and that they be put in coffins of crystal.\(^1\) That they thus be deposited in soft stones, as much as it can be done. This is what God loves for those who believe in Him and in His verses, if it can be done.

If it can not be done, that it then be shrouded in a piece of wool and in coffins of wood, and then, as much as it can be done, into stone\(^2\) even if it can not be done except after long days.

This order is out of respect for the living, so that their heart would be soothed.

You, be in presence of God\(^3\) if you can do so: cause to arrive the order of your God to all men, by the agreeable route, to the orders which have descended in the Bayan.\(^4\) By agreeable means mention those who believe in me and in my words, so that they will not make divergences in the order of God and will not alienate themselves from the route of God.

And if God has manifested in your days\(^5\) someone like you, it is he who will be the Hier of God after you; and if someone of this gender does not manifest himself, then be convinced that God has not wished to make Himself known unto men.\(^6\) Thus, leave the order to God who is your Lord and That of all men.

---

\(^1\) As we see it, the orders of the Bab are disseminated in all of his literary production. It is why he says that one must read all of his works to be in the know of his thought. I had first thought that perhaps this letter was that about which Suhb Azali spoke to me in Cyprus, when he said to me that Siyyid Husayn gave him an order of the Bab ordaining that he inter, in a coffin of crystal and to conceal him in a place of Chazade Abdul Azim which he would designate for him in a secret way. It is also in this letter that the Bab ordained for him to publish the rest of the Bayan or all short of commenting upon the Arabic verses uncommented in the Persian Bayan.

\(^2\) The coffin must be shrouded in a stony place or in a tomb.

\(^3\) "That means to say, I think: "If you can do it come see me."

\(^4\) One can not, it seems to me, be more clear: it is a duty which the Bab imposes here on his correspondent, and this charge is his succession.

\(^5\) During your life.

\(^6\) This letter seems to me to be absolutely from the Bab and I do not think that it is a fake. I must say however that I owe the communication of it (to me) to an old Azali, who has chiefly the profession of Kateb. This old man brought to me regularly once a month his work of four weeks of which I immediately took delivery (issue). He did not draw in any way my attention upon this letter nevertheless so important and which was found in my copy of the Surah Tawhid between the reply to Mulla Ahmad Abdul (of Nah-Ku) and the letter to Siyyid Rahim. Moreover, the Baha'is would be poorly taken to a discussion of (its) authenticity for it comes very neatly in support of their thesis."
Ordain that the order belongs henceforth to the Chouhedas\(^1\), that is to say
to those who fear God in the orders of God and who do not pass beyond the
limits of God.

He\(^2\) who is before your Lord, we have taught him the jewels of the science:
instruct yourself before him, and in truth it is we who instruct you.\(^3\)

Respect him then on the part of your God, in the manner in which you can
do so.

In truth! The doors of the Bayan have been predestined in the number of
all things: but we, we have not manifested this number, if it is eleven unities
between them: and for each unity, there have been fixed nineteen doors.

And these eleven Unities\(^4\) are a mention of the part of God, the Wise, the
Very High. And it is a mention of benevolence and of bounty towards be-
lievers. If not, all of the creatures come from God and return unto God.

And you, for certain! for certain! ORDAIN FOR MEN WAITING FOR HIM WHOM GOD
MUST MANIFEST AND THE FAITH IN HIM; FOR HE WHOM GOD MUST MANIFEST WILL COME,
FOR CERTAIN, FOR CERTAIN, TOWARDS THIS CREATURE, IN THE OTHER DAY OF THE LAST
JUDGMENT, WITH A CLEAR AND EVIDENT ROYALTY.

And we all, we are His slaves, and all of us prostrate ourselves before Him:
He will do what He will want, with the permission of His God. And He is not
responsible for any of His acts, but all the creatures are responsible for
all their acts.

If in your days God manifests His grandeur to you,\(^5\) then manifest these e
ight ways\(^6\) with the permission of God, and you are of those who are great.

\(^1\) The proofs: those who have assisted, who assist at events, among the believers.
\(^2\) To Siyyid Husayn Kāteb.
\(^3\) It seems good, despite the phrase of before, that this letter be a letter of
good-bye, for finally why would be say to his correspondent to address himself
to his secretary if he did not know that he was going to disappear.
\(^4\) Eleven unities, which represents the totality of the Arabic Bayan which we possess.
\(^5\) I believe that here must be understood something other than the apparent sense.
"His" can no longer refer to the preceding phrases and thus to Him Whom God
must manifest, for, when this person would be manifested it is to Him that the
order belongs. Thus "if God manifests His grandeur" means His own grandeur,
(that of) God. That is to say if he pushes the Revelatān of the Bayan, if He
distributes this book among men, if by him this religion elevates itself in
this world.
\(^6\) What are these eight routes? Does it consist of the eight unities remaining
of the Bayan? It is possible, but then He has not made mention of the nine doors
and of the two unities which the Arabic Bayan possesses over the Persian Bayan.
I believe nevertheless that that is the meaning and that it must be comprehend-
ed in this way: "Complete the work that I have started, I have made known ele-
en unities, cause the eight others to appear."
And we, we have promised in truth that you must take the Arch\(^1\) of your Lord when the order will make it descend from God, and we, we are certain that the order will descend.

And that which God promises, He does not shirk away from it.

And it is God the most loyal of all those who are loyal.

And if God had not manifested His grandeur in your days, acts then conforming to that which is descended, and never change a word of the verses of God.

That is the order of God in the sublime Book: ordain to men conforming to that which is descended and never change the orders of God so that men will not make divergences in the religion of God.

It is possible that until the other judgment men will be elevated in one unique way.\(^2\) And mention in your book that which we have mentioned. In truth! It is we who mention.

Seven Unities\(^3\) of the works of God will be sent to you. And we, we will divide these seven unities in the following way:

One of these unities, take it for yourself; another, send it to those who are in the land of Fa\(^4\); another, to those who are in that of Ains\(^5\); another, to those who are in the land of Kha\(^6\); another, to those who are in the land of Elif\(^7\); another, to those who are in the land of Mimes\(^8\); another, to those

---

\(^1\)The Persian Bayan of which I have published the translation in my second volume of Siyyid 'Ali Muhammad, is the Bayan left by the Bab. I have obtained thereof a copy entirely written in the hand of Subh Azal, who told me by his son Rizwan Effendi, that if I wishes for the next, which formed a volume as fat as that which he remitted to me, he held himself at my disposition. Leaving Cyprus at this moment, I found myself obligated to refuse. Later, from among the Bayans that I bought, I found one, issued from the hand of an old Azali ulama whom I have already spoken in a preceding note: this Bayan contains as a whole the commentary of the ninth Unity. This commentary is of Subh Azal. Now Subh Azal has he contented himself with commenting purely and simply the nine doors of the ninth unity, and the two unities ten and eleven, and is this work which formed a volume as fat as the rest of the Bayan, or did he "cause to descend from the sky" the Arabic text of the verses of the eight other Unities thusly than to comment upon them in Persian?

\(^2\)The arch, here, means to say the body: otherwise said, you must recover my cadaver.

\(^3\)Why seven? It is of what seven unities?

\(^4\)Fars.

\(^5\)Arabistan.

\(^6\)Khorasah.

\(^7\)Azerbaijan.

\(^8\)Hamadan.
who are in the land of Kaf. Send them in these towns towards those who believe in God. Soon we will send you the verses which pertain to the first Unity in the sublime Book.

That which it is worthy that God seal up, seal it up yourself, and the copies of these verses, propagate them. And that which comes to you from us, ordain in conformity (with it).

Guard yourself (by) yourself from the malignity of the enemies. Guard yourself (by) yourself, and guard the verses which have descended in the Bayan. GUARD THE VERSES WHICH WILL DESCEND FROM YOU. FOR THESE VERSES MUST SUSTAIN UNTIL THE DAY OF JUDGMENT and that all the believers derived profit therefrom.

The Unity which is affected at the land of Fa, make it come to 'Ali, and tell him to give to each one of our friends one verse: that that would be a mention on the part of God the Very-High, the Wise.

The Unity which is affected in the land of "Aine" make it come to the name of Nabil, this Nabil whom God has aided by the things that He has given him on the day of judgment. And, for him, there is a very great rank before God.

We, have removed the order of the fifth of those who, in the Bayan, have brought to me the limits of this fifth, and we have removed it also from their children. And that is there a benevolence on our part, for we are the Master of benevolence.

The Unity which is affected in Kha, make it arrive at the name of Saddaq Sadiq;

That which is affected at Elif make it arrive at the name of Rahim;
That which is affected at Mim to whomever among those who are before you, is convinced in the religion;
That one which is affected at the Kaf, to the name of Djavad.

1Kudistan. 2These unities. 3Compare Christ to Peter. 4Which verses? Those of the Bayan that Subh-i-Azal must write? 5Pars. 6Each Unity must contain 19 verses, that therefore makes 19 friends. 7Nabil is equal in number to Muhammad and is put here in place of this name. 8We free from the obligation of paying the fifth of revenue to the Siiyride, those who, having believed in me, have arrived at my rescue, and have sent to me their surplus. 9Khurasan. 10Probably Asdaq. 11Azerbayjan. 12Nazandaran. 13Kourdistan.
It is not licit for any of the believers to be the possessors of these verses, if it is one of these verses: and all must be in the happiness of this verse.

As to the verses of God, as well as the TABLETS which have descended, guard them, and do not give them except to the pure slaves of God, for neither the creatures of the heavens, nor those of the earth, nor those which are between the heaven and the earth can equal (even) one of these TABLETS, if someone knows it.

Refuge yourself in God against all of the evil ones until God manifests He who will put all of the believers in happiness and will remove their sorrows and their pains from them.

Say: It is this God the Victor over His creature, it is He, Him Who subsists by Himself.

If you find one of the believers convinced in the religion, give him one of these AYAHILs so that he will aid you in the religion of God, in the manner in which he will be in his capacity.

We, we have fixed Him who distributes the tablets, Him who writes the verses of God so that He will cause the best of these letters to go to Vahid A'ala and that one of those he will keep for himself. May he give to each one of the believers in God who wait for a bounty and who have right (to one), that which he has a right to.

1 I think these are autographs of the Bab. It is possible that these autographs are the verses of the Bayan, or of all of the rest of the sacred work, and that this distribution among thirty-three persons has a symbolic character.

2 It is known that the Bab wrote a book of Ayahil or talismans (see the Bayan). It is possible that these Utilies to distribute between 7 provinces are of these talismans.

3 Siyyid Husayn Matib(?)

4 Subh-i-Azal(?)

5 'He', must refer, I think to Subh-i-Azal.

6 I am obliged to limit myself and can not say here all that I would have to say. I hold to the opinion of persons that these questions concern other documents which I can not cite.

If one wishes to refer to page 379 of the first tome of Siyyid 'Ali Muhammad dit le Bab one will see that it is certainly to this letter that Subh-i-Azal was alluding when he told me that story which I (re-)told.

It would be a Siyyid Husayn—he who pretended to recant at the time of the execution of the Bab, who brought these last wishes to the Khalifa of the Reformer. Mirza Yahya adding that besides these orders for his interment the Bab caused his nomination for successor to arrive for him. Now, it seems evident to me that this nomination is contained in this letter. I did not ask that of him at that time and consequently did not receive a single communication on this subject because I thought that this nomination was constituted by the piece which Mr. Browne published.
To return to that which we were saying in the beginning of this preface, I think that the citation which will follow will demonstrate in peremptory fashion how much we have reason in supposing that the Arabic Bayan having been published first of all, the teaching of the Bab had to remain uncomprehended by the mass of Persians. This clearly explains also the interior movements of the sect, the passionate discussions, the meeting of the council of Badazht, as also the calumnies of which these unfortunate sectarians were the victims.

This citation is an extract from the Sahife Adliye:

"And then"

"The slave who needs God, He who has seized very strongly the cord of the Very High explains that after the return from the pilgrimage, when already the Testimony had become complete by the manifestation of the science upon the entire world, by the evident books, by the solid treatises, it is thus that descended upon him quantities of writings (coming) from all sides, from people of science and of explanation, coming thus to find him in the middle of the Ocean of his sorrow and of his solitude."

"In the most part of these writings the powerlessness in which are found those who were not people of science to comprehend the verses written in Arabic is demonstrated.

"Now as the destiny had not yet established their response in the Persian Bayan of the evident religion, it was ordained for them to turn themselves towards the first which had been instructed in the first book, until the rise of the sun of the Moubahela, of the horizons of the gross shadows, upon the letters \( \text{م} \) and \( \text{م} \) in the blessed year 1262, with the permission of God, had been registered."

---

1. This work begins by a Khutbe, which it is useless to translate; but which seems to indicate that the Arabic Bayan was rendered since before the departure for the pilgrimage, the Persian Bayan not having been, for the greatest part, at least, until Mah-Ku.

2. These evident books are: The commentary of the Surah of Joseph, the Kitab bein al-Haramain, probably the Arabic Bayan, and the Kitab Ruh which was revealed on return, during the sea voyage.

3. Arrived.

4. This must be an allusion to his imprisonment in his home, in Shiraz, ordained by Husayn Khan Nizan ed-Dowleh.

5. Mulla Husayn Buehruyehi.

6. Moubahela, act by a prophet of gathering his friends and his enemies, to invite these last ones to demand a miracle from God to prove the truth of their speech, and to claim one themselves to support their pretensions.
registered. 1

"And it is at the moment of this sublime praise, of this immense gift 2 that
the planet Jupiter arose from the horizon of the invisibilities in the very noble
letter of the great person the best beloved of the creatures. 3 And, this letter
was full of the manifestations of the powerlessness and of the insistance, and
full of humility. Glory be to God! We owe Him our recognition, 4 for He is
worthy of praises and of adoration because of that which the response to a person
is an annihilifying instrument for the truth of the life of all the humble ones and
of all the pure slaves of God.

"Hence, God permitting it, in the language of the Persians, this language
which is human, with these Persian verses of which the truth is Arabic, of the
sea of my powerlessness and of my torment, following the quantity which gush
from me, because of the truth which is in me, the life is given in the truth of
the things which must be known in the truth of the principles and of their con-
sequences. In such manner that all the people of this world, as much the savants

1 My text carries which means to say: veiled, hidden. This can offer not
one meaning. If one reads this word with a then appears the word "register"
which, in this phrase signifies something. What does the Bab means to say here?
What are the letters and 7? is the second letter of the formula
Bismillah, it represents the first believer, in the sort of Muhammad before-
hand, become Mulla Husayn Bushruiyehi now. The which exists only once in the
formula, would mean to say the Bab (?) himself; but then why is he placed the
second?

While wanting to draw from these two letters the indication of a collaboration
of the Bab with Mulla Husayn, that is not possible. Moreover, since the return
from the pilgrimage, Bah-ul-Bab quits his master to go evangelize the provinces a
and does not see him but one or two times: during the voyage of the Bab from
Teheran to Mesh-fir, following the tradition, after his first stay in Mashad fol-
lowing the Vasaye Himiye and the tradition. And furthermore these two visits
probably are confounded in one single.

It is better to believe that the Bab here makes allusion to an event which es-
capes us: perhaps at the beginning of the rendering of the Bayan in Persian.

Whatever it may be all of this passage shows us that the bedside book of the
Bab—the Bayan—was first written in Arabic; that the reactions rained from all
sides and the demands for explanations and that it was not until afterwards that
the rendering in Persian was made.

2 If my supposition is correct that the Bab makes allusion to the beginning of the
rendering in Persian of the Bayan, one must understand this passage thusly: "It
is at the moment in which I occupied myself with this work which is a glorifica-
tion of the Creator at the same time as a bounty for the creature...."

3 The Bab says, in the beginning of this work, that numerous ones were the letters
which came to him, asking explanations of him. As destiny had not yet permitted
that he give them, he invited those who asked to address themselves to the first
who was instructed in the first book, that's to say Mulla Husayn Bushruiyehi while
he occupied himself with rendering the rules of his doctrine in the Persian Bayan
in order to put them at the doorstep of the public. It is meanwhile that the
as the ignorant ones, by the leaving of the Dawn of Eternity, because of his slave, from the first ray of sun which is the Muhammadan Truth, all the people of the world, I say, in the rank of acquiescence, by the Power of the unique Creator, are finally convinced. Since then, on the subject of the writer of this these lines one must no longer allow to flow from his tongue as intimate as apparent aught but the order of his absolute adoration; and men must not remain, under any bearing, in the ignorance of the divine bounty nor of the effulgences of the eternal sun.

"Know, O men! Purify yourselves by yourselves, when the sun has arisen, that the day breaks, and that, upon the order of God, the night disappears. The order of God has descended from the Sky. The earth and its inhabitants are newly created and they have fixed their homes upon the surface of the water. The tambour of God has made itself heard in the land of the Manifestation, and the profound shadows have been brightened: the blind Peacock has set himself to sing when the Cancer has bedded himself at the horizon and the branches of the Paradisical tree of the Tauba, the Cock of the Arch made his song resound. So those who acted following the word of God were recompensed, so were chastised the bad ones. It is in this way that those who act should act, and those who should repose in this book will repose therein."

best-beloved of the creatures, very certainly again Mulla Husayn, wrote him a letter in which he insisted upon the necessity that there was to make oneself available to all.

It is well understood that when I say that the Bab occupied himself in rendering...I employ the vulgar language, it is reveal that one must read.

The Balance of God Very High

"Know, O interrogator upon the point of the principles and of their consequences, that the Lord of the Grandeur (God) has not given duty to anyone without giving him the Capacity and the Power (to accomplish it). The principle and the consequences of religion, in each world, in each time, turn around the will of God. The creation of each thing, know it to be like the creation of your own being. From the moment in which it is seed it is mentioned until the moment in which there is no end for you in the science of God.

"See with certitude that your first rank is the preface to your second rank.
main illicit until the same epoch.

"After the sperm of religion and of the believers have arrived at the degree of human creature, the God of the world, imposes upon them as duty the orders of the evident religion. As much as the Unity of religion has not arrived at maturity, God confers the guard of this religion and of its faithful to fourteen blessed persons. Then, when the faithful of the religion have arrived at the first year of maturity, He commands the disappearance of His testimony and He ordains for His creatures to obey His testimony. As much that finally, at the price of a good many difficulties the being arrives at the degree of science and of firm opinion in religions matter.

"During the space of one thousand years the divergences (of opinions) are made day in the midst of the Shi'i sect which, is in the truth. In such a way that all by virtue of the fear that they are being put to the test by God, by virtue of the order of religion to make all his efforts the most sincere in true and good acts, to obey others. In this way all are worthy of the day of the rising of the evident Moon in the Orient following the clear terms of the Emir of the Believers, upon him be blessing. In these days those who do not act sincerely in the tests which God causes to descend, He alienates them from the evident religion, in such manner that those who are not people of Unity—this Unity being the essential and of contingences—leave the circle of those who benefit therefrom."

Divine example

"If someone has acted following the religion of S.A. the Prophet—blessing be upon him and his family—in the summit of sincerity, if this one has affirmed the lieutenancy of the people of decency (the Imams)—upon them be blessing—but turn away from the order of Husayn ben Rouh,—may the mercy of God extend itself over him—who was one of the ones established with powers of the days

1 Recall this number of fourteen. If little European science knows of Babism, at least it knows that the number of the Unity is nineteen; perhaps it will be tempted to see here a contradiction: there is none. We see that in the manifestation of Jesus, as in that of Muhammad, the doors were in the number of fourteen. The twelve apostles, Mary and Jesus make fourteen; The twelve imams, Fatimih and Muhammad make the same number. Outside of the Divine Unity, these remain four persons who are the representation of the four Powers, Life, Death, Birth and Nourishment. These four persons have existed for the Shi'is; they are the four navabs (See Siyyid 'Ali Muhammad dit le Bab).

2 The Evangelists.

3 The Qur'an.

4 See Servet Ali Mohamed dit le Bab.
of the little disappearance, there is no doubt that the works of this one are completely vain; for the fruit of all these acts is the obey God, that's to say to affirm Him. The acts of anyone, in whatever time, serve nothing if he does not obey the Will of the order of God at the epoch in which he acts. ¹

"Now that you know an atom of the Truth, know that the order of God, in all estate, is more evident than the sun. Nobody has arguments against the God of the world, the very elevated, He of Whom the grandeur is sublime.

"Hence, after that, during the days of the disappearance of the divergences arrived at the highest degree and that men were gathered to the comprehension of the Unity, it becomes obligatory, for the mercy of the God of the world, to chose in His testimony a slave (whom He bestows) of a complete testimony, and that He manifest him; and this, so as to change the routes of the divergences on the point of the Unity.

"Even as the principles of religion and the faithful of this time progressed from the world of bodies, even so the signs of God, of the rank of the limit progressed unto infinity.² It is thus obligatory that the testimony of this slave be above the world of the intelligences which are nothing but the degrees of the knowledge and of the nudity.

"By this fact that here the affirmation was difficult for the most part of men, these sublime ranks He made them descend until the material rank of speech, but in a rank such that nobody has the power to produce similar ones.

"And He did not fix limits (to these words) so that they would be a testimony as magnificent as the sun of the firmament upon all the creatures.

"How strange is the industry of the Lord of Grandeur! How perfect is His power! From the very midst of the divergences of religion, He chose a slave in the midst of the Persians and opēnsahōs tongēminethe language of the verses, in such fashion that never has anyone before brought similar ones!

"All that he wishes, instantly he says it without hesitation, he writes it without a stoppage of his pen. And by the very force of the resemblance of what he writes with the verses of God, nobody can affirm the difference.

"And these ones (these verses) are not like the verses of the Qur'an: perhaps are these verses which are a testimony upon all of the people of the earth: and

¹ See the Bayan, Unity One, Door One.
² From the material rank until the immaterial. See the Treatise of the Seven Proofs.
similar to them, in form and in signification is the figure which appears in
the fifth mirror.

"All of the verses which God caused to flow from my tongue, their meaning,
a word from among their words, in face of a word of the Book of God (Qur'an)
in face of the speech of the people of power (the imams) is absolutely nothing.

"That which could be seen until now of the Book of Justice, 14,000 verses,
that suffices as testimony for all the people of the earth, for, by a bene-
volence of God, they flow from the only nature of the treasures of invisibi-
licity.

"What is there then of the extraordinary for men? After the descent of the
Book of God (Qur'an) in the midst even of the people of eloquence and of 'fa-
conde', nobody wanted to believe during ten years: some said: they are fables
of the ancients; others: this resembles the words of the Persians; others
finally: they are story-tellers of the ancients, while in the end of
recomming they admitted their powerlessness and finished by believing.

"O interrogator! The treatise of the works of the year is composed of four-
teen doors: its verses are 214 in number! Show them then to all the Arabic
or Persian 'ulamas. By the Truth of God! Of Whom the will is the Will, if all
men of the earth united themselves they could not bring a door similar to one
of these doors.

"It is in this way that the day of the rising of this order, until this in-
stant, by the Truth of God Who knows all things, I have not seen a single verse
brought by whoever it might be. From someone who negated all the verse I asked
for a hadith, he could not produce it, and that it a thing impossible and inac-
cessible.

"If someone arranges the words, they are words which he has pillered from
the right and from the left, not that he can speak of the very womb of the na-
ture of God. What he can bring they are only words of the people of hell-fire.

"Someone can put himself in opposition with this order, and can have as
author of this book the power to (not?) speak, if he wishes to do so, during
all his life, except in verses, in all kinds of cause, without any powerlessness
being able to manifest from him?

"If the testimony of the imam, upon him be blessing, is that he must possess
all of the signs (which one demands of him), that is true. But he is a sign
before whom all the other signs are nothing, and will he not give others than
that that his testimony is complete.

"Yes, certainly: if his testimony had been another thing but the verses, it
would have been obligatory for him to give to each one everything that he would
demand. But from the moment that his testimony is superior to all the material testimonies, he is not obliged to do so, and his testimony is perfect for all, even as it has descended: 'Know that in truth, a verse of the verses which we come now from causing to descend upon you in this book is, in the order of God, equal to the verses of all the Prophets and to all the testimonies which men demand from you.

"If someone comes from saying: This testimony (the verses) is an industry which comes from him, he who would speak thus is reproved. It is thus that it is ordained in the Qur'an, word by word.

"That a liar says: in certain areas some of the verses thereof are things contrary to the rules of the people of this language (Arabic); this is an imposture. All of the verses, like those of the Qur'an have flowed following the formula of the divine rules.' To say the contrary is a lie of demons or a lack of knowledge on the part of the scribes.\footnote{1}

"If all the 'ulama wanted, be it in the book of Justice, be it in the treatise between the two Harems,\footnote{2} to find a false word or two words without liaison, or contrary to the rules of the Book of God, and of the people of this language, they could not do so."

"Perhaps a single verse conforms to the rules of the people of the language confirms (my) claim and suffices as proof to all men.

"Say to men: Die in your anger, enter into the fire because of your action of associating; be like the stones of the hell-fire which were cooked by the violence of the heat.\footnote{3}

"This verse suffices for the people of doubt and of ignorance, as long as the Power of God endures.

"Know that the God of the world has elected someone to conserve the religion of His testimony; the certain testimonies, the trenchant arguments, He has placed them in his hand: He has caused it to grow among the Persians and, for His works of Truth, this one has not taken lessons from anyone. Perhaps he is absolutely ignorant as the child which comes from being born, relative to parallel works.

"Perhaps, until the present, one has never seen anyone who has grown among the Persians and to whom it was possible to speak with words so much that the elo-

\footnote{1}{It is said that the mistakes which are criticised are that they are not or that they come from the抄isten.}
\footnote{2}{Kitab bein al-Haramayn.}
\footnote{3}{Qur'an III, 115.}
quent ones and the disserter, the philosophers and the savants affirm their powerlessness and their ignorance even of their apparent meaning. Meanwhile the 29 letters of the alphabet are in the hand of the savants, and notwithstanding, speaking in this new way never was in the power of anyone, for that is not possible.

"When a savant takes the pen in hand and wants to write a verse of his own nature, without borrowing from the book of God, then appears the sublimity and the difficulty of the work: in truth that is not possible to anyone, except to him whom God wishes. From that that the Perfect Power of God is complete, He has given to the master of this being, outside of this sublime sign, of this great argument, strange divine ranks, of such kind that every person gifted with breath can be convinced that verses of this kind are not possible to anyone outside of the permission of God. It is thus that, for example, in the space of twelve hours, he writes solid treatise without stoppage of the pen. What testimony is then more sublime than that man should have arrived at the rank of the truth of craisons which is the rank of intimacy with the Well-Beloved.

"It is thus that S.A. Sadeq, that blessing be upon him! in his Miabah ooo Sharie, has clearly explained it. Now, until today this rank has become manifest in none of the philosophers, none of the savants, under its perfect form. If that had happened, these words would have lasted. Now, nobody other than the people of power, upon them be blessing! could have claimed to this rank. It is thus that the author of the Book Haqq oul Yaghin gives, as the most great miracle of the people of God (imams) their own words.

"On the subject of the treatise entitled Sahife Sedjadiye all the ‘ulama have said that it was 'the psalms' of the people of the house. (They) went even so far as to write that this book was, in all, similar to a revealed book. Now it is affirmed on the subject of these Sahife Sedjadiye the divine lieutenancy! and (they) hesitate on the subject of these few treatises (mine) which have progressed as far as the end of the world of limits, and on the subject of what is found therein! I take refuge in God against the demonic thoughts. In truth this demon is for men an evident enemy.

"If a man gifted of science looks in truth, he will know how much it is difficult to bring in a wink of the eye words into the world—which is the world of corpses—these ranks which are above the world of intelligence; that furthermore he contemplates the ordinance therein—be it apparent, be it intimate—and then he will comprehend how this thing is sublime.
By the truth of God Who made descend the Qur'an upon S.A. the Prophet, may the divine benediction be upon him and his family, a communication with God, eloquent and cadenced, is in truth greater than all the sciences, higher than all obedience, particularly when the sublime ranks are manifested in the new letters.

"Whoever will look really at the works written by the author of this book will know that the meaning and the words he has brought to them in this world of contingences, from the world of the invisible things. No phenomenon semblable can be claimed in the words of the imams. Do not go imagining that I say that these treatises are more complete and higher. It is not thus,1 by the truth of the God who manifested the people of God in His absolute lieutenancy. My existence and my qualities, the words which come from my tongue and from my pen and which will come again, with the permission of God, can not be compared to a word of the words of the people of power (imams). They sojourn in the world of the Will of God2 and these other than them are not mentioned except in the shadow of their own works. How can the hand arrive at attaining this degree.

"God is indeed above the qualities which are attributed to Him.

"Secondly: ranks elevated from the master of this order (the Bab) are Khutbas which have come from his hand with the most high words of the people of eloquence and of explanation, easier (to comprehend) than all things. If truly the whole testimony of the master of this rank was but a Khutba, of the sort of those which were manifested (by him) that would have sufficed as proof to all.

"All see and know meanwhile that the 'ulama, after a profound examination of the books, after numerous reflections, arrive, with unheard of difficulties to write a Khutba: in final summation, when one puts their work in comparison with these great Khutbas, then all say: 'What a difference!' God ordains in truth between all.

"If the 'ulama had not turned away from this order (Babiism) no violence would have been exercised upon anyone. But, that which arrived, the fault falls entirely upon them (the 'ulama) and this, until the day of the following judgement."

"Thirdly. Of the true ranks is still the manifestation of the science of the

---

1 One seizes on the side here upon the behaviour constant of the Bab. He brutally affirms, then fearing to have scandalized he returns in his words but only for those whom he would have scandalized. The others have but to hold themselves to affirmation.

2 They are the Will of God.
master of these ranks, who has explained in brief speech the invisible and sublime ranks, in such manner that people among the 'ulama similar explanations have not issued. Everything he has written he has confirmed it by the philosophical proof which is the greatest of proofs.

"Each one of the masters of intelligence who has seen the commentary of the Surah of the Cow, the treatises, the responses to the demands of the people of science has become convinced of all that is written therein. The matters which the 'ulama have mentioned in numerous questions are manifested in the new words in complete and brief fashion, of the master of these verses; and all the people of science have affirmed that this is a bounty and an eternal gift of God very high.

"This makes that in several ranks, by the variations of words, in others, by the contrary of the rules adopted by the people of science (it differs from them), it is so that men will become convinced that the Master of this rank has not seized the verses and the sciences by the route of acquisition; it is by the light of God that his breast was illumined with the divine sciences."

"That one then return the variations to the newness and the contrary of the rules to the divine rules. Words of this kind have descended in great number in the Qur'an. For example the word 'keleme' is feminine: God has made it descend under the masculine form in this speech:

"(One day the angels said to Mary) God announces to you the good news of the speech, that this speech, the name of him is Messiah."

"Instead of feminine. He says one of the 'greats' in his speech: 'In truth, it is she one of the greats who bring fear to men.

"He permits to each one to accept the divine rules, for those who have not accepted God are of the evil ones and of the ignorant.

"And as He made descend contrary to the rules of all the people of God this speech: 'In truth these two are magicians.' In such manner that all would be convinced that the instrument of the creation of the words is the order of God and naught another thing.

"Even as the worlds have progressed, perhaps soon a day will arise where one will read the verses of God contrarily to the rules and to the accentuation used among the people of the language. O my God! Hasten the happiness of the people of God by your bounty: in truth, you are the Master of the eternal bene-

\textsuperscript{1} Qur'an, III, 40. \textsuperscript{2} Qur'an LXXIV, 38.
volence.

"Now that you know the true significations of this world (of the Qur'an) know that today in the branch of the Ema 'Ashari,\(^1\) the divergences have arrived at their peak. Certain ones, known under the name of Quosoulis believe themselves to be in the possession of the truth because they have the science of the ZENN\(^2\) on the subject of which they all agree; others known under the name of Akhbari believe themselves in the truth because they do not accept the testimony of the brilliant intelligence\(^3\); others known under the name of the fire Shaykh Ahmad\(^4\), son of Zayn ed-Din—may God bless the dust of his tomb—believe themselves in possession of the truth absolute and pure. They have however not comprehended the tenth of the words of this illustrious unitarian! Others are known under the name of Sufis, and they believe they possess the intimate sense of the Shariah while they are in ignorance as much as of its apparent sense as of its intimate sense, and have fallen far, far indeed! Perhaps one could say of them that these people who have no intelligence have chosen the route completely of shadows and of doubt.

"There is not one doubt that in each of the four religions there are divergences therein to infinity, in such manner that they accuse each other of impiety. And furthermore, outside of these four belabished branches some consider themselves as the chiefs of a special sect, like the SADRIOUN\(^5\) and the others. Each believes himself to be in the truth and considers the others as in the absolute lie. As the Arab poet said so well when he said:

> Then Each lover claims union with Layla
> And Layla negates that she has with any the commerce of love
> It is only when the tears flow the length of the cheeks
> That one can know who weeps and who makes semblance thereof.

"There is no doubt that the absolute Truth, in the midst of all these divergences of the Ema 'Ashari sect, is found in one among them\(^6\). However, in

---

\(^1\) The Shi'is, see Seyyed Ali Mohammed dit le Bab.

\(^2\) Opinion, derivative of an attentive study of a fact, and produced by reasoning.
   --Analogy.

\(^3\) They have as proof: the book, the tradition, the universal consensus.

\(^4\) Ahse'i.

\(^5\) Who rise up from Mulla Sadra. This last was Mashshahi, tending a little towards the Eshraqi of whom the chief is Shaykh Shehab oud-Din Sohravardi. What becomes of the affirmation of M. de Gobineau declaring that Mulla Sadra chief of the School on which the Bab was dependant?

\(^6\) There is but to re-read attentively the list of beforehand to know where the preferences of the Bab go.
truth, the people who are outside of it, if they act for the love of God will be welcomed by God.

"The order stopping here (that's to say the divergences arriving at their summit) the hidden imam—may God hasten the happiness of his return—elected a slave from among his slaves: he chose him in the midst of the Persians and of the greats to guard his religion. He bestowed upon him the science of the Unity and the true wisdom which is the best of all the goods. But, as in each epoch, the people of this epoch disdain themselves of that one, among them, who is the greatest of the signs, a person was brought forth in their midst, armed with the sublimity of this sign, in fashion so that the people of intelligence do not hesitate to recognize him."

"There is not a doubt that in this epoch the glory of the 'ulama consists in knowing the points of the Qur'an and of the hadith, and the glory of the savants in knowing the elevated subtleties of the intimate meaning. It is why it is obligatory that the slave who is chosen in the midst of the crowd be brought forth with the greatest of these signs, that is to say with the science of the intimate and the manifest eloquence of the intimate in such fashion that the testimony be perfect and complete for all the 'ulama and all those who know."

"Each intelligent man who looks into the verses and the speeches will see that in such fashion more manifest than the sun at midday. Each person versed in the Arabic language and gifted with vision, who looks into the eloquence of the verses, will see, from the side of the people of the Bayan, this thing in the certain truth.

"Today, after the rising of the moon of the side of the Orient, it is ordained in the hadith of the Amir of the believers—blessing be upon him—to obey him; it is obligatory for all to obey him, to love him, to follow his orders.

"And that is the pure religion of God Unique. Whoever wishes to believe therein, it is for himself that he believes therein: whoever wants to say: 'it is a lie' it is to his detriment that he lances this accusation.

"The testimony of God is complete upon the universality of the beings. Comprehend then, O men! If someone knows me, he knows me, if someone does not know me, I will make myself at that instant contrary to him. If someone loves me, in truth he loves God and His Prophet, and if someone ignores me, of a certainty he ignores God, the Prophet and the friends of God! and this glory suffices

1 It is the same reasoning as in the treatise of the Seven Proofs.
me.

"The testimony of God suffices for the truth of my speech.

"The manifestation of these verses, of these oraisons, of these religious sciences provenes from this dream where I saw the purehead of the Lord of the Confessors separated from his blessed body, at the same time as the heads of the other confessors (killed at Karbila). I drank seven draughts of his blood because of the perfection of his love. It is to the benediction of the blood of this highness that I owe that my breast has been full of these verses and of these luminous ejaculations.

"Glory be to God who made me drink the blood of His testimony, and fixed this blood as the truth of my love; glory be to Him Who, for this reason made upon me, after His order, to fight unhappiness.

"We come from God and we return to Him.

"And it is thus that they act who act."

"The pure slaves of God."
In the name of God, the inaccessible, the very saintly.

In truth! Me, I am God! There is no God if it is not Me! Everything that is other than Me is My creature.

You, say: 1 O My creatures, adore Me, Me alone! In truth I have created you, I have nourished you, I have kept you, I have replied to your questions, I have elected you as Prophet, I have created you the spectacle of My very being, so that you would recite My verses on My behalf and invite all My creatures to My religion. It is this religion the straight and certain way.

I created all things for you, and I fixed you on My behalf as sovereign of all the worlds: I permitted to whomever will enter into My religion to unify Me, and I reconciled My unification from your mention, 2 then from the mention of those whom you fixed as the Letters of the Living 3 with My permission.

That which has descended in the Bayan, comes from Me and forms the precepts of My religion, for, by the intermediary of the Bayan, My pure slaves enter into the Paradise.

In truth! The sun is one of My signs. And all of My believing slaves must at each manifestation testify, as they testify to the rising of the sun. 4

In truth, I created you from yourself 5 and I created all other things by your speech because of the Order and the Will which I made manifest from you.

In truth! We are powerful over all things. And I fixed you the first and the last, the apparent and the hidden, for We are Powerful over all the orders.

Nobody today had been elected as Prophet if it is not you, no book has descended today if it is not upon you. Furthermore, no one will be elected upon the religion of God 6 if it is not you, no book will descend if it is not upon

1 God addresses Himself to the Bab and ordains Him to: Say to men.
2 By virtue of the formula La ilaha al Allah. Siyyid 'Ali Muhammad Mazhar Nafs Ullah.
3 Ve enna hourcuf el hei Aoulia uullah.
4 Even as all, when the sun rises are certain of its rising and testify thereto, even so they should be convinced and testify to the rising of the sun of reality.
5 God here speaks always to the Bab. This title which He gives him, 'I created you from yourself', clearly indicates that the Bab is the reflection of the Primal Will which God created from Itself; This creating thereafter, by the aid of His speech, the other contingencies.
6 This paragraph offers two meanings: the first, the apparent is clear and precise; the second, the intimate sense is this: "Today you are, you, all the Prophets which were manifested until this day, you are Adam and you are Noah,