, fast for love of that which is not the first letter, for, in all the letters one cannot see anything except this very letter.**

[^1053]: Note: in the name of king

**As this order concerns only the first unity and not the letters that are multiplied from it, whosoever is in His love, know that he fasts, and whosoever is in the love of whatever other, does not fast. In their face<sup>[^1054]</sup> see the doors of Paradise in the numbers of the Unity<sup>[^1055]</sup> and see the doors of fire: the truth of the fast is to fast from them.**

[^1054]: Note: of those who fast

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<sup>257</sup>It being "...the last letter, which is the resume of the manifestations of the entire Unity".

[^1055]: Note: 19; who are for others than for this Primal Unity

**For example, in the day of the manifestation of the Amir of the Believers, all fasted, but in truth only those who fasted who were in his love and who abstained from all that was other than his love.**

**In each manifestation, all the people who were found therein acted following the orders of this manifestation, but in the beginning of the following manifestation the very principle of the previous religion was abrogated; what could be for the consequences of its principles?**

**When we say that this religion is abrogated, we say that it has manifested itself anew[^1056] in the following manifestation. It is not then that it has been abrogated.**

[^1056]: Note: that it is renewed

**If someone, in this manifestation, was in the love of the Bab, he has fasted during the months of God. All, in the limits[^1057] in which they are found, obey God, but what value does this have? If all the believers in the Qur'an had not fasted and if had not happened what happened, that would have been more beloved of God than the fast that they submitted all the while accomplishing[^1058] the acts that that they accomplished. If these events had not taken place, in effect[^1059] would not have ordained that the very principle of their religion was abrogated. And see that, even though they accomplished the religious principles of the Qur'an, the order comes that they have no religion!**

[^1057]: Note: religions

[^1058]: Note: against the Bab

[^1059]: Note: the Bab

**At the very moment of the fast, the one who fasts must give his attention to the contentment of God so as not to remain in ignorance. That if at the very moment of the fast the Tree of Truth arises and ordains to fast no longer, one must obey Him immediately.**

**In effect, the fast that he will accomplish in this very moment, he accomplishes it by His order that He gave in His previous manifestation. See that it is the same for all religious acts.**

**Abstain from drinking and eating, abstain from approaching a woman[^1060], of discussions, even if they are scientific, from violence – even the most extremely light, and from rendering sentences against God.<sup>258</sup> Protect your being from these things. Be especially attentive to the three last of**

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<sup>258</sup>Baha'u'llah refers to the fast in Kitab-i-Aqdas:

“O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Ruz as a feast.” (Baha'u'llah, Kitab-i-Aqdas, #16, pp. 24-25)

“These are the ordinances of God that have been set down in the Books and Tablets by His Most Exalted

**these orders, for from the beginning of a manifestation until the beginning of the following one, whosoever ordains against the Point ordains against God, and that destroys the good effect of the fast.**

[^1060]: Note: or of a man if you are a woman

**Even so, at the moment of the manifestation of Him Whom God shall make manifest. There is no doubt that all the people of the Bayan accomplish the fast, but if they issue a sentence against Him, the very source of their religion is immediately destroyed; what could it be for one of the consequences of this source?<sup>259</sup>**

**From the rising to the setting of the sun, be attentive and look in the name of Unity[^1061]. Before adolescence, that is to say before he arrives at the digit of “Hu”[^1062], the order is not to fast, neither for the male nor for the female believers, unless it is only until noon. If one goes beyond this hour one is no longer in a state of fasting[^1063].**

[^1061]: Note: perhaps one must comprehend here: the months

[^1062]: Note: 11 years

[^1063]: Note: even if one fasts

**After 11 years until 42 years one must fast<sup>260</sup>: fasting when one is older will not put you in a state of fasting. Look upon each of the details of the orders of God: if everything upon the earth was**

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Pen. Hold ye fast unto His statutes and commandments, and be not of those who, following their idle fancies and vain imaginings, have clung to the standards fixed by their own selves, and cast behind their backs the standards laid down by God. Abstain from food and drink from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.” (Baha'u'llah, Kitab-i-Aqdas, #17, p. 25)

<sup>259</sup>Baha'u'llah takes this principle even further in two of His prayers:

“Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.” (Baha'u'llah, Prayers and Meditations by Baha'u'llah, XLVI, pp. 67-68)

“In the Prayer of Fasting We have revealed: “Should Thy Will decree that out of Thy mouth these words proceed and be addressed unto them, ‘Observe, for My Beauty’s sake, the fast, O people, and set no limit to its duration,’ I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee.” In this consisteth the complete surrender of one’s will to the Will of God. Meditate on this, that thou mayest drink in the waters of everlasting life which flow through the words of the Lord of all mankind, and mayest testify that the one true God hath ever been immeasurably exalted above His creatures. He, verily, is the Incomparable, the Ever-Abiding, the Omniscient, the All-Wise. The station of absolute self-surrender transcendeth, and will ever remain exalted above, every other station.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CLX, pp. 337-338)

<sup>260</sup>Baha'is are called upon to fast between 15 and 70 – see Synopsis and Codification of the Kitab-i-Aqdas, pp. 38-39.

united, they could not, for the space of a thousandth of a second, ordain in truth contrary to what is ordained. Now see the ocean of the benevolence of God, how He has exerted Himself for His slaves without these ones claiming to have right.<sup>261</sup>

That if they had a right, they would have remained in the obscurity in which they were. The reason for which He has made Himself known to men is His benevolence. If He had not made Himself known, all, until the following day of judgment, would have obeyed the preceding religion.

Certainly! Fast for God, your Lord, it may be that in the day of judgment you will distance yourselves from those who do not believe in Him Whom God shall make manifest.

## **Vahid VIII - Bab 19**

When the name of the Tree of Truth is pronounced, send benedictions; when the names of the Letters of the Living are pronounced, mention the good they have done.

Mention God and Muhammad and the appearances of His order every Friday night and day, two hundred and two times. Mention God this Friday day and night in saying: “Ya Allah.”

The resume of this Door is that:

Every time that Him Whom God shall make manifest is mentioned, send Him benedictions; each time that the Letters of the Living are mentioned, mention for them the light of God. And do the same for He Who was manifested and for him who knew Him.

Know the greatness of the day of Friday and its night, for it is the night and the day in which acts double in value. Mention therein Him Whom God shall make manifest and His Letters of the Living two hundred and two times. Call God in the sincerity of your heart, according to the number of four “ghayn”<sup>[^1064]</sup>.

<sup>[^1064]</sup>: Note: 4000.

It is thus not that you must prostrate yourself and that you call Him while someone exists whose mention is that of God, and the mention of God and His mention, the knowledge of Whom<sup>[^1065]</sup> is that of God, in which knowing God is to know Him and that you remain in ignorance of this Being.

<sup>[^1065]</sup>: Note: the act of knowing Him

See the manifestation of the Prophet of God. How many Fridays, days and nights, passed upon this Sun of Truth, while the believers in the Evangels called upon God in their language. Did this<sup>[^1066]</sup> have the least unity?

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<sup>261</sup>Without His slaves being worthy of such benevolence.

[^1066]: Note: this call

**See that it is the same in the manifestation of the Point of the Bayan. There are slaves who, every night until morning, occupy themselves with calling upon God, and see that the Sun of Truth is ready to set in the sky of the manifestation, and those ones have not yet moved from upon their prayer rugs. If the new verses of God are recited to them, they say: “Do not distract me from the mention of God!” O ignorant one! See that you mention God, and Him Who taught you to mention God, you ignore Him!<sup>262</sup>**

**Certainly, if in His previous manifestation He had not caused to descend this order “Mention God”, from whence would you have learned to mention Him? From where would you have done so?**

**Know that if you mention Him Whom God shall make manifest, then you have mentioned God. It will be the same if you hear the verses of the Bayan and that you believe in them, for then the verses of God will be of service to you, otherwise what fruit could you derive from your life?**

**From the beginning of your life until the end, make but one prostration, spend it all in mentioning God, but do not believe in His appearance in this manifestation -- see clearly, will that be of any value to you? But if you know Him, if you know His truth and that He says “I have accepted it”<sup>263</sup>, then you have spent your entire life mentioning Him.**

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<sup>262</sup>Translation published by the Baha’I World Centre:

“Likewise consider the manifestation of the Point of the Bayan. There are people who every night until morning busy themselves with the worship of God, and even at present when the Day-Star of Truth is nearing its zenith in the heaven of its Revelation, they have not yet left their prayer-rugs. If any one of them ever heard the wondrous verses of God recited unto him, he would exclaim: ‘Why dost thou keep me back from offering my prayers?’ O thou who are wrapt in veils! If thou makest mention of God, wherefore sufferest thou thyself to be shut out from Him Who hath kindled the light of worship in thy heart? If He had not previously revealed the injunction: ‘Verily, make ye mention of God’[Qur’án 8:47; 33:41; 62:10], what would have prompted thee to offer devotion unto God, and whereunto wouldst thou turn in prayer?

“Know thou of a certainty that whenever thou makest mention of Him Whom God shall make manifest, only then art thou making mention of God. In like manner shouldst thou hearken unto the verses of the Bayan and acknowledge its truth, only then would the revealed verses of God profit thee. Otherwise what benefit canst thou derive therefrom? For wert thou to prostrate thyself in adoration from the beginning of life till the end and to spend thy days for the sake of God’s remembrance, but disbelieve in the Exponent of His Revelation for the age, dost thou imagine that thy deeds would confer any benefit upon thee? On the other hand, if thou believest in Him and dost recognize Him with true understanding, and He saith: ‘I have accepted thine entire life spent in My adoration’, then assuredly hast thou been worshipping Him most ardently. Thy purpose in performing thy deeds is that God may graciously accept them; and divine acceptance can in no wise be achieved except through the acceptance of Him Who is the Exponent of His Revelation. For instance, if the Apostle of God -- may divine blessings rest upon Him -- accepted a certain deed, in truth God accepted it; otherwise it hath remained within the selfish desires of the person who wrought it, and did not reach the presence of God. Likewise, any act which is accepted by the Point of the Bayan is accepted by God, inasmuch as the contingent world hath no other access unto the presence of the Ancient of Days. Whatever is sent down cometh through the Exponent of His Revelation, and whatever ascendeth, ascendeth unto the Exponent of His Revelation.” (Selections from the Writings of the Bab, pp. 80-81)

<sup>263</sup>If the Manifestation of God says He has accepted the prostration of the believer, “then you have spent your entire life mentioning Him.” The value of this worship is dependent upon it being accepted by Him.

**Then you have mentioned Him in the highest mention. In effect, you do not act except to see your acts accepted by God: and the acceptance of God is only manifested by the acceptance of Him Who is manifest in the manifestation.**

**For example, if the Prophet of God has accepted an order<sup>[^1067]</sup>, God has accepted it, otherwise this act remains at the expense of the one who has accomplished it and does not return towards God. Even so if the Point of the Bayan has accepted an act, God has accepted it. In effect, there is no way for the contingencies towards the essential essence, other than this one that all which has descended from God descends by Him Who is manifest in the manifestation, and all that returns to God returns to this very Being.**

[^1067]: Note: act

**Glory to God that an intelligent man is not the one who has accepted this! And yet this man, from the beginning of his life until the end, acts with the most extreme effort. That if you ask him: “Why do you act “in this way”? he will respond: “So that God will accept my actions.” Hello! Animal! The acceptance of God cannot manifest itself except by the acceptance of His Testimony! Do you have any word from this Testimony saying that He has accepted you?**

**It is thus that each one acts without intelligence and remains in ignorance of the fruit of his action. Yes, this one acts in the Bayan who, in the day of the manifestation of Him Whom God shall make manifest, has in his hands a piece of this Being establishing that he has been accepted. This is why it becomes suitable to say that this man has acted for God and that God has accepted him! Otherwise what value is there that all who are upon the earth work in conformity with the rules of his personal religion?**

**Look then [upon] this Source by which is manifested the acceptance of God. It will seem that in the epoch of the Prophet of God there was not found an intelligent man, apart from those who knew Him, to ask Him to accept his acts.**

**For if one had been encountered<sup>[^1068]</sup> would have descended in the Qur’an in the form of revelation. The acceptance of God cannot manifest itself with the tongue of man. If, in effect, this response was made with the tongue of the Prophet, it was from then only His acceptance of Himself, Prophet, and not the acceptance of God.**

[^1068]: Note: the response

**The source of from which the verses of God flow like a sea, He has been put upon a mountain! And see that night and day they act for God! See then if the least breath of intelligence has blown upon them! And the fruit of all their acts is this: “That God accept them.” But the acceptance of God does not manifest except by the verses that demonstrate the powerlessness<sup>[^1069]</sup> of all others besides Him. It is thus that today the Qur’an demonstrates the powerlessness of all that exists<sup>[^1070]</sup>.**

[^1069]: Note: to produce the like thereof

[^1070]: Note: to produce a similar Book

**Now then, accomplish whatever act that pleases you: see if the mention, be it even of a strand of straw of acceptance, is made for this act. It is thus that you act in the depths of the night, and that you do not find any fruit. From the beginning to the end of your life you act for God and suddenly you do not take an action for this appearance towards Whom all acts return! And if you accomplished it in the day of judgment, you would not be tested. See how the order is great and as all are in obscurity.<sup>264</sup>**

**I swear by the eternal essence of God: all the mentions of God, all the acts for God, are the mentions of Him Whom God shall make manifest and of acts for Him. Do not mislead yourself in saying: “I act for God”, while you act for another but God; for if you acted for God, you would act for Him Whom God shall make manifest and you would mention Him.**

**And finally even the inhabitants of this mountain who know nothing cry night and day: “La ilaha il’allah”; and yet, what does this do for them? Reflect then a little in such fashion as not to remain in ignorance of the Source of the order. All your acts in this world, return from you to your religion, all your religious acts have but one fruit: their acceptance by God. And the acceptance of God does not manifest itself except by the acceptance of Him Whom God shall make manifest, in verses that must manifest from Him. And if acceptance comes by other paths, it is no longer the acceptance of God: for the acceptance of God is His Word, the other words are those of the creature. And His word[^1071] cannot be two.**

[^1071]: Note: truth

**When you say “the acceptance of the Doors is that of the Imams, the acceptance of the Imams is that of the Prophet of God”, it is because the Tree of Truth[^1072] ordained this. It is exactly as when you say: “To torment a believer, it is to torment the Prophet, and to satisfy him is to satisfy the Prophet”; that is true because it is the Prophet Himself who said it. That if He had not said it, that would have given no fruit.<sup>265</sup>**

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<sup>264</sup>Translation published by the Baha’i World Centre:

“Ye perform your works for God from the beginning of your lives till the end thereof, yet not a single act is for the sake of Him Who is the Manifestation of God, to Whom every good deed reverteth. Had ye acted in such manner, ye would not have suffered so grievously on the Day of Resurrection.

“Behold how great is the Cause, and yet how the people are wrapt in veils. I swear by the sanctified Essence of God that every true praise and deed offered unto God is naught but praise and deed offered unto Him Whom God shall make manifest.

“Deceive not your own selves that you are being virtuous for the sake of God when you are not. For should ye truly do your works for God, ye would be performing them for Him Whom God shall make manifest and would be magnifying His Name. The dwellers of this mountain who are bereft of true understanding unceasingly utter the words, ‘No God is there but God’; but what benefit doth it yield them? Ponder awhile that ye may not be shut out as by a veil from Him Who is the Dayspring of Revelation.” (Selections from the Writings of the Bab, p. 86)

<sup>265</sup>Baha’u’llah reiterates the primacy of the Manifestation of God in the Tablet of Ishraqat:



[^1072]: Note: Muhammad

**One must always look at the Source of the order, for things manifest themselves in His shadow. And this one is not duality, it is Unity. And it is not Unity meeting the numbers, it is Unity without number. The Unity that joins the numbers is not unity except by the order of this Unity. And if this order had not arrived it would not have become unity.**

**Unify God, Who is your Lord and He Who takes you in His mercy. Unify Him in all the sincerity of your heart, then, in truth! Act for God.**

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“In response to thy request the Pen of Glory hath graciously described the stations and grades of the Most Great Infallibility. The purpose is that all should know of a certainty that the Seal of the Prophets -- may the souls of all else but Him be offered up for His sake -- is without likeness, peer or partner in His Own station. The Holy Ones -- may the blessings of God be upon them -- were created through the potency of His Word, and after Him they were the most learned and the most distinguished among the people and abide in the utmost station of servitude. The divine Essence, sanctified from every comparison and likeness, is established in the Prophet, and God's inmost Reality, exalted above any peer or partner, is manifest in Him. This is the station of true unity and of veritable singleness. The followers of the previous Dispensation grievously failed to acquire an adequate understanding of this station. The Primal Point -- may the life of all else but Him be offered up for His sake -- saith: 'If the Seal of the Prophets had not uttered the word "Successorship", such a station would not have been created.'” (Baha'u'llah, Ishraqat, in Tablets of Baha'u'llah revealed after the Kitab-i-Aqdas, pp. 123-124)

Translator's Note: In the cited passage, the Seal of the Prophets denotes Muhammad, Messenger of God; the Holy Ones refers to the Twelve Imams of the Ithna 'Ashari Shi'ah; the Primal Point is the Bab. This doctrine is in significant contrast to the doctrine of the Ithna 'Ashari Shi'ah, which is that there are fourteen holy ones, all of whom are infallible, and they are Muhammad, His daughter Fatima and the twelve Imams, beginning with 'Ali ibn Abu Talib. Some of the Shi'ah believed that 'Ali was of a higher spiritual station than Muhammad, while others believed that all of the fourteen were characterized by the same degree of infallibility. For more details and verification please see: [https://en.wikishia.net/view/Fourteen\\_Infallibles](https://en.wikishia.net/view/Fourteen_Infallibles) and [https://islam.wikia.org/wiki/The\\_Fourteen\\_Infallibles](https://islam.wikia.org/wiki/The_Fourteen_Infallibles) and <https://www.al-islam.org/brief-history-fourteen-infallibles>

## **BAYAN-I-FARSI - VAHID IX**

### **Vahid IX - Bab 1**

**Every land that is precious belongs to God, even as each unique town. The houses that today belong to Kings, these ones also return to God. If someone of the people of the Bayan prays in one of these houses, he must give alms of at least one silver miscal unless one of the Letters of the Unity or one of the believers in the Bayan lives there.**

**In all the great solemn reunions, one must leave empty the places for nineteen persons when the room is large enough for that, otherwise it suffices to leave empty the place of one person.**

**Necessarily the place which should be the place of the burial of the Bab must be between the two consecrated places<sup>[^1073]</sup>.**

[^1073]: Note: probably between the house of the birth of the Bab, in the quarter called Bazar Murgha, and the Mosque of the Blacksmiths

**There should be raised up a house the walls of which should be ornamented with mirrors so that men will pray therein and there mention God.**

**The resume of this Door is that:**

**The greatness of each land is for God and returns, in the day of the manifestation, to Him Whom God shall make manifest, or to whom He permits it. It is the same for the towns where the elevated residences which were built by the sultans of thee past were constructed.**

**If someone from the people of the Bayan says his prayer there, it is for him to spend in the way of God a silver miscal so that only those who are the witnesses of the Bayan live there and the appearances of the Unity.**

**The great reunions that take place in solemnity, it is suitable to leave empty therein the seats of the Unity<sup>[^1074]</sup> in such fashion that, if at this very moment Him Whom God shall make manifest manifests Himself with His Letters of the Living, nobody will be inwardly confounded by the truth that was taken from the Bayan<sup>[^1075]</sup>.**

[^1074]: Notes: 19

[^1075]: Note: as a mark of respect. These truths emanate, in effect, from the Bayan, because they are the flower, the harvest, the judgment.

**If the place of reunion is not sufficiently vast, it is not permitted to leave more than one place free. It is thus that in each reunion one must leave empty the seat of one person. And it may be seen that in the very house of Him Whom God shall make manifest this rule will be followed, and that He will be forbidden to seat Himself in this chair because He will not be known.<sup>266</sup> And it will be by a mark of respect for Him in His Name. But He knows all the beings and will make slaves who by respect for His Name will hold so essentially to these marks of greatness and respect. And yet in thee day in which He will manifest Himself one will remain ignorant of Him, notwithstanding His verses.**

**The place of the burial of the Point, it was ordained that it be at one of the two consecrated locations, and that there be built a construction ornamented with mirrors in which those who pray may go to pray. In this fashion there would be a construction for the creatures demonstrating that the Point was a created slave, nourished, born and heir, and that all that He said on the part of God comes truly from God and not from Himself. In this fashion nobody will take the Point to be God Himself and will not surpass the limits of worship.<sup>267</sup>**

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<sup>266</sup>To be Him Whom God shall make manifest.

<sup>267</sup>Baha'u'llah made similar statements, including these in His last book, Epistle to the Son of the Wolf: "Either thou or someone else hath said: "Let the Surih of Tawhid be translated, so that all may know and be fully persuaded that the one true God begetteth not, nor is He begotten. Moreover, the Bábís believe in his (Bahá'u'lláh's) Divinity and Godhood."

"O Shaykh! This station is the station in which one dieth to himself and liveth in God. Divinity, whenever I mention it, indicateth My complete and absolute self-effacement. This is the station in which I have no control over mine own weal or woe nor over my life nor over my resurrection." (Baha'u'llah, Epistle to the Son of the Wolf, p. 40)

"Men have failed to perceive Our purpose in the references We have made to Divinity and Godhood. Were they to apprehend it, they would arise from their places, and cry out: "We, verily, ask pardon of God!" The Seal of the Prophets -- may the souls of all else but Him be offered up for His sake -- saith:

**The progress of those who look in the Bayan can certainly not be compared to those who have progressed in the Qur'an; how could they be [compared] to those of all there is upon the earth. But all these travelers<sup>[^1076]</sup> turn around<sup>[^1077]</sup> travelers in the manifestation of Him Whom God shall make manifest, for it is by them by whom the truth will be confirmed in this day, and not by others than them.**

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"Manifold are Our relationships with God. At one time, We are He Himself, and He is We Ourselves. At another He is that He is, and We are that We are."

"Aside from this, why is it that thou didst not mention those other stations which the Abha Pen hath disclosed? The tongue of this Wronged One hath, many a day and night, given utterance to these sublime words: "O God, my God! I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God but Thee. Thou hast everlastingly been sanctified above the mention of any one but Thee and the praise of all else except Thyself, and Thou wilt everlastingly continue to be the same as Thou wast from the beginning and hast ever been. I beseech Thee, O King of Eternity, by the Most Great Name, and by the effulgences of the Daystar of Thy Revelation upon the Sinai of Utterance, and by the billows of the Ocean of Thy knowledge among all created things, to graciously assist Me in that which will draw Me nigh unto Thee, and will detach Me from all except Thee. By Thy glory, O Lord of all being, and the Desire of all creation! I would love to lay My face upon every single spot of Thine earth, that perchance it might be honored by touching a spot ennobled by the footsteps of Thy loved ones!" (Baha'u'llah, Epistle to the Son of the Wolf, pp. 43-44)

"Every one who hath turned aside from Me hath clung to his own idle words, and therewith voiced his objections to Him Who is the Truth. Gracious God! Such references as have been made to Divinity and Godhead by the holy ones and chosen ones of God have been made a cause for denial and repudiation. "The Imam Sadiq hath said: "Servitude is a substance, the essence of which is Divinity." The Commander of the Faithful (Imam Ali) answered an Arab, who had questioned him concerning the soul, as follows: "The third is the soul which is divine and celestial. It is a divine energy, a substance, simple, and self-subsistent." And further he -- peace be upon him -- said: "Therefore it is the Most Sublime Essence of God, the Tree of Blessedness, the Lote-Tree beyond which there is no passing, the Garden of Repose." The Imam Sadiq hath said: "When our Qá'im will arise, the earth will shine with the light of her Lord." Likewise, a lengthy tradition is attributed to Abi-'Abdi'llah -- peace be upon him -- in which these sublime words are found: "Thereupon will He Who is the All-Compelling -- exalted and glorified be He -- descend from the clouds with the angels." And in the mighty Qur'án: "What can such expect but that God should come down to them overshadowed with clouds?" And in the tradition of Mufaddal it is said: "The Qá'im will lean His back against the Sanctuary, and will stretch forth His hand, and lo, it shall be snow-white but unhurt. And He shall say: 'This is the hand of God, the right hand of God, that cometh from God, at the command of God!'" In whichever manner these traditions are interpreted, in that same manner let them also interpret that which the Most Sublime Pen hath set down. The Commander of the Faithful (Imam Ali) hath said: "I am He Who can neither be named, nor described." And likewise He hath said: "Outwardly I am an Imam; inwardly I am the Unseen, the Unknowable." Abu-Ja'far-i-Tusi hath said: "I said to Abi Abdi'llah: 'You are the Way mentioned in the Book of God, and you are the Impost, and you are the Pilgrimage.' He replied: 'O man! We are the Way mentioned in the Book of God, -- exalted and glorified be He -- and We are the Impost, and We are the Fast, and We are the Pilgrimage, and We are the Sacred Month, and We are the Sacred City, and We are the Kaaba of God, and We are the Qiblih of God, and We are the Face of God.'" Jabir hath said that Abu-Ja'far -- peace be upon him -- spoke to him as follows: "O Jabir! Give heed unto the Bayan (Exposition) and the Ma'ani (Significances)." He -- peace be upon him -- added: "As to the Bayan, it consisteth in thy recognition of God -- glorified be He -- as the One Who hath no equal, and in thy adoration of Him, and in thy refusal to join partners with Him. As to the Ma'ani, We are its meaning, and its side, and its hand, and its tongue, and its cause, and its command, and its knowledge, and its right. If We wish for something, it is God Who wisheth it, and He desireth that which We desire." Moreover, the Commander of the Faithful (Imam Ali) -- peace be upon him -- hath said: "How can I worship a Lord Whom I have not seen?" And, in another connection, he saith: "Nothing have I perceived except that I perceived God before it, God after it, or God with it." (Baha'u'llah, Epistle to the Son of the Wolf, pp. 111-113)

[^1076]: Note: who progress thereby

[^1077]: Not: recognize the superiority of

**Certainly fear God in each of the orders that descend from God: in truth, the order of God relative to the most exalted of men is like His order relative to the lowest.<sup>268</sup> Know, O slaves of God, know and fear.**

## **Vahid IX - Bab 2**

**In this that whosoever has an extremely beautiful handwriting, such that it is without parallel, he must write during his life one thousand verses for God: he must put in his testament that these thousand verses be conveyed to the Sun of Reality so that the Point will give him, in His mercy, his recompense in the day of judgment. In truth, God is knowing of all things.**

**The resume of this Door is that:**

**If in the manifestation of the Bayan there is found a scribe whose handwriting is without parallel in his time, of whatever script it may be, from the Abha writing to the most beautiful, the kinds of scripts should be in the number of 19, it is beloved of God that this scribe write one thousand verses upon a paper of the best quality, and that the ornamentation that accompanies this writing be also without parallel.<sup>269</sup>**

**He must say in [his] testament that in the day of the manifestation of Him Whom God shall make manifest, one must give it to this Tree of Truth, so that this One give him the recompense that will consist of verses. Thus he will be mentioned before the friends of this Tree.**

**If this scribe does not have the capacity to write one thousand lines[^1078], then it is for the witnesses of the Bayan incumbent to give him the price of these thousand lines. If he has the capacity to do it[^1079], it is more suitable to not pay someone the price of work that he accomplishes for God.**

[^1078]: Note: without being paid

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<sup>268</sup>Abdu'l-Baha spoke of this principle in one of His talks:

“In the eyes of God all races, tribes, sects and classes are equal. He sees no difference in them. The only difference existing between men in God’s sight is in the degree of service. The lovers of humanity, these are the superior beings, of whatever race, creed or colour. There are some who shine as lamps and there are others who rise like stars in the sky of humanity. In short, the only difference existing between men is this, there are earthly men and heavenly men. God does not ask if a man comes from the East or West, from the North or South.” (From discourse given by ‘Abdu’l-Baha in London and Paris; in SW III:2, 9 April 1912, pp. 3-4)

<sup>269</sup>This passage explains the reverence that the Baha’is of Babi heritage have for the mastery of handwriting displayed in particular by Mishkin Kalam -- <https://en.wikipedia.org/wiki/Mishk%C3%ADn-Qalam> – as well as other Baha’i calligraphers.

[^1079]: Note: without being paid

**The scribe can choose from among the five ranks[^1080] of the Point, be it the verses, the sermons, the commentaries, the scientific questions, or the Persian words. All that he will write[^1081] will be agreeable.**

[^1080]: Notes: of the works<sup>270</sup>

[^1081]: Note: of these things

**The fruit of this is that, if in the day of the manifestation, such a person is encountered, and others like him, that they will not move their pens except in [transcribing] the works of Him Whom God shall make manifest, for it is forbidden to them to use their pens to transcribe other words than His. It may be thereby that in this day someone will act for God. And that will be worth more than all that will be written during the darkness of the night.<sup>271</sup>**

**No writing, in this manifestation, is preferred, by Him Who is manifest in the manifestation, to the “shikaste”<sup>272</sup> script of a living man[^1082], not of one who is dead[^1083]. In effect, most men write well, but they are dead ones, not living ones. The beauty of the handwriting resides in the life[^1084] of the one who traces it. The example of “shikaste” writing relative to “naskh”<sup>273</sup> writing when the two writers are living, is that of youth[^1085] to perfection[^1086].**

[^1082]: Note: believing

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<sup>270</sup> *Kitáb-i-panj sha'n* ("Book of Five Grades"): Having been composed in March and April of 1850, this is one of the Báb's last works. The book consists of eighty-five sections arranged in seventeen groups, each under the heading of a different name of God. Within each group are five "grades," that is, five different sorts of sections: verses, prayers, homilies, commentaries, and Persian language pieces. Each group was sent to a different person and was composed on a different day. Thus the work is a kind of miscellany of unrelated material. Some of the sections represent further exposition of basic themes in the Báb's teachings; others consists of lengthy iterations of the names of God, and variations on their roots. (the source cited in this article for this book and its contents is MacEoin, *Sources for Early Bábí Doctrine and History*, 93-95) -- [https://bahaipedia.org/The\\_B%C3%A1b](https://bahaipedia.org/The_B%C3%A1b)

<sup>271</sup> The night here referred to is the period between the appearances of the Manifestations of God.

<sup>272</sup> Shikaste (شكسته) – this is short for “Shikaste Nasta’liq” (نستعلیق شكسته), a cursive form of the Nasta’liq script, reportedly invented in the 17<sup>th</sup> century by Morteza Gholi Khan Shamlou and Mohammad Shafi Heravi, and brought to its highest level of perfection almost a century later by Abdol-Majid Taleqani. More detail can be found here: [https://en.wikipedia.org/wiki/Nastaliq#Shekasteh\\_Nastaliq](https://en.wikipedia.org/wiki/Nastaliq#Shekasteh_Nastaliq)

<sup>273</sup> Naskh (نسخ) – one of the first Arabic scripts to be invented, standardized by Ibn Muqla in the 10<sup>th</sup> century, used extensively for copies of the Qur’an and government documents because of its easy legibility. More detail can be found here: [https://en.wikipedia.org/wiki/Naskh\\_\(script\)](https://en.wikipedia.org/wiki/Naskh_(script))

[^1083]: Note: impious

[^1084]: Note: faith

[^1085]: Note: naskh

[^1086]: Note: shikaste

**Every thing in its limit was and is beloved of God.<sup>274</sup>**

**And certainly, certainly, teach your children the best handwriting, the highest in your eyes: it may be that because of that you will be proud of yourself in the presence of God.**

## **Vahid IX - Bab 3**

**It is for God that every king or sultan who will arise in the Bayan must erect a house ornamented with mirrors; everywhere therein there must be inscribed the verses of God and especially before the throne that which is cited there under.**

**The resume of this Door is that:**

**All the existences have been created for the day of the manifestation of God Who, in the technical terms of the Bayan, is called “the judgment”. And this day commences in the beginning of the manifestation of the Tree of Truth, and finishes with the setting of this Sun. It will last, for example, in the Point of the Qur’an, twenty-three years and all were created for that day. That day, in relation to other days is like the sun in relation to the stars; it is exactly the same for the manifestation in relation to those who are found there. This is why in this manifestation those who know Him must not move their pens and should be ashamed to write songs and treatises, volumes, to make show of what they have and of their talents. For if at midday<sup>275</sup> a star arises, could one say that it emits light? It is the same if the wisest of the wise men of the time of Him Whom God shall**

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<sup>274</sup>Baha'u'llah elaborates on this principle of moderation in His Writings:

“Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CX, p. 216)

”Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CLXIV, p. 342)

“All other things are subject to this same principle of moderation.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, CLXIV, p. 342)

<sup>275</sup>When the midday sun is shining in its fullness.

**make manifest, after His manifestation decided to write words: it would certainly be for him as for this star<sup>[^1087]</sup>.**

[^1087]: Note: which arises at midday

**In the same way that the Point is the Sun of Truth, His works, those also, in relation to those of other men, are the sun of works. It is thus that if all, until the last creature, were mirrors, the reflections of the sun of works would manifest in them, and perhaps nobody would have need of anything other than these reflections.<sup>276</sup>**

**But after the setting of this Sun, it is permitted for all to progress in His shadow as much as they can; and if the whole world united and progressed all at the same time, it could not arrive at the knowledge<sup>[^1088]</sup> of a single one of His words.<sup>277</sup>**

[^1088]: Note: complete

**It was said in the Bayan on the subject of those who are gifted with power among the possessors of MIM<sup>[^1089]</sup> and of SIN<sup>[^1090]</sup> to raise up a construction ornamented with mirrors for themselves. It must be inscribed before their eyes a mention that demonstrates that if Him Whom God shall**

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<sup>276</sup>Some references to this in the Bible:

“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.” (Book of Isaiah, 60:19)

“For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.” (Psalms 84:11)

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” (Book of Revelation 21:23)

<sup>277</sup>Baha'u'llah reiterated this theme:

“Know assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth for ever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXXIV, p. 175)

“Thus it is recorded: “Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá’im shall arise, He shall reveal unto men all that which remaineth.” He also saith: “We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.” (Baha'u'llah, Kitab-i-Iqan, p. 254)

“O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word ‘I am the Best-Beloved’ was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.” (Baha'u'llah, Lawh-i-Maqsud, in Tablets of Baha'u'llah, p. 173)

“Say: The Word of God can never be confounded with the words of His creatures. It is, in truth, the King of words, even as He is Himself the sovereign Lord of all, and His Cause transcendeth all that was and all that shall be. Enter, O people, the City of Certitude wherein the throne of your Lord, the All-Merciful, hath been established. Thus biddeth you the Pen of the All-Glorious, as a token of His unfailing grace. Haply ye may not make His Revelation a cause of dissension amongst you.” (Baha'u'llah, Suriy-i-Haykal, in The Summons of the Lord of Hosts, 1.53, p. 28)



**make manifest manifests Himself, if this king gives Him his faith and comes to His aid, he will become the highest of creatures, otherwise he will remain the most vile. In that day, that he be attentive to himself and not, for any reason, ignorant of the view of his Well-Beloved. Because for Him[^1091], from the beginning to the end of his life, he has acted and that is of no avail, unless he acts only for Him[^1092], that he come in aid to His religion and that he do only what is in His contentment. Otherwise he will go as all of his predecessors went and no trace will be left of him, unless it is the mention that he was not in the truth and that he ignored his Well-Beloved in view of whom he did everything that he did. He was glorified in His name in the Bayan.**<sup>278</sup>

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<sup>278</sup> *Baha'u'llah wrote of kings that would come to His aid:*

"We cherish the hope that one of the kings of the earth will, for the sake of God, arise for the triumph of this wronged, this oppressed people. Such a king will be eternally extolled and glorified. God hath prescribed unto this people the duty of aiding whosoever will aid them, of serving his best interests, and of demonstrating to him their abiding loyalty. They who follow Me must strive, under all circumstances, to promote the welfare of whosoever will arise for the triumph of My Cause, and must at all times prove their devotion and fidelity unto him. Happy is the man that hearkeneth and observeth My counsel. Woe unto him that faileth to fulfil My wish." (Baha'u'llah, *Gleanings from the Writings of Baha'u'llah*, CIII, p. 207)

"How great the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark -- the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance." (Baha'u'llah, *Gleanings from the Writings of Baha'u'llah*, CV, p. 212)

"How great is the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark, the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 26, 73)

"Blessed be the king whose sovereignty hath withheld him not from his Sovereign, and who hath turned unto God with his heart. He, verily, is accounted of those that have attained unto that which God, the Mighty, the All-Wise, hath willed. Erelong will such a one find himself numbered with the monarchs of the realms of the Kingdom. Thy Lord is, in truth, potent over all things. He giveth what He willeth to whomsoever He willeth, and withholdeth what He pleaseth from whomsoever He willeth. He, verily, is the All-Powerful, the Almighty." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 34-35)

"In the Lawh-i-Ra'is He actually and categorically prophesies the rise of such a king: "Erelong will God raise up from among the kings one who will aid His loved ones. He, verily, encompasseth all things. He will instill in the hearts the love of His loved ones. This, indeed, is irrevocably decreed by One Who is the Almighty, the Beneficent." In the Ridvanu'l-'Adl, wherein the virtue of justice is exalted, He makes a parallel prediction: "Erelong will God make manifest on earth kings who will recline on the couches of justice, and will rule amongst men even as they rule their own selves. They, indeed, are among the choicest of My creatures in the entire creation."

"In the Kitáb-i-Aqdas He visualizes in these words the elevation to the throne of His native city, "the Mother of the World" and "the Dayspring of Light," of a king who will be adorned with the twin ornaments of justice and of devotion to His Faith: "Let nothing grieve thee, O Land of Ta, for God hath chosen thee to be the source of the joy of all mankind. He shall, if it be His will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered. Such a ruler will, with joy and gladness, turn his face towards and extend his favors unto, the people of Baha. He indeed is accounted in the sight of God as a jewel among men. Upon him rest forever the glory of God, and the

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glory of all that dwell in the kingdom of His Revelation." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 73-74)

*Baha'u'llah indicates that His Cause will triumph, even if it is not championed by a single king:*

"We have pledged Ourselves to secure Thy triumph upon earth and to exalt Our Cause above all men, though no king be found who would turn his face towards Thee." (Baha'u'llah, *Gleanings from the Writings of Baha'u'llah*, CXVI, pp. 248-249; Baha'u'llah, cited by Shoghi Effendi, *The Promised Day is Come*, p. 25)

*In related comments about and counsels to kings, He writes:*

"Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed." (Baha'u'llah, *Gleanings from the Writings of Baha'u'llah*, CII, p. 219)

"The faults of kings, like their favours, can be great. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the splendours of the day-star of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny." (Baha'u'llah, *Kalimat-i-Firdawsiyyih*, in *Tablets of Baha'u'llah*, p. 65)

"Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed." (Baha'u'llah, *Lawh-i-Maqsud*, in *Tablets of Baha'u'llah*, pp. 164-165)

"Observe, O King, with thine inmost heart and with thy whole being, the precepts of God, and walk not in the paths of the oppressor. Seize thou, and hold firmly within the grasp of thy might, the reins of the affairs of thy people, and examine in person whatever pertaineth unto them. Let nothing escape thee, for therein lieth the highest good...It behoveth every king to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty. The King should be as generous, as liberal in his mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing." (Baha'u'llah, *Gleanings from the Writings of Baha'u'llah*, CXIV, pp. 233-234, pp. 236-237; Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 38, 60)

"O king! Wert thou to incline thine ears unto the shrill of the Pen of Glory and the cooing of the Dove of Eternity ... thou wouldst attain unto a station from which thou wouldst behold in the world of being naught save the effulgence of the Adored One, and wouldst regard thy sovereignty as the most contemptible of thy possessions, abandoning it to whosoever might desire it, and setting thy face toward the horizon aglow with the light of His countenance." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 65-66)

"A just king enjoyeth nearer access unto God than anyone. Unto this testifieth He Who speaketh in His Most Great Prison." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, p. 72)

*He also wrote of the fate of those kings who did not come to His aid:*

"From two ranks amongst men power hath been seized: kings and ecclesiastics." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, p. 20)

"No wonder that Bahá'u'lláh, in view of the treatment meted out to Him by the sovereigns of the earth, should, as already quoted, have written these words: "From two ranks amongst men power hath been seized: kings and ecclesiastics." Indeed, He even goes further, and states in His Tablet addressed to Shaykh Salman: "One of the signs of the maturity of the world is that no one will accept to bear the weight of kingship. Kingship will remain with none willing to bear alone its weight. That day will be the day whereon wisdom will be manifested among mankind. Only in order to proclaim the Cause of God and

[^1089]: Note: Mulk=royalty

[^1090]: Note: Saltanat=empire

[^1091]: Note: for Him Who is manifest in the manifestation

**If a torment afflicts Him Whom God shall make manifest, the chastisement that should be meted out upon all the contingencies will be taken upon him; if, on the contrary, he comes in aid, the benefit that must flow over all things will descend upon him. In effect, if he does not take the initial steps to torment Him, who else would dare to do so? For it was the same in My time and the ‘ulama could not act without the support of the Sultan. And God knows of what fashion the education of the creatures and their limits at that epoch. If a wise man in this manifestation hasten in anything other than His contentment, it is as if he took upon his shoulders the estrangement of all the creatures. All the fire that has been created for other than God will fall upon him, for the glances of all, from the highest to the most base, are turned towards the ‘ulama of each manifestation, and if these ones are sincere in their faith, they do not separate themselves from God. And if a torment occurs to the Truth, it is because it is those who have turned away from God notwithstanding that all men consider them as walking in His ways. And yet, in the eyes of God they are and were for another than God.<sup>279</sup> This is why all this fire which is prepared for all happens first to them, then after them to others. In the same way also, if they have given their faith, the goodness of God comes first to them, then to others.<sup>280</sup>**

**The degree of knowledge is a good degree, if it is the knowledge of Him Whom God shall make manifest and in His contentment. Otherwise it is the worst of degrees in the eyes of God and of all things. The man who would be nothing of nothing, that would be better for him than to have knowledge of all things and to not possess that of Him Whom God shall make manifest; for all things clothe the vestment of things according to His order. And this man who knows nothing, if he gives his faith, how happy is he! If he turns away, at least he does not precipitate himself into the fire.**

**And this wise one, who has the knowledge which all obey, it is by him that they enter into the fire, whereas if he gives his faith, it is by his faith that all enter into Paradise. But, in general, the imitation of someone by another is the cause of obscurity for the imitator. This is why not to be a wise man is better for a man than to be one, at least if he is sincere[^1092]. It may be from now**

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spread abroad His Faith will anyone be willing to bear this grievous weight. Well is it with him who, for love of God and His Cause, and for the sake of God and for the purpose of proclaiming His Faith, will expose himself unto this great danger, and will accept this toil and trouble." (Baha'u'llah cited by Shoghi Effendi, *The Promised Day is Come*, pp. 70-71)

<sup>279</sup>This is reminiscent of the severe chastisement of the temple priesthood and their assistants by the prophets of Israel.

<sup>280</sup>This principle is espoused in one of the synoptic gospels: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Gospel of Luke 12:48)

**that with his knowledge he may come to the aid of God in the day of His manifestation and that someone because of him will give his faith to God. This wise one, at the moment in which he looks upon<sup>[^1093]</sup>, sees his powerlessness relative to that of the verses of God: immediately he prostrates himself and affirms that these verses are those of Him Whom God shall make manifest and which all have received the promise. Glory be to God! From then in the day of the manifestation He has made Himself known to us and thereafter we benefit from the fruit of our existence and we do not remain in ignorance of the view of God. For we have been created for this view and have accomplished no act, except with this aim<sup>[^1094]</sup>. And certainly, it is the benevolence of God upon us, in truth God is the Master of sublime goodness. Know that if you become convinced of Him Whom God shall make manifest, you will affirm His verses, but as you cannot convince yourself because of the curtain of your passions, this is why you remain in the fire and you do not comprehend it.**

[^1092]: Note: my text here is incomplete, I follow with the text of a manuscript of Subh-i-Azal.

[^1093]: Note: the works of Him Whom God shall make manifest

[^1094]: Note: I return here to my regular manuscript

**If in the day of His manifestation, without giving Him your faith, you accomplish all good, that will not save you from the fire, if you give your faith, all good in the Book of God is confirmed in you, and with this until the following day of judgment you will rejoice in Paradise.**

**But understand well that the order of God is extremely subtle at the very moment in which it is larger than the heavens and the earth and of that which is between them.<sup>281</sup>**

**For example, if all those who awaited the realization of the promise of Jesus had been convinced that the manifestation of the promised Ahmad was that of the Prophet of God, not a single one would have strayed from the word of Jesus.**

**It is the same in that which concerns the manifestation of the Point of the Bayan. If all had been convinced that it was He Himself the Mahdi promised by the Prophet of God, not one of the believers of the Qur'an would have turned away from the word of the Prophet of God. It is the same for the manifestation of Him Whom God shall make manifest and of which the Point of the Bayan has announced the news, not a single one will turn away from His word.**

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<sup>281</sup>Translation published by the Baha'i World Centre:

“Consider with due attention, for the path is very strait, even while it is more spacious than the heavens and the earth and what is between them. For instance, if all those who were expecting the fulfilment of the promise of Jesus had been assured of the manifestation of Muhammad, the Apostle of God, not one would have turned aside from the sayings of Jesus. So likewise in the Revelation of the Point of the Bayan, if all should be assured that this is that same Promised Mihdi [One Who is guided] whom the Apostle of God foretold, not one of the believers in the Qur'an would turn aside from the sayings of the Apostle of God. So likewise in the Revelation of Him Whom God shall make manifest, behold the same thing; for should all be assured that He is that same 'He Whom God shall make manifest' whom the Point of the Bayan hath foretold, not one would turn aside.” (Selections from the Writings of the Bab, pp. 110-111)

**It is not that one had a proof for not being convinced of His truth. If there is a proof<sup>[^1095]</sup> for the priests of the Evangel, for the ‘ulama of the Qur’an, after the manifestation of the Bayan, there would be one also for the Bayanis.**

[^1095]: Note: to not believe

**Pay the most scrupulous attention, so as not to remain in ignorance because of your scruples. See Him with His own view, so that you benefit from His knowledge. These words are said so that in this day ach will give his attention to himself, from the most elevated to thee most humble: it may thus be that they will not enter into the mention of nothingness, and will not remain in ignorance of eternal life. Certainly, be attentive to God and fear Him.**

## **Vahid IX - Bab 4**

**God has made it obligatory for men to carry out the “dhikr”<sup>282</sup> of God in their hearts. Say, all men will be questioned on this<sup>[^1096]</sup>.**

[^1096]: Note: The Bab wishes to avoid the abuses of which everyone is a witness in the streets of Tihiran; the ostentation of piety. It is in this way that a mulla that one encounters continually agitates his lips to compel belief that he is occupied with glorifying God. Dhikr precisely means this glorification of God.

**The resume of this Door is that:**

**All knowledge is the knowledge of moral qualities and man must act in conformity with this science. He must not push things until causing to befall himself a torment or to occasion such to others. The orders that were given to all upon the purity of beliefs, worship or other things of this nature return to this order. For example, if someone is found touched by poverty, but is happy with what he has and patiently awaits, then his greatness remains before him and he is not sorrowed<sup>[^1097]</sup> and, the days of his poverty having ended, he will see no other torment. But if he complains of this poverty, he may encounter someone who comes to his aid and causes his poverty to disappear. But then when he will attentively examine himself, he will see that the disappearance of his poverty cannot equal the humiliation that he felt before the one who came to his aid.**

**See that it is thus in all the ranks and all the qualities.**

**When you are ordered to mention<sup>283</sup> God in your heart, it is so that you will mention Him without stopping so that your heart may always be living and that hence you do not remain in ignorance of**

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<sup>282</sup>Steingass (p. 558): **ذِكْر** zikr, Remembrance, commemoration, mention; the praise or glorification of God, the recital of His names; thanking God; prayer, supplication; a reading or reciting of the Qur’an; the Qur’an; any fundamental religious book

<sup>283</sup>All references to “mention” are translations of the Arabic word “dhikr”.

**your Well-Beloved. Thus it is not needed that the language pronounce this mention while your heart does not turn towards the Eternal.<sup>284</sup> It may be thus that if you find yourself in the day of judgment, the mirror of your heart will place itself facing the Sun of Truth, so that if He shines instantly, His reflection will fall upon you. For He is the source of all good and it is towards Him that the order returns.<sup>285</sup>**

**If this Sun manifests itself and you remain yourself with the mention in your heart, this will do nothing for you, unless you only mention God with His mention of Himself. For He is the mention of God in this manifestation.**

**In effect, this mention that you make is because of the order that was given to you by the Point of the Bayan, even though this<sup>[^1097]</sup> is the manifestation of the very truth of the Point of the Bayan in His other life. And this new manifestation is, in a manner infinitely more powerful than His previous manifestation. In such fashion that if you mention God in your heart and that you give Him your faith, your recompense is multiplied ninety-five times. But, in the very day of the manifestation, mention God in full voice, for a single mention of God made in full voice is worth more than ninety-five mentions in low voice. That is the truth of the “mention” before Him Who mentions and of Him Who is mentioned, if you can comprehend. Thus, certainly, make the “dhikr” of God in your heart in the fashion that you can.**

[^1097]: Note: which manifests itself in thee day of judgment

**Pay attention to the passions of your heart the degrees of which were and are without number. If you are of those who pay attention, you know that this mention<sup>[^1098]</sup> in the violence of the secret becomes exactly like the mention in full voice. It is at the point that at the state of evening or of sleep, the mention of the heart becomes equal.**

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<sup>284</sup>What is essential is that the heart is turned towards God, towards His Manifestation, not that the lips pronounce certain words, for if the words are pronounced but the heart is not turned in the right direction, it is of no value.

<sup>285</sup>Translation published by the Baha'i World Centre:

“The reason why privacy hath been enjoined in moments of devotion is this, that thou mayest give thy best attention to the remembrance of God, that thy heart may at all times be animated with His Spirit, and not be shut out as by a veil from thy Best Beloved. Let not thy tongue pay lip service in praise of God while thy heart be not attuned to the exalted Summit of Glory, and the Focal Point of communion. Thus if haply thou dost live in the Day of Resurrection, the mirror of thy heart will be set towards Him Who is the Day-Star of Truth; and no sooner will His light shine forth than the splendour thereof shall forthwith be reflected in thy heart. For He is the Source of all goodness, and unto Him revert all things. But if He appeareth while thou hast turned unto thyself in meditation, this shall not profit thee, unless thou shalt mention His Name by words He hath revealed. For in the forthcoming Revelation it is He Who is the Remembrance of God, whereas the devotions which thou art offering at present have been prescribed by the Point of the Bayan, while He Who will shine resplendent in the Day of Resurrection is the Revelation of the inner reality enshrined in the Point of the Bayan -- a Revelation more potent, immeasurably more potent, than the one which hath preceded it.” (Selections from the Writings of the Bab, pp. 93-94)

[^1098]: Note: hidden from God in your heart

**Even if your heart may have arrived at this degree, if you do not comprehend the Sun of Truth, this will be of no value to you. If you comprehend Him and that your heart is not occupied with the mention of God, that will be of service to you.**

**God does not love multiplied mentions, whether they are made in the heart, or they are made in full voice. Perhaps if you do not make but one mention in joy and happiness, this is worth more than one thousand mentions made without joy and without happiness. And each one knows in himself how many he must make.<sup>286</sup>**

**The aim of mention is Him Whom God shall make manifest.**

**There are encountered in this manifestation people who pretend[^1099] to be among those who observe the orders to pay attention, but those ones have not been considered as such in the eyes of God[^1100].**

[^1099]: Note: falsely

[^1100]: Note: the are for others rather than for God

**The divine limits are those which are manifest in the Bayan. Do not stop yourself from looking upon these appearances of names without truth[^1101], for it is these same slaves who, in this manifestation, have pretended to obey these orders and have remained in obscurity. Those who did not raise such pretensions, who had not even heard the name of Him Who is awaited, found salvation in their acceptance[^1102].**

[^1101]: Note: such as dervishes, murshids, etc., etc., who claim to surrender in the secret of their hearts to medications upon the truth

[^1102]: Note: of the Bab

**Certainly, certainly, protect yourself in God! Mention God and in private and openly. By this mention, appease your hearts. Do not say, do not pursue what can not be of any worth to you in the day of judgment, before your Lord. Prostrate yourself before God, and prostrating yourself before**

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<sup>286</sup>Baha'u'llah reiterated this principle in Kitab-i-Aqdas:

“Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.” (Baha'u'llah, Kitab-i-Aqdas, #149, pp. 73-74)

**God is to prostrate yourself before Him Whom God shall make manifest. O you who mention Him, fear God.**

## **Vahid IX - Bab 5**

**For God, it is obligatory for each person to render during nineteen days service to the Point of Truth upon His return to this world. One must act during these nineteen days according to the permission of the Point of Truth, and when this One permits. Otherwise it is licit not to serve Him<sup>[^1103]</sup>. God is the Master of sublime goodness.**

**[^1103]: Note: materially**

**The resume of this Door is that:**

**Everything to which the word “thing” is applied comes from God, by His Will. That which the appearance of the Will has fixed in each form makes verses from Him, nineteen verses. The rest are but multiplications of this Unity<sup>[^1104]</sup> and one cannot enumerate the number thereof.**

**[^1104]: Note: of 19**

**This is why it was ordained in His manifestation that each day man is, by one of His verses which are in himself, in the hands of God, upon His order, so that the fruit of the principle of His religion manifest itself in the eyes of God as well as the consequences of this principle.**

**The first day is the day of the Point, the eighteen others are those of the Letters of the Living.**

**Since the first day of judgment until its final moment, this order plans upon the universality of the believers of the Bayan, from the most elevated to the most humble, and it will not be removed that until He will have permitted that it be retired: so, but so only it is abrogated.**

**However, pay the most extreme attention that may be possible in the contingencies, to the day of judgment. Today, for example, relative to a Letter of the Letters of the Living of the Qur'an, in what state are you when you will visit his tomb! Well then, be the same towards the Point of the Bayan.**

**Today see how often pilgrimages are made to the sanctuary of the Amir of the Believers. And, the Amir of the Believers himself in the manifestation of the Prophet of God, how was he in relation to this Highness<sup>287</sup>: everything with which he was endowed came from Him, as much in greatness as in sublimity. Well then, see how can you yourself come into the presence of a similar appearance of saintliness?**

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<sup>287</sup> Muhammad, the Prophet of God.



**The Letters of the Unity that you see<sup>[^1105]</sup>, the most elevated, as the most humble of creatures circumambulate their tombs, men spend their means<sup>[^1106]</sup>, so that the relation that exists for these tombs<sup>[^1107]</sup> may be applied to them as well. And yet, all this greatness in them<sup>[^1108]</sup> is only because of the order that was given in the beginning and which is the word of the Prophet of God. See then who can present himself before Him?**

[^1105]: Note: those of the Qur'an<sup>288</sup>

[^1106]: Note: in order to transport their cadavers to these holy places

[^1107]: Note: their relation with the Prophet of God and God

[^1108]: Note: these tombs of the Imams

**And yet, if all the creatures were but one single person and if this person, from the beginning that has no beginning to the day of His manifestation<sup>[^1109]</sup>, had prostrated himself before Him, if in the day of the manifestation one took measure only of the merit he had, he would not even be permitted to raise his head from his prayer rug. For this Sun of Truth is a Being such that the greatness of each thing, before Him, is more miniscule than an atom.**

[^1109]: Note: of the Bab

**Notwithstanding that, look at His words: see how they instruct His creatures. This to the point that perhaps all are prepared to separate themselves from all in order to return to their Creator, Who is the Creator of all things, their Nourisher, Who is the Nourisher of all things, He Who makes them die and makes all things die, He Who makes them live and makes all things live.**

**If you attain to the knowledge of the intimate of the intimate, and you act in conformity with this knowledge, in all truth, then you may be worthy of being placed in the presence of the resplendent Creator of the light, because of His benevolence and not because you merit this yourself. Otherwise<sup>[^1110]</sup>, if you find yourself in His presence without having arrived at the degree in which one does not give anything as a companion to God<sup>[^1111]</sup>, then you cannot be in His contentment and all your acts become worthless.**

[^1110]: Note: if you do not act in all truth following the knowledge of the intimate of the intimate

[^1111]: Note: that is to say if you believe that in this very appearance of the Divinity there is any plot of the Divinity

**If however all the creatures acted in that day following their ways of acting among themselves, their Well-Beloved would then be content with them.**

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<sup>288</sup> Presumably the Letters of the Living in the Qur'an are the twelve Imams, perhaps with the addition of Fatima, the loyal daughter of Muhammad, and the four Abwab, which would make for a total of seventeen, and with Muhammad, would compose the eighteen members of the Primal Unity of Islam.

**You see that we spend considerable sums on the way to the house that He<sup>[^1112]</sup> said was His house, but, in the day of His manifestation, day during which are, upon His Word, created things like this house, if someone turned towards Him<sup>[^1113]</sup> his state is evident.**

[^1112]: Note: God

[^1113]: Note: and give Him his faith

**Thus, certainly, fear God, and in your acts, be pure for God.**

**If you find yourself suddenly in His presence, without being convinced of His truth, certainly you will remain in obscurity of His order. If you want the greatness of His knowledge, you have never been worthy of entering upon the place of the immensity of His greatness.<sup>289</sup> You look upon yourself, and you want to attain to the summit of the *'arsh*.**

**Perhaps even know Him to be higher than that: it is by His Word that the *'arsh* is *'arsh*<sup>[^1114]</sup>. He is too high, Him, to be qualified by this qualitative, to be grasped by this mention: at the very moment in which you look upon this greatness in that which you believe to be outside of His rank and in the thing that you consider as vile<sup>[^1115]</sup>**

[^1114]: Note: it is His Word that creates the *'arsh*

[^1115]: Note: He is of an inconceivable and incomprehensible sublimity and not only when you contemplate Him or search to contemplate Him in the splendor of His glory. He is further inaccessible in His most humble manifestations and you could not also imagine of one fashion almost exact His power when you will examine Him by the most vile thing that you may be able encounter.

**You have heard what descended on the subject of the last Letter of the preceding manifestation, from the Point of the Bayan:**

**God is pure. This God Who is the highest and Who has nothing higher than He<sup>[^1116]</sup>.**

[^1116]: Note: on the subject of the believer

**God is pure. This God Who created the most vile of things, such that there are no similar things that are more vile<sup>[^1117]</sup>.**

[^1117]: Note: on the subject of the non-believer

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<sup>289</sup>The Bab warns His follower to subordinate any desire he may have for himself to the recognition and steadfast adherence to Him Whom God shall make manifest. If he desires the greatness of His knowledge, he will never be worthy of discovering the immensity of His greatness.

**How is it worthy that, before the appearance of His saintliness, manifestations of this kind have been mentioned? They are only so in the way of His knowledge, for they are the truth of the Unity. In that which concerns the apparent limits, all that is in the customs of this manifestation do it in the most sublime height that it is possible to attain in the contingencies, for He will accept you if you do not go beyond these apparent limits.**

**But if you look at Him with a look other than that of the Unity, then He will launch against you the sentence that you are but an “animal”.**

**And if, God protect! You present observations to Him, it is by your responsibility that you do it. The Point of Truth has nothing that resembles Him that one might bank on it[^1118].**

[^1118]: Note: in order to approach the Point by comparisons<sup>290</sup>

**If I say: “the Point of the Bayan, His manifestation is more manifest”; if I say: “the previous manifestation is in His manifestation, in a more hidden fashion” what power could I have to mention Him in this way?<sup>291</sup>**

**The most sublime of heights, the inaccessibility of His power are His mentions to Himself that He has granted to the creature. For otherwise, He is pure of all mention, free from all praise and, with the sublimity of His greatness, the elevation of His magnificence and of His inaccessibility, He was and is but a slave of God.**

**God is well above all these attributes that the slaves award to Him, He is of a great elevation.**

## **Vahid IX - Bab 6**

**In this that it is suitable for men who believe in the Point of Truth, to venerate the family from whence He comes.**

**The resume of this Door is that:**

**Know that no land has a more temperate climate than the land from where arises the Sun of Truth. Also no name is closer to God after the Letters of the Unity, without being the center of the friendship of the Tree of Truth.**

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<sup>290</sup>So much for comparing the teachings and laws of the Bab and Baha'u'llah with human conceptions and creations.

<sup>291</sup>So much for any claimant to faith in the Bab or Baha'u'llah making statements about the characteristics of the Manifestation, as if he knew Him better than Himself.

**However, if the most estranged of the creatures give Him their faith, they become the closest. It is thus that if you wish, look in the Letters of the Unity: if you want to know what He was before<sup>[^1119]</sup>, look at the Letters who were closest in the Qur'an, which are the place of suspension<sup>[^1120]</sup> of the faith. If this Letter<sup>[^1121]</sup> is close, it becomes yet closer when he arrives for the Amir of the Believers in the Qur'an. Perhaps this place of encounter is the very proximity of the faith, thus that you have been able to see it for the Letters of Unity.**

[^1119]: Note: the Bab

[^1120]: Note: the home

[^1121]: Note: who believes in the appearance of the manifestation

**Know that God has His eyes fixed upon His kingdom. The "father", such that he cannot have a better one, he chooses it for himself; in the same way he takes the "mother" who has no equal. See that it is the same for all other things. He is but one Being<sup>[^1122]</sup> and all do not live except by the ocean of His benevolence, and all do not die except by Him. If they give Him their faith, they are living, otherwise dead; that it be of the most elevated of creatures or of the most humble, for His relationships are equal with all things.**

[^1122]: Note: the Tree of Truth

**Yet God has caused to descend all of His light and all His rays upon His parents before their creation<sup>[^1123]</sup>.**

[^1123]: It seems to me that one must comprehend here the inner meaning of this word, not its apparent meaning. I don't know anything about the mother of the Bab, and His father died before He announced His mission.

However here, creation means resurrection in the faith. In effect, God knew that the father and mother of Him Whom He was to choose as Prophet must be convinced of the truth of the Qur'an and, thereafter, in the fidelity of their faith, they must believe in and obey the manifestation of the Bab. It is in this way as well that the excessive majority of the Shi'ah explain the resurrections operated by the breath of Jesus. It does not pertain to the dead in the strict meaning of the word, but those who are dead from the point of view of the Faith. Jesus, their instilling faith in them, caused the dead to live.

**And He caused to descend His benedictions upon them before the creation of the heavens, of the earth and of that which is between them<sup>[^1124]</sup>. And these benedictions are the very ones that descend upon those of the fruit of their entrails and not others.**

[^1124]: Note: It is appropriate here to make the same observation as preceding. Before the creation of the heavens means not before the genesis of the world, but at least before that of the world of the Bayan; before the creation of the earth means before the creation of the earth of the Bayan.

**The eternal essence is in effect higher than every mention, than every approach. What is possible in the contingencies is the manifestation of the Primal Will in the manifestation of “Ha’ and not in essence[^1125]. And He is[^1126] the existence[^1127] of the Will, in Whom one can see naught but God very high and the eternal Well-Beloved. Whosoever is for Him, is for God, whosoever is not for Him, know that he is for other than God.**

[^1125]: Note: in the five degrees of Divinity, not in His essence

[^1126]: Note: this son

[^1127]: Note: visible

**All the existences, know it, are drops of the sea of His benevolence. Attain it then, and in order to attain it, give you lie, for you will away then[^1128] if His manifestation has not taken place. Otherwise, await the most miniscule announcement of His manifestation, if you do not immediately accept, you can not attain to Him after your death.**

[^1128]: Note: after your death

**Know that to obey Him, is to obey God, to love Him is to love God.<sup>292</sup> Do not remain in obscurity because of the books and the sayings of other times, in the day of the manifestation, for the aim of these books and of these sayings has arrived. If you arrive at Him without these books and these sayings, your faith exists and all these books and all these sayings are in His shadow; but if you do not arrive at Him, and yet you possess all of that, all these things were not and are not anything [of value] and fall into absolute nothingness.**

**That is the meaning of this verse, if you look upon it with a luminous look.**

**Say: God sufficeth all things, of all things. And nothing sufficeth to God your Lord, nothing among the things of the heaven, of the earth and of that which is between them. He is the Wise, the One Who Sufficeth, the Powerful.**

**On the subject of any question you will not say this verse in the number of the word “Powerful”[^1129] without right away seeing thee response of the very source of the order. For God is closer to you even than your inner being and He is Powerful over all things, and Knowing over all things to which one can apply the word of “things”.**

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<sup>292</sup>Baha'u'llah refers to this theme in one of His Tablets:

“The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the Will of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief.” (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, LXXXIV, p. 166)

[^1129]: Note: = 314 times

**When you have said this verse with the very tongue of your truth, the Letters of[^1130] this verse were and are in His kingdom. They become causes that manifest the instruments of His response.**

[^1130]: Note: the believers in

**But do not train your regards except upon God Himself, for know well that whatever is other than Him is His creature.**

**God has no need of anyone, He is Very High.**

## **Vahid IX - Bab 7**

**In the forbidden things such as selling asafoetida<sup>293</sup> and tunbaku<sup>294</sup>.**

**The resume of this Door is that:**

**Know that the origin of forbidden things can be traced back to the first letters of negation; in the same way all that comes to the shadow of these letters comes from the primal negation.**

**Know that whosoever is not for Him Whom God shall make manifest is not for God and whosoever is for Him is for God.**

**See that it is thus for the subject of the Point of the Bayan, that is was so before for the Qur'an and that it was in the same way earlier before in the Gospels. Consider that they are in every manifestation, if the manifestations of the past do not enter into this, consider that they are in negation.<sup>295</sup>**

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<sup>293</sup>Asafoetida (آنقوزه) -- <https://en.wikipedia.org/wiki/Asafoetida>

<sup>294</sup>TunbAku (تنباکو) -- tobacco

<sup>295</sup>Abdu'l-Baha indicates that Buddha taught the Oneness of God, and that He was of fundamentally one reality with all the other Prophets:

"The founder of Buddhism was a wonderful soul. He established the Oneness of God, but later the original principles of His doctrines gradually disappeared, and ignorant customs and ceremonials arose and increased until they finally ended in the worship of statues and images." ('Abdu'l-Baha, Some Answered Questions, Chapter 43, p. 165)

"The real teaching of Buddha is the same as the teaching of Jesus Christ. The teachings of all the Prophets are the same in character. Now men have changed the teaching. If you look at the present practice of the Buddhist religion, you will see that there is little of the Reality left. Many worship idols although their teaching forbids it." ('Abdu'l-Baha, 'Abdu'l-Baha in London, p. 63)

"Each religion teaches that a mediator is necessary between man and the Creator -- one who receives the full light of the divine splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the sun's rays. This mediator between God and humanity has different designations though he always brings the same spiritual command.

**Tobacco is forbidden and everything that relates to it. Forbidden are these merchandises that one brings from Khurasan<sup>[^1131]</sup>. They are of an odor contrary to purity. This is forbidden, and all identical things in whatever form they may be presented.**

[^1131]: Note: asafoetida

**If you want to know the limit of the first word of negation and that of the second, look at the two things. For all that is contrary to purity returns to these two, while what is pure returns to Muhammad and to ‘Ali, the benedictions of God be upon them.**

**All the instruments that relate to these two things are forbidden.**

**In any case, take refuge in God only, the Very High, the Very Exalted, in His names and in those that remind of Him. For the non-believer is like asafoetida.**

**Know well that each good that was and is in the knowledge of God is found in the shadow of the Tree of Affirmation, Who is Him Whom God shall make manifest, while the contrary of that is found in the shadow of negation.**

**This sense, gives Him an exterior existence; and look with your material eyes: it may be thereby that in the day of His manifestation you will not remain in ignorance of His rising, and that you will prostrate yourself before God for Him, and that you affirm the truth of all that He causes to descend from God; that you bring together His written works in the most beautiful writing, ornamented with the most beautiful ornaments.**

**That which descends from Him are the words of the manifestations of eternal Paradise which radiate upon the forms of the hearts of contingencies.**

**In every manifestation, take the virginity of this manifestation and as much as it can be possible in the contingencies, come to His rescue and obey Him. It may be thus that you will become stranger to negation and that you will enter into affirmation. That is, there, the infinite mercy of God that attaches itself to everything and His love that embraces everything.**

**Say: God forbids you negation and all that depends upon it. He ordains for you, to you and all the creatures, affirmation, and everything that depends upon it. It may be that you others, in the day**

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“In one era he is called Abraham, at another time Moses, again he is called Buddha, another time Jesus, and yet another time Mohammad.” (‘Abdu’l-Baha, Divine Philosophy, p. 32)

“It is an established fact that the followers of all the religions believe in a reality, the benefits of which are universal; which reality is a medium between God and man. The Jews call that reality Moses, the Christians Christ, the Mussulmans Mohammed, the Buddhists Buddha and the Zoroastrians Zoroaster. Now mark well that none of these religionists have ever seen the founders; they have only heard his name. Could they overlook these names they would at once realize that all believe in a perfect reality which is an intermediary between the Almighty and the creatures.” (‘Abdu’l-Baha, Divine Philosophy, pp. 155-156)

“You will realize that if the Divine light of truth shone in Jesus Christ it also shone in Moses and in Buddha.”

(‘Abdu’l-Baha, Paris Talks, p. 136)

**of judgment, you will obey God, and that upon His order you may be guided upon the straight path. Say: all of you, you are prostrated before God.**

**Know that the existence of negation is not mentioned in itself<sup>[^1132]</sup>. It is only through the mention of affirmation. In such fashion that, if the Tree of Truth in the day of His manifestation does not see the contrary to believers<sup>[^1133]</sup>, He will not cause to descend this mention<sup>[^1134]</sup>. All that was and is mentioned is for the exaltation of affirmation and the annulment of negation and not for something else.<sup>296</sup> For example, if these two things<sup>[^1135]</sup> had been forbidden, it is for the safeguarding of the being of the believers, and not for themselves. See that it is the same for all the degrees of existence and contemplate the ocean of the divine benevolence.**

[^1132]: Note: by God

[^1133]: Note: if He saw all men believers in Him

[^1134]: Note: of negation

[^1135]: Note: tobacco and asafetida

**Rely then upon God, for He is the best of guardians.**

## **Vahid IX - Bab 8**

**His absolute interdiction of opium<sup>297</sup>, of fermented drinks and of medications.<sup>298</sup>**

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<sup>296</sup>Abdu'l-Baha explained this principle as follows:

“Briefly, the intellectual realities, such as all the qualities and admirable perfections of man, are purely good, and exist. Evil is simply their nonexistence. So ignorance is the want of knowledge; error is the want of guidance; forgetfulness is the want of memory; stupidity is the want of good sense. All these things have no real existence.

“In the same way, the sensible realities are absolutely good, and evil is due to their nonexistence -- that is to say, blindness is the want of sight, deafness is the want of hearing, poverty is the want of wealth, illness is the want of health, death is the want of life, and weakness is the want of strength.” (‘Abdu'l-Baha, Some Answered Questions, Chapter 74, p. 263)

<sup>297</sup>Tarbak (ترياک)

<sup>298</sup>Baha'u'llah wrote in the Kitab-i-Aqdas:

“It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away. Nay, rather it behoveth him to comport himself in a manner worthy of the human station, and not in accordance with the misdeeds of every heedless and wavering soul.” (Baha'u'llah, Kitab-i-Aqdas, #119, p. 62)



**The resume of this Door is that:**

**All that is other than love comes from something other than the Truth, and all that is love comes from Him.**

**All are forbidden fermented liquors and all to which is applied the name “medication”: and that, in absolute fashion, so that you hold yourself pure of all to which is applied the appellation of “for other than for God” and that you change these medications, in case of necessity, against the most subtle dishes that God has given and that were and are from the Tree of Love. And this order is also general, not particular: it is the same that for your act of turning from a non-believer and him to whom clearly applies the universality of the impious ones.**

**But God very high, in each of His ranks, radiates in such fashion that all the existences prostrate themselves before Him, all desire His love, all progress in His obedience. No atom exists which in the truth of its being does not adore Him and does not cite Him with its own tongue<sup>299</sup>; but, in this very manifestation, everything that is not of the Tree of Love was not and is not beloved, and everything that is from this Tree was and is beloved.<sup>300</sup>**

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“Gambling and the use of opium have been forbidden unto you. Eschew them both, O people, and be not of those who transgress. Beware of using any substance that induceth sluggishness and torpor in the human temple and inflicteth harm upon the body. We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.” (Baha'u'llah, Kitab-i-Aqdas, #155, p. 75)

“It hath been forbidden you to smoke opium. We, truly, have prohibited this practice through a most binding interdiction in the Book. Should anyone partake thereof, assuredly he is not of Me. Fear God, O ye endued with understanding!” (Baha'u'llah, Kitab-i-Aqdas, #190, p. 88)

In one of His Tablets, Baha'u'llah writes:

“Beware lest ye exchange the Wine of God for your own wine, for it will stupefy your minds, and turn your faces away from the Countenance of God, the All-Glorious, the Peerless, the Inaccessible. Approach it not, for it hath been forbidden unto you by the behest of God, the Exalted, the Almighty.” (Baha'u'llah, Kitab-i-Aqdas, Note 144, p. 226)

<sup>299</sup>In the Book of Isaiah, three verses refer to this:

44:23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

49:13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

55:12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

<sup>300</sup>Abdu'l-Baha wrote on this principle:

“Know thou of a certainty that Love is the secret of God's holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings. Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul. Love is the cause of God's revelation unto man, the vital bond inherent, in accordance with the divine creation, in the realities of things. Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. Love is the most great law that ruleth this mighty and heavenly cycle, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms. Love revealeth with unfailling and limitless power the mysteries latent in the universe. Love is the

**In certain industries in which these forbidden things are indispensable, they become permitted for the persons who are occupied therein: and they are permitted in the fashion that they were permitted in every manifestation**[<sup>^1136</sup>]

[<sup>^1136</sup>]: Note: One must relate this passage to that which ordains to distance oneself from an infidel, as all the infidels, and comprehending that not only alcohol is permitted (not to drink, of course) to those who are occupied in industries that are based upon alcohol, but that it is also permitted to have relations with these non-believers.

**One must, in effect, show affability towards those who are not the appearances of the Truth, for it may be thus that a fruit may be derived from their existence, such as, for example, their conversion to God: for the possibility of faith exists in every being, if that one does not allow himself to be turned away by his passions.**

**Certainly! Certainly! Against these things that are not beloved of God, take refuge in God, your Lor, Him Who accords His mercy to you, if you desire to be saved.**

## **Vahid IX - Bab 9**

**In this, that the Jama'at prayer<sup>301</sup> is forbidden. It is the same for all prayer, except for the prayer for the dead.<sup>302</sup> In truth, you must come together for the prayer of the dead, but say your prayers each one separately.**[<sup>^1137</sup>]

[<sup>^1137</sup>]: Note: The first jama'at, that is to say the prayer in common under the direction of a pishva (what the Turks have called an Imam, with derision towards the Shi'ah)<sup>303</sup>. This one places itself at the first rank, a certain distance from the crowd, who repeats exactly all that he does and all that he says. The Bab does not want any of this, and if He permits that congregation take place for the prayer of the dead, there as well He does not permit the intervention of the pishva.

**The resume of this Door is that:**

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spirit of life unto the adorned body of mankind, the establisher of true civilization in this mortal world, and the shedder of imperishable glory upon every high-aiming race and nation." (Selections from the Writings of Abdu'l-Baha, #12, p. 27)

<sup>301</sup> Jama'at prayer (جماعت) – congregational prayer, required in Islam, forbidden in the Bayan.

<sup>302</sup> Baha'u'llah confirmed this law in the Kitab-i-Aqdas:

"It hath been ordained that obligatory prayer is to be performed by each of you individually. Save in the Prayer for the Dead, the practice of congregational prayer hath been annulled. He, of a truth, is the Ordainer, the All-Wise." (Baha'u'llah, Kitab-i-Aqdas, #12, p. 23)

<sup>303</sup> What Sunni Muslims, whose caliph (leader) at the time of Nicolas' writing was the Sultan of the Ottoman Empire, call Imam (امام), the person who leads the congregational prayer.

From that it is evident that in the Jama'at prayer, the one who fills the office of Imam must definitely be among the letters of affirmation; from this that, at the end of each manifestation, all claim to be the appearances of affirmation and not the appearances of negation, but that in the beginning of the following manifestation it is manifested that they are appearances of negation, it is for this reason<sup>[^1138]</sup> that it is forbidden to make the jama'at prayer in such fashion that these men did not worship God in the way of another than God.

[^1138]: Note: I think that the idea of the Bab is clear enough that I do not have any need to elaborate.

If today, someone who was in negation gives his faith in God, in His verses, in the Tree of Truth, in His manifestations, and if has prayer before giving his faith behind someone who has not yet given his, it is obligatory for him to begin his prayer again: that is a real order from Him Who commands. In effect, this conveyer of prayers<sup>[^1139]</sup> was that day for another than God, for if he had not been so in that moment, how could he be an infidel today? That is one of His Davidic<sup>[^1140]</sup> orders which is given in the inner sense, not in the outer sense.

[^1139]: Note: pish namaz

[^1140]: Note: The Qur'an 2:252 says – “David killed Jalut. God gave Him the Book and wisdom; He taught Him what He wished.”<sup>304</sup>

Qur'an 38:26 – O David! We have established you our lieutenant upon the earth; rule then in the disputes of men with equity.<sup>305</sup>

Qur'an 21:78 – Remember—you also, David and Solomon when they pronounced a sentence concerning a field in which the herds of a family had caused damage. We were present at their judgment.<sup>306</sup>

It stands out clearly from these citations that the wisdom of God reigned in the rulings of David, that they contained the truth, and that one must, consequently, penetrate the inner meaning, for it is the only one for which they aimed. And a hadith affirms that the Imam Qa'im<sup>307</sup> must likewise pronounce Davidic orders, that is to say orders in which the inner meaning is the truth.

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<sup>304</sup>Qur'an 2:251 -- وَالنَّاسَ اللَّهُ دَفَعُ وَلَوْلَا يَشَاءُ مِمَّا وَعَلَّمَهُ وَالْحِكْمَةَ الْمُلْكُ اللَّهُ وَأَتَاهُ جَالُوتَ دَاوُودَ وَقَتَلَ اللَّهُ بِإِذْنِ فَهَرَمُوهُمْ  
الْعَالَمِينَ عَلَى فَضْلِ دُو اللَّهِ وَلَكِنَّ الْأَرْضَ لَفَسَدَتْ بِبَعْضِ بَعْضُهُمْ

Some translations: <https://www.islamawakened.com/quran/2/251/>

<sup>305</sup>Qur'an 38:26 -- اللَّهُ سَبِيلٍ عَنِ فَيُضِلُّكَ الْهَوَى تَتَّبِعِ وَلَا بِالْحَقِّ النَّاسِ بَيْنَ فَأَحْكُمِ الْأَرْضِ فِي يَفْعَلْ جَعَلْنَاكَ إِنَّا دَاوُودَ يَا  
الْحِسَابِ يَوْمَ نَسُوا بِمَا شَدِيدٌ عَذَابٌ لَهُمْ اللَّهُ سَبِيلٍ عَنِ يَضِلُّونَ الَّذِينَ إِنَّ

Some translations: <https://www.islamawakened.com/quran/38/26/>

<sup>306</sup>Qur'an 21:78 -- سَاهِدِينَ لِحُكْمِهِمْ وَكُنَّا الْقَوْمَ عَنَّمُ فِيهِ نَفْسَتْ إِذْ الْحَرْثِ فِي يَحْكُمَانَ إِذْ وَسَلِّمَانَ وَدَاوُودَ

Some translations: <https://www.islamawakened.com/quran/21/78/default.htm>

<sup>307</sup>Also called the Imam Mahdi, the Sahibu'z-Zaman, Hujjat, and the Qa'im -- <https://www.al-islam.org/brief-history-fourteen-infallibles/fourteenth-infallible-twelfth-imam>

**If, in effect, it had been in the outer meaning that permission had been given<sup>[^1141]</sup>; but that is precisely wherein lies the discussion. Why was he not sufficiently perspicacious to comprehend that the one behind that he prayed for another other than God?**

[^1141]: Note: the prayer behind the pich namaz

**For the prayers of the dead, it is permitted to congregate as much as this proves the respect that one has for the cadaver of the believer. The more numerous the crowd is in this occasion, the more it pleases God. But nobody should stand in front<sup>[^1142]</sup>. That each one say his prayer in the rank in which he is found and separately.<sup>308</sup> On the subject of this jama'at prayer, see how it was done since the beginnings of Islam until the manifestation of the Point of the Bayan. There are so many that nobody can count them. Glory to God Who has permitted to nobody to make his prayer with the appearance of His Being<sup>[^1143]</sup> in His manifestation. And all of their acts have thus become worthless!**

[^1142]: Note: of the others

[^1143]: Note: the Bab

**Yet, all pray in His name, all pray according to His order! See the measure of the creature! With all of this ostentation of love, with all of this awaiting of happiness, the day of the manifestation, nobody came to join in one of His prayers: while only with the most vile of creatures did they pray five times by day and night until finally the order of God will be taken away from this person<sup>[^1144]</sup>.**

[^1144]: Note: behind whom they pray

**Pay attention in the day of the manifestation of Him Whom God shall make manifest, in such fashion as to not remain thus in obscurity. And night and day you spend your time mentioning them! With the orders that are promised to you for the day of His manifestation you reassure and tranquilize your heart and all of a sudden He arises<sup>[^1145]</sup>, and at this very moment comes to him permission to abrogate the ancient law! From this instant you remain in ignorance of His goodness, deprived of the fruit of your existence. And yet, this sea of goodness is patient. If, in effect, it is in his knowledge that someone may be who must hold to the engagement that he has given to God on the day of judgment, He will wait until he will have fulfilled this engagement.**

[^1145]: Note: this Sun of Truth

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<sup>308</sup>Baha'u'llah slightly modified this law in Kitab-i-Aqdas:

“Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.” (Baha'u'llah, Kitab-i-Aqdas, #154, p. 75)

But it may be that this Sun will manifest Himself and that you may be enveloped in the veils of sleep. Then He will awaken you, but you will remain in ignorance. It is thus that the Prophet of God manifested Himself, and He sought to awaken the slaves of the Evangel: but these ones remained submerged in their sleep. Until today they have remained in this stupor. It was for Him<sup>[^1146]</sup> Whom it belonged to say “The promised Ahmad, it is Me” and to draw up His testimony with verses that God caused to descend upon Him and not following the desire of each one.<sup>[^1147]</sup> No testimony in no manifestation would have been treated as a liar. Look upon the Qur’an, the truth of which you are convinced, see how much are blamed the slaves who made demands upon the Prophet of God and who went as far as to say: “Bring God and the angels as guarantors of your word.”<sup>[^1148]</sup>

[^1146]: Note: Muhammad

[^1147]: Note: For if each Prophet, at each manifestation, had responded victoriously according to the desire of this one and that one

[^1148]: Note: [Qur’an] 17:92<sup>309</sup>

Certainly they could not commit a graver sin than to speak in this way, for God was too high to be called in guarantee, and certainly what is possible for the contingencies can not be mentioned for Him; how thereby could He take an exterior existence? Until today those who except<sup>[^1149]</sup> have remained in a state of waiting.

[^1149]: Note: the promised Ahmad

And it may arrive that the judgment of Him Whom God shall make manifest will arise, and that they will still be in their waiting, if God does not bring to life someone powerful<sup>[^1150]</sup> over His creatures, among His believers in the Bayan<sup>[^1151]</sup>. If He brings to life such a one, then the goodness of God will reach all the creatures.

[^1150]: Note: a king

[^1151]: Note: who forces all to enter into the religion

If the means of the manifestation were other than these, God would have caused them to descend for His Prophet: it is for the creatures that it is incumbent to become the appearances of the order of God. Before the Source<sup>[^1152]</sup>, there exists nothing other than the order of God<sup>[^1153]</sup>. For example, that which comes from God is<sup>[^1154]</sup>: “To make pilgrimage<sup>[^1155]</sup> is a duty towards God, for whomsoever is in the state to do it”<sup>[^1156]</sup>.

[^1152]: Note: He Who is manifest in the manifestation

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<sup>309</sup>Qur’an 17:92 -- **قَبِيلٌ وَالْمَلَائِكَةَ بِاللَّهِ تَأْتِي أَوْ كِسْفًا عَلَيْنَا زَعَمْتَ كَمَا السَّمَاءُ تُسْقِطُ أَوْ**  
Some translations: <https://www.islamawakened.com/quran/17/92/>

[^1153]: Note: the Prophet must occupy Himself only with carrying out His mission; it matters little whether men believe or do not believe

[^1154]: Note: simply this order

[^1155]: Note: to the house of God

[^1156]: Qur'an 3:97<sup>310</sup>

**It is for the creature that is incumbent upon to cause this order to shine in the way in which he obeys it. This sublimity[^1157] which was and is in the order of God is found in that Him for those who have perspicacious vision, whether it is executed or whether it is not executed.**

[^1157]: Note: that he obey or does not obey, that he cause it to shine or that he not do so

**Certainly! Certainly! Pray to God Who is your Lord, He Who takes you in His mercy. It may be that you will be convinced of the truths of God in the day of judgment.**

## **Vahid IX - Bab 10<sup>311</sup>**

**In the purity of the earth of souls.**

**The resume of this door is that:**

**For each thing in the knowledge of God, there exists a purification and all things become pure through the mention of God, if they believe in Him Whom God shall make manifest. The purification of the heart cannot be effected except by the faith that one gives to the first three letters; that of the spirits that by the faith in the four following letters; that of the souls by the faith in the six other ones, and that of the essential body that by the faith in the six last ones. All purification is contained in the word of the Unity (note: which is La ilaha illallah, and which also contains nineteen letters). Thus you must purify (separate) the signs of this Unity from the signs of the one which is in the shadow of the Fire.**

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<sup>310</sup>Qur'an 3:97 -- سَبِيلًا إِلَيْهِ اسْتَطَاعَ مِنَ الْبَيْتِ حُجَّ النَّاسِ عَلَىٰ وَ اللَّهِ أَمَّا كَانَ دَخَلَهُ وَمَنْ إِبْرَاهِيمَ مَقَامَ بَيِّنَاتٍ آيَاتٍ فِيهِ --  
الْمِينِ أَعْنِ عَنِّي اللَّهُ فَإِنَّ كَفَرَ وَمَنْ

Some translations: <https://www.islamawakened.com/quran/3/97/>

<sup>311</sup>Why did the Bab end the Bayan-i-farsi with Vahid IX and Bab 10? This left nine abwab to complete Vahid IX. This left ten Vahid to complete Kullu Shay (361), the number of "all things". This amounts to 10x19=190+9=199 abwab, which rendered by numerological addition comes to 1+9+9=19. The Bab may have been leaving this number of abwab for Him Whom God shall make manifest to complete so that the number would correspond to the cosmic number of Unity (19). It should also be noted that the Bab left more of the Bayan-i-farsi for Him Whom God shall make manifest to complete (199 abwab) than He Himself revealed (162 abwab), showing His humility before His successor.

See that it is thus in everything. See, in each thing, the affirmation and the negation until you arrive at separating them. For example, if your pocket handkerchief has an atom of black, you could not purify it except following the general method (of whitening). It is the same for the least atom as for the highest of things. Look so as not to remain in obscurity from the remedy of each evil.

Know that purification in the Bayan is the closest of proximities, the highest of [degrees of] obedience. For example, purify your ears from the hearing of the mention of aught but God, your eye from its sight, your heart from the act of its contemplation, your tongue from pronouncing it, your hand from writing it, your knowledge from knowing it, your heart from allowing it to penetrate into itself: the same for all your powers, so as to fly in the Paradise of love. Then it may be that you will attain Him Whom God shall make manifest, entirely permeated with this purity that He loves, that is to say that you may be pure from all that does not believe in Him and of all that is not for Him: it is thus that you will be pure with a purity that will give you fruit.<sup>312</sup>

Know that each ear that hears these words in having faith in Him<sup>313</sup> will never enter into the Fire; for from the moment that it grasps the sublimity of His words, it chooses knowing them and does not enter into friendship with a person who does not believe in Him.

**All that is in the other world is the fruit of knowing Him and of not befriending His enemies.**

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<sup>312</sup>Translation published by the Baha'i World Centre:

"Know thou that in the Bayan purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee.

"Know thou that every ear which hearkeneth unto His Words with true faith shall be immune from the fire. Thus the believer, through his recognition of Him will appreciate the transcendent character of His heavenly Words, will whole-heartedly choose Him over others, and will refuse to incline his affections towards those who disbelieve in Him. Whatever one gaineth in the life to come is but the fruit of this faith. Indeed any man whose eye gazeth upon His Words with true faith well deserveth Paradise; and one whose conscience beareth witness unto His Words with true faith shall abide in Paradise and attain the presence of God; and one whose tongue giveth utterance to His Words with true faith shall have his abode in Paradise, wherein he will be seized with ecstasy in praise and glorification of God, the Ever-Abiding, Whose revelations of glory never end and the reviving breaths of Whose holiness never fail. Every hand which setteth down His Words with true faith shall be filled by God, both in this world and in the next, with things that are highly prized; and every breast which committeth His Words to memory, God shall cause, if it were that of a believer, to be filled with His love; and every heart which cherisheth the love of His Words and manifesteth in itself the signs of true faith when His Name is mentioned, and exemplifieth the words, 'their hearts are thrilled with awe at the mention of God', [Qur'án 8:2] that heart will become the object of the glances of divine favour and on the Day of Resurrection will be highly praised by God." (Selections from the Writings of the Bab, pp. 98-99)

<sup>313</sup>Him Whom God shall make manifest.

Each look that looks upon His words with faith in Him, Paradise becomes obligatory for him; every heart that contemplates with faith in them<sup>314</sup> was and is in Paradise facing God; every tongue that will pronounce His words with faith in them will be in Paradise and will pronounce therein naught but the praises and exaltations of the Eternal Who had not and does not have, in the manifestations of His grandeur, in the effulgences of His sanctity, neither descent nor abjection. Each hand that will write His words with faith in them, God will fill all that it loves as much in this world as in the other; each breast that will learn by heart His words, God will fill it with His love if one believes in Him. Each heart that will love His words and in which will manifest the signs of faith, when one will mention it, as God has said: “the believers are those who, when they hear pronounced the name of God, feel fear invade their hearts”, this heart thus is the locus in which is placed the divine glance. And God will mention them in the day of judgment in the most beautiful of mentions.

Know that the purity of souls does not reside in this that you do not pronounce the words that God caused to descend (la illaha illallah), for the very principle of your religion reposes upon the words la illaha illallah and upon the mention of the appearances of the Primal Unity and of the Bayan (of the Point of B) and yet the non-‘illiyyiin words are in the first words that you pronounce. At the moment of the manifestation each one of these words believes itself the purest in the world of souls!

Purity of souls means: To purify yourself from all that is other than for God, and to benefit from that which is for God. But if the manifestation of the Bayan arrives at a degree such that there is no longer a place to cite for any one other than for God, then it is permitted for you to no longer pronounce anything other than the ‘illiyyin words.

If you wish, during your whole life, to voyage in the sea of absolute love and of the ‘illiyyiin, you have the means to make this voyage (with the mention of God). In effect, if all existences effect the voyage with this single saying Allah’u’A’zam, all will arrive at the aim that is Him Whom God shall make manifest, for He is the appearance of the words Allah’u’A’zam.

Know that the negation of each manifestation manifests itself in the following manifestation and not in the manifestation itself. For example, the negation of the Evangel manifests itself in the Qur’an and the negation of the Qur’an in the Bayan. This is the universality of negation, not its detail. Even so the negation of the Bayan will not manifest itself except in the manifestation of Him Whom God shall make manifest. All, in that day, claim to affirmation before His actual manifestation and all claim to flee from negation.

But it is good that they all be tested by the touchstone, and that thereby all men might be so pure that the heavens, the earths and that which is between them will prostrate themselves before such a grandeur. It is in you that you have seen Him for the manifestation of the Bayan and that you will see Him that day if you find yourself there. You will see all the fish of the Bayan living in this water of life<sup>[^1158]</sup>, but remaining in ignorance of Him.

[^1158]: Note: Him Whom God shall make manifest

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<sup>314</sup>His words.



**Surely! Surely! Purify your souls in whatever fashion you may.**

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***HERE ENDS THE PERSIAN BAYAN, TO BE COMPLETED, PER INSTRUCTIONS OF THE BAB,  
BY HIM WHOM GOD SHALL MAKE MANIFEST***