

Translation into English of Nicolas'
French translation and notes of Mirza Siyyid 'Ali Muhammad Shirazi
the Bab's Bayan Araha originally written in Arabic

PREFACE (written & compiled by Nicolas)

Sometimes there occur, in the European (literature of) criticism, bizarre phenomena that treat certain special points of oriental literature and which disconcert by their strangeness. The most unlooked for of these phenomena is certainly him of whom it is given us for quite some time to be the testimonies and who consists of refusing with the Anglo-Saxons the title of Sufi to Khayyam, to bracket him, with the French School, by the name of Siyyid 'Ali Muhammad the Bab, who was however, in his life, the inveterate enemy of this sect and whose entire doctrine is in flagrant opposition with oriental pantheism. This result is made to stupify whoever knows Persia a little and knows what a Sufi is, what a Babi was, what a Baha'i or an Azali can be.

It is moreover not the first adventure run by the Bab in Europe, I should say in France. He had the singular fortune of being--on the whole by force--enregimented by M. de Gobineau, by the students of Mulla Sadra. The professor and the student should have been strongly scandalized, but they said nothing, and for a reason.

Khayyam can not interest us here¹ or we would occupy ourselves simply in re-establishing under his true day the physiognomy so curious and so expressive of the hero of Shiraz; and, to do this, after a few preliminary reflections, we will leave him to speak; he will make use of it, I like to believe, in a fashion as to completely enlighten us upon his ideas and upon his beliefs.

I encountered in Europe three accusations against the Bab. First: it is said that he is Sufi; Second: he is accused of preaching the incarnation; Third: it is affirmed that he forbids the study of the sciences to his followers.²

I

The Bab and Sufism

In that Siyyid 'Ali Muhammad claims to explain the inner sense of the

¹See "Divinity and Wine" in the Persian poets.

²We will reply at the same time and by one simple citation to the allegations of M. de Gobineau.

Qur'an, it does not follow that he shared the doctrines of the Masnavi, of the Mantiq out-Tair and of all of the works which have a mystical character; in that he affirms that we encounter God or that we carry His glances, it does not follow that he is pantheistic, for that is an affirmation which we encounter even in Catholicism, as soon as we want to prove the existence of God; (the) affirmation which is contained in the formula "in the work one knows the artisan"; in that he recommends to free oneself from all that exists in order to discover "the sea of knowingness" and to find God all over, we are not obligated to class him with the Sufis, no more than among the solitaries of the Thebaide; in that he employs a vocabulary that we have more the habit of encountering in the books of the mystics, the fault of reading the works of the Shi'i orthodoxy, it does not follow that this vocabulary is has the same sense nor the same value for these ones and for the others; in that finally the Bab has recourse to talismanics, he should not be compared with this or that sect of passed times: inasmuch as the use he makes thereof is contrary to that which was made then, the conclusions which he draws therefrom are indeed different from those arrived at usually. I really do not think that we can uphold that Saint John was a Muslim because he gives the symbol of the Beast in his Apocalypse.

All of that is certainly very superficial and and provenes for the most part from hastiness to judge before knowing well. The Bab tells us meanwhile someplace: "To know my thinking well ~~it is~~ one must read my works from one end to the other."

The great inconvenience is that ~~this~~ error is unleashed and can make its way in the world notwithstanding what the Bab wrote to Mirza Hasan Vagaye Nigar at Isfahan.¹

"Upon the subject of that which you had said in your letter relative to what men had diverged (from) my subject and that certain even had said about me unbecoming things: there is no doubt that the greater part of men give themselves their own passions as God, for they speak in conformity with that which their passions dictate to them. Soon God will chastise them because of the bad works they accomplish. But this state, this manner of being of men is not an extraordinary thing, for in all times there have been men to accuse wrongly their God of lying. Look at the Christians how they accuse God of lying when they say that He is only one of the three persons of the Trinity! See the Jews who say that Qzair is the son of God."²

¹On page 200 of my manuscript of the Surah Tawhid.

²The Bab does not seem here to be very partisan of the dogma of incarnation.

In the Risala Zahabiye, the Bab replies himself, in this sense, to one of his disciples, Djavad, who seems to have floated indecisively between the the new revelation and the ~~affirmations~~ contrary affirmations of the orthodox sects. This Djavad must certainly have been a Sufi before becoming Babi because he had a murshid.¹ This murshid had given him verses fabricated by himself to give him the opportunity to compare them with those of Siyyid 'Ali Muhammad.

Djavad, powerfully embarrassed, did not find a manner simpler than to send these verses to the Bab, who replied:

"O Djavad! You have sent towards me black ink in these papers that you have had me take from someone who wants to guide² men towards the secret of truth.

"O Djavad! Fear the order of God! In truth the universal promise arrives at the day of the separation.³" "In truth! Your murshid did not know me and did not see me. If he had an indication of that which God has thrown into my heart and that in truth HE WAS SEARCHING FOR THE PURE TRUTH, he would not have placed these lying words opposite verses. I swear by Him who has my being in between His hands, He who in His treatise has written that He has brought verses similar to mine own, has pronounced words which are an absolute lie, an accusation against God, an affirmation without basis. Speed yourself from the lie of THOSE PEOPLE⁴ THE WORDS WHICH COME OUT OF THEIR MOUTHS are far from their ranks.⁵ They speak only to say lies.

"It would seem that you regret that those ones⁶ do not give their faith! Know, that in truth, violence is the salary of the violent and the malediction of God attains the liars.

"...If you⁷ give as testimony the macerations in the way of God and the attraction of God, in truth! God has the power to bring the slave to the highest ~~grade~~ degree of existence in these macerations, without this attraction,⁸

¹Murshid is a technical term to indicate the chief, the spiritual director, the pir, he who guides in the lanes of consciousness. This term is exclusively employed to designate a Sufi chief.

²He who wishes to guide men towards the secret of truth is the Sufi spiritual chief, the murshid.

³Of the good with the bad, it is the day of judgement.

⁴Those people. One may remark that the Bab speaks here of a murshid, a Sufi, and that generally he says 'those people' to mean 'the Sufis'.

⁵They are hypocrites.

⁶Same observation as next to last note.

⁷He addresses himself here to the murshid.

⁸This is the very negation of Sufism which exacts from its adepts the "Zuq" mercy, the attraction of God and the Riazat.

for God does what He wishes, in the manner which He wishes. Know in truth, that the honor of these macerations, of these attractions is not except because of (its) arrival at the degree of knowledge of the essence.¹ Thus, if God makes someone arrive at this degree without these two means, He does not have need of them. If you say that the testimony is in the love of God, in the divine secret, in the eternal form and the divine light, in the form outside of the human material pure of bad qualities, in the attributes of saint-hood (saintliness), in the manifestations which subsist by themselves, in the ranks of this low world, in the majesty of the other, in that God created without finish and without finish, in truth God has testified to me that all of that exists in me. Every thing has a verity (essence), every arrival at the end has a divine light. Now you, today, you know that those who are like you from the Ourefa² and the others, all make claim to this degree (of the love of God) and meanwhile they forswear each other. It is the same for the people of the Cheriat.³

If we continue a little the reading of this very long response we will see which are the sects from which the Bab separates himself absolutely: "If someone does not drink of this water, says he, for him there is no (longer any) delight in the Unity, he has no longer any route in the rank of the Nudity. In truth the most part of the Echraqiin, al-Mechchahiin and Sadrayin and Elay-⁴ ulama, their feet have slipped in the explication of this world. They have been mistaken: the radiation of the essence upon the existences they have taken it for the very being of the essence. It is why they LIE when they say that the truths are fixed in the essence. And this lie they have said it to establish the science of God. They say that the Truth of existence is simple to establish the causality of the essence; and they speak of the relation between the essence and the acts and attributes, they speak of the unity of existence between the Creator and the created. But, all of that is not, for the people

¹They are worth nothing by themselves: new negation of Sufism.

²Aref, Ourefa: words that serve to designate exclusively the Sufis: Irfan: Sufism.

³The orthodox, those who follow the pure doctrine of the Shi'i Church.

⁴The partisans of Mulla Sadra of whom the Bab is not a party notwithstanding what has been said.

⁵The partisans of Hekim Elahi, If "their feet have slid" it is that they have been mistaken. Can we admit that the Bab is saying "this sect is mistaken and I am not a party to it." Is it not true that in so far as he affirms that it is mistaken, he affirms that he is not a party to it. From that he is neither of the sect of Hekim Elahi, nor from that of Mulla Sadra.

of God, but absolute association, for God was in the know before the existence of everything, as well as he was alive. In the same way that God does not have need in his life for the existence of another besides Himself, He does not have need in his knowledge of the existence of the object of knowledge: in truth the essence does not conjugate with anything.¹ In truth, the cause of the contingencies is one creation of God, and it is the Will. God created this Will in itself without a fire coming to him from the divine essence: He created all of the existences by the intermediary of this Will and this Will always tells² His own being and demonstrates nothing but His essence. In the contingencies there is not a single verse which demonstrates the essence of God, for THE TRUTH OF GOD ALIENATES ALL OF THE CONTINGENCIES FROM HIS KNOWLEDGE AND THE ESSENCE OF GOD REENDERS IMPOSSIBLE THE COMPREHENSION OF ALL OF THE ESSENCES. In truth! the relation of the Will with God is like that of the house³ with the supreme being. This relation is a relation of honor for the creature, but not for the essence, for God is pure...etc."

It is impossible to speak in a more distinct manner, more precise and more anti-Sufi.

If that did not suffice, that one listen to the Bab again in the Surah AC (Surah to the ulama) which is dated from the fifth year of the manifestation: "Today there are five years that he has cried in his loudest voice, 'Come to me! Come to me! Not by thought, not by imagination, not by the Sufi sayings, not by the infidel's words! In truth! It is I the Knowing in the certain truth with the highest arguments."

And finally something even more precise. Under the number 22 of the Response to the questions of him who has made Hijra towards God, S.E. Mulla Ahmad, who is found on page 102 of my copy of the Surah Tawhid I read: "And if I ask all of the people of the earth on the subject of the reason of their faith, they can say nothing if it is not in the end of counting, their response returns to the book which confirms their religion. That which they will comprehend in the end if they comprehend it since the beginning, they will be happy in the way of their Lord, and will thank their God because of what He has given them in His benevolence. And those ones, night and day, prostrate themselves before God and I ask ask pardon, o my God, in that the mention of the letter Sad has been attributed to me."⁴ Today all the men before me are equal, if it is but those who obey the Truth which comes from Thee and who believe in Thy verses."

¹ Again here the Bab does not seem to be partisan of the incarnation.

² For the explanation of this term, see the Treatise of the Seven Proofs.

³ and ⁴ on back

³The Kaaba which God had called His house.

⁴It is the first letter of the word Sufism which elsewhere, in my copy is written under the formula Es Sad.

All men are equal in my eyes, except those who obey the truth: what does that mean? It is evident that the Bab means by these sayings: what does it matter to me about those who do not believe! They are all equal in my eyes and in their impiety! Only are in the truth those who have given me their faith! Jews, Christians, Catholics, Protestants, Sunnis, Shis, Sufis, philosophers are all one; all are in error, all turn away from God, all are blasphemers.

It is in all of the immense literary production of the Bab that it would be necessary to look to find there in each word of his work the horror and the disgust which Sufism inspires him with: that goes to the point where he writes to Mullax Hasan Bedjestani.¹

"O thus you who have chosen to voyage in the way of God, thank God by your knowledge in God, for we have read your pretentious letter, and we have caused to fall upon you the verses and the explanations in which was the order of justice. Now we have read your letter, this letter which breathed by the false thoughts that it enclosed the atmosphere of the lying imaginations of men. Thus if this person who has written this letter is other than the students of Siyyid Kazim,² I should not even open this letter."

The disdain is there absolute for all, except for two categories of persons very clearly defined: those who believe in the Bab and those who, in not believing in him yet, are nevertheless upon the path, enlightened that they had been a part of the truth by Siyyid Kazim Rashti, of whom they are the students.

The rest is not worthy to occupy oneself with him, and the rest comprehend the Sufis.

¹ The letter is contained in the manuscript that I entitled AG.

² Siyyid Kazim Rashti, student and successor of Shaykh Ahmad Ahssa'i as chief of the Shaykhi sect. We know that the Bab considers them as two precursors. After the death of Siyyid Kazim, certain shaykhs recognized the revelation of Siyyid 'Ali Muhammad, (while) others, in much lesser numbers followed the doctrine of Karim who declared himself the true successor to Siyyid Kazim.

The proofs which I gave in my Siyyid 'Ali Muhammad that the Bab considered Shaykh Ahmad and Siyyid Kazim as his two precursors could not suffice for them who want with all their force to make of the Prophet a Sufi, I will cite here this passage of his response to Mulla Hasan Bedjestani:

"And Ahmad and Kazim, if they lived both of them and renounced the testimony of the verses of God, they would not have been neither the one of the other DOORS for the religion of God. And so it would have been appropriate for me to throw the sentence against them in the manner that God permitted it in His book."

Otherwise the whole work of the Bab demonstrates overabundantly that he is not the student of anyone: he depends only on God. In him, as in Jesus, as in Muhammad, as in Moses, is reflected the Primitive Will: he is nothing but a mirror and it is she (VP) who speaks in him, by him, that which she speaks. It must not be forgotten that he is a Prophet, and we would have had grace to him to dispute this title, for he paid for it from the purest of his blood. Let us treat him thus accordingly, and not abase him to the rank of an ordinary philosopher. If we find that he lies, we need not occupy ourselves with him; if on the contrary he says truths, we must prostrate ourselves. This here is his claim, and we must put ourselves on his terrain in order to judge him.

In surplus, and to finish with this question, let us leave him upon this subject one last time the floor.

"Now that you know the true significances of this world, know that, today, in the branch of the Isma 'Ashari, the divergencies have arrived at their summit. Certain ones, known under the name of Ousouli believe ^{they are} in the possession of the truth, because they have the science of Zenn,¹ on the subject of which they all agree; others, known under the name of Akhbari believe they are in the truth because they do not accept the testimony of brilliant intelligents; others, known under the name of the fire Shaykh Ahmad, son of Zenn ed din--may God bless the dust of his tomb--believe they are in possession of the absolute and pure truth. They have not however understood the tenth (or one tenth?) of the sayings of this illustrious unitarian! OTHERS ARE KNOWN UNDER THE NAME OF SUFIS, AND THEY BELIEVE THEY POSSESS THE INTIMATE SENSE OF THE SHARIAT WHILE THEY ARE IN IGNORANCE ^{MUCH} AS FROM ITS APPARENT SENSE AS FROM ITS INTIMATE SENSE AND THEY HAVE FALLEN FAR, VERY FAR! PERHAPS ONE CAN SAY OF THEM THAT THESE PEOPLE WHO HAVE NO INTELLIGENCE HAVE CHOSEN THE ROAD FULL OF SHADOWS AND OF DOUBT."²

II

The Bab and incarnation

A second error, so extraordinary that it is unbelievable consists in affirming that the Bab admits incarnation, and that he accepts that the different Prophets which have succeeded each other are the diverse aspects of Divinity descending from His rank of Creator to take on the vestments of the creature.

¹Analogy.

²See the Preface for the translation of the Sahife Adliye.

Never could an idea like that penetrate into the brain of a Persian, provided that this Persian is not tainted with mental alienation. That which displeases the Shi'is the most, that which exasperates them unto fury is not that we negate the mission of Muhammad, is not that we drink wine, is not that we eat pork, is not that our women go out with face uncovered, that which carries the summit of abomination, is our belief in the Divinity of Christ, it is our faith in the incarnation. That is for them a blasphemy~~x~~ unheard of and which renders us worthy of the most violent ^{and eternal} chastisements; and the thought that we can be convinced of the truth of such a scurrilous invention gives them nausea.

Why from then on attribute such an idea to the Bab? Why and upon what ~~ises~~ is based? Does he not say everywhere that God is inaccessible, that not one intelligence can conceive of Him, no Name designate Him, no qualifier attain Him. Does he not dig a ditch between the Creator and the Creature always insurmountable, and is he not~~x~~ from there obliged to comment upon the famous saying of God in the Qur'an: "Perhaps you will end by believing that you will be one day in the presence of your Lord?" Listen to him elsewhere, it is again the only way that we have to respond to his contradictors.

In the Sahife Adliye it is said:

"If you contemplate today the preceding ranks, you will see them as the ranks of the progress of seed. Know that God has created everything for the day of judgment which is the day of the Manifestation of His being, as this verse of the Qu'ran says it: **"IT IS GOD WHO HAS ELEVATED THE SKIES WITHOUT VISIBLE COLUMNS AND ESTABLISHED HIMSELF UPON THE THRONE. HE HAS SUBJECTED THE SUN AND THE MOON AND EACH OF THE STARS FOLLOWS ITS COURSE UNTIL A DETERMINED POINT; HE MANIPULATES THE AFFAIRS OF THE UNIVERSE AND DISTINCTLY MAKES HIS MARKS. PERHAPS YOU WILL END BY BELIEVING WITH CERTITUDE THAT ONE DAY YOU WILL BE IN THE PRESENCE OF YOUR LORD."**¹ There is no doubt that does not mean to say: the contemplation of the essence of God, for that is something impossible and inaccessible. That means to say the contemplation of Him who is manifested in the manifestation and in whom one can see nothing but God. It is exactly as if you placed a mirror facing the sun: in this mirror one can see naught but the sun.

"Contemplation~~on~~ of God does not mean to say: to see Him with his material eye, it means to see Him with the eye of his heart. See, by example, today the believers: all do not look with the eye of their heart aught but the Prophet of God, inasmuch that the non-believers, as they do not look at him, remain in obscurity. Contemplate the new manifestation."² How many people

¹Qur'an XIII, 2

² Mine own.

see it,¹ but, as they do not look at it with the eye of the heart, THEY DO NOT SEE IT and know nothing about it. How many people on the contrary, who do not see it, but who know it by the vision of the heart, LOOK AT IT AND SEE IT.² Here is the difference between the believer and he who does not believe."

All of the works of the Bab, as much the Arabic as the Persian ones, as much the verses as the oraisons, as much the commentaries as the responses are full of this thought. Let us open his writings and read:

"In the second³ verse of the Surah 'The Thunder',⁴ where it is mentioned that one must see God, and that this vision was the cause of the creation of the heavens and of the earth, it is beyond doubt that the signification of the word 'to be in presence' is not 'to be in presence of the eternal essence' but rather the vision one can have upon the mountain of Mah-Ku."⁵

"There⁶ was not, there is no doubt that the signification⁷ of is not be contemplation of the eternal essence, for it is inaccessible. The eyes can not perceive it while it perceives all creatures. Shei(thaistatpaldessahq) is the imponderable, the one that knows. The sense is perhaps the contemplation of the form of Truth; also God called His Kaaba His house: while it is above a place, a limit. It is the same for the mention of the contemplation and if you descend a few degrees then the Zialet Djaneh tells you about this subject for you say about it to the : "He who knows you, knows God."

"All that there is on the surface of the earth, if you see it, is nothing but like a cadaver: and this death is the death to faith, not the corporeal death.

"Thus,⁸ the existence of the Velayet depends upon the speech of the Prophet, and the quality of the Prophet comes from the speech of God which pronounces the Prophet. IN TRUTH THE ETERNAL ESSENCE INCARNATES ITSELF IN NO CREAT-

¹The manifested being, that is to say the Bab.

²The first ones see him materially because they are in the town where he is found, but they see him without SEEING HIM, while on the contrary people from the province and who have never been in his presence see him and believe in him.

³Surah revealed at Mah-Ku, manuscript AA.

⁴It is the XIIIth.

⁵That's to say the Bab who is imprisoned upon the mountain of Mah-Ku.

⁶Extract from the piece entitled: The best guardian, Siyyid 92 (Muhammad)

⁷Of: to be in the presence of God.

⁸Extract from the Surah revealed at Mah-Ku (manuscript AA).

URE.

"The beginning of the manifestation of the Primitive Will is of the Will itself, for the prophetism of the Prophet bases itself upon the words that he pronounces, etc.

"You¹ interrogated me upon the meaning of the words, 'GOD DID NOT ENGENER AND WAS NOT ENGENDERED, NOTHING IS SIMILAR TO HIM.'

"There is no doubt that eternally God was while there was nothing other than Him. And now He is as He was previously.² And this word is like this verse: 'Do not chose two Gods! certainly! certainly! God is unique, thus, fear Me, Me only, O My slaves.'

"There is no doubt that it is impossible that there be two gods in this world!"

In his response to Siyyid Taghi which is found on page 79 of my copy of the Surah Tawhid it is written:

"The third question that you posed me is the meaning³ of the of the saying of the philosophers who say, 'From one naught can be created but one.'

"The very essence of this saying is a lie when the cause means the eternal and absolute essence of God. God does not conjugate⁴ ever with a thing and, never does anything leave (the being) of God. This quality of God⁵ is proven in all estates. If the sense of the 'Cause' is the first Zikr⁶, that's to say him whom God created Himself, then this saying becomes true: other than One, in effect, can not explain the action of the essence to be Unique. That is the religion of the pure imams.

"It is in this way that God, in the hadith Qoutsi⁷, summons Jonas: 'O Jonas! Do you know the Will?' 'Jonas answered, "No." God says, 'The Will is the first Zikr.' It is not possible that God create a thing ex nihilo unless that thing be unique, for the first rank of the Zikr is to demonstrate the Unity of God. In the beginning of the degree of the Unity it is not possible to be other than One. The saying that the philosophers say, 'that the cause of all the existences is the essence of God' is a lie. THERE IS NO CONJUGATION BETWEEN⁸ GOD AND THINGS. IT IS NOT ADMISSABLE THAT THE ESSENCE OF GOD BE A PLACE OF CHANGE.

¹In my volume of the Surah Tawhid, on page 209, response to Mirza Hasan Vagaye Neger in Isfahan.

²The Qu'ran itself lances anathema upon those who believe in the incarnation of God in Jesus, which the Qur'an makes, the Bab makes (does) it also, and that which was true following the Qur'an remains true following the Bayan.

³That's to say: you asked me the meaning of the saying. ⁴Where: does not incarnate.

⁵Which consists in not engendering and in not being engendered.

⁶See the Treatise of the Seven Proofs. ⁷God speaks to Muhammad.

⁸Or incarnation of God.

"It must have a similitude between the cause and the effect. Thus, the truth is this that the cause of things is this first Zikr that God created ex nihilo. And He made in it the cause of all the creatures, as the imam says it, upon him be blessing! "THE CAUSE OF THINGS IS THE INDUSTRY OF GOD AND THIS INDUSTRY HAS NO CAUSE"...

"And in this world there is no Creator if it is not God alone. Thus even as it is necessary for the slave to unify the Essence, it is also obligatory for him to unify God in His attributes, in His acts, in His adoration. In these three unifications not one act of the slaves is accepted (recognized).

"In the rank of the First Zikr, which is the most GREAT OF THE DEGREES OF THE CREATURE,¹ this first Zikr must exist for four causes. 'The cause faele,² illet, Madde,³ illet-Souri,⁴ illet-Qahi.⁵ His existence is not possible in the world of the newnesses⁶ except by the aid of these four aspects, for each thing, to manifest his existence must have an element of fire, an element of air and of water to conserve this existence, and an element of earth to accept the degrees. Also when this is descended from a degree, these degrees become seven in number. It is why the imam says: 'No one thing exists in the sky nor upon the earth if it is not by the intermediary of seven things: the will, the desire, the destiny, the chance (lot), the permission, the time, the duty.' And if someone imagines that one can diminish one of these seven, it is an infidel...

That which I told you in the explanation of this saying of the philosophers who say: "FROM ONE NAUGHT BUT ONE CAN COME", I told it to you in that which concerns the apparent rank. While for the explanation of this saying, regarding its intimate meaning, here it is: there is no doubt that the eternal essence does not conjugate⁷ with its creatures to the point of becoming the place from which come things. If this question was verified in philosophy it is that it returns to the ranks of the creation of the creatures. The cause of the Will, in truth, is not the Eternal Essence, for if it were the Eternal Essence it would become obligatory that God be of the same rank as the contingencies. And God is well above that He be fixed as the place of the issue of Unity. When we say that ^{from} Unity can come nothing but Unity, the cause here is but that the first degree of the Creation is this degree of the Unity: in this first degree one can not find anything other than Unity. Those who say that the cause of the existence of the Unity in the rank of the creation is the essence of God, those ones are obliged to say; 'God is the place of the changing of newnesses.' And, truly, before God created the existences, He was necessarily in a certain state, then after the existence of things He was found in another state. Or then one must believe that the contingencies are eternal and reside in the e-

ternal essence. That returns to the saying 'the Truth of all things is in God'.

"There is no doubt but that that is an error. The truth is this: Nobody has a route which can conduct him towards the eternal essence. Always she subsists in her state of eternity and nothing can equal her; nothing can come¹ from her, nothing is similar to her essence, nothing separates itself from her. She created the Unity (the Primal Will) from herself, by herself and fixed it as the cause of the existence of all the existences."

In his response to Agha Abdullah Qazvini, who had written from Isfahan, the Bab said: "That which you had written that the Door of the imam must forcibly be the mirror of the imam, that is true and there is no doubt in this saying. Even as the imam is the MIRROR of God and that in him one can not see other than God, God has not made ANY DIFFERENCE between God and him, if it is in the degree of adoration,² as well as Houdjet makes allusion to it in his prayer of the night of Redjeb.

"You, will not remain in the obscurity of the rank of adoration³: "the imam despite his high degree, despite his non-need for all things, shows nevertheless his powerlessness to his assassin and asks him for water."⁴

III

The Bab and Science (Knowledge)

Finally, the third accusation which was lanced against the Bab was that he

¹Nothing can issue therefrom, that means that she can not engender, that she cannot incarnate herself.

²As mirror of God, there is not one difference between him and God: pure mirror he(it) reflects God exactly; but, as man, that's to say, as adorator of God, he is but an endless dust.

³Do not let yourself be dazzled by the splendour of the mirror, and that this does not hide from you the individuality of the prophet, man like yourself, and miserable like yourself: Guard yourself from believing in incarnation, for this does not exist, and you will not be if you let yourself be diverted into this way other than a vile blasphemer.

⁴Allusion to the drama of Karbila.

¹If one has well understood that which we have said of the First Zikr in the treatise of the Seven Proofs, one will find that this saying suffices to prove the truth of our affirmations.

²His creation by God.

³His very being.

⁴His form.

⁵His utility, his fruit.

⁶Houdous: new, in opposition to the eternal world, or qadim.

interdicted to his disciples the instruction in the sciences.

In this way, this marvelous Reformer, this man audacious enough to attack the colossal edifice of a world full of life, which he had the pretention of renouncing and of annihilating at the evident risk of being crushed by its collapse, this Prometheus who ventured to climb the summits of mystery and of the unknown to unveil to the sky these secrets still doubted, this splendid and superhuman genius is naught but a vulgar fanatic parched with ignorance and preaching obscurantism throughout the world!

How can one reconcile this role which is attributed to him with that which he played in reality? Is it not a proof of ignorance to do other than this? Search the good of his similarities, to cry to them that which one believes to be the truth, and to die to prove that which one says, is that then a work so common and so vulgar that one has the right to throw these sorts of accusations against him whom has been killed for having tried?

I imagine that it has always been thus and that this spectacle which we see in our day has already been seen, over the course of the centuries, on several occasions.

"Contemplate the alienation of the Creature: they obey a savant because the imam ordained 'Obey them who recite Qur'ahadith.' They believe it is obligatory to obey the imam because of the saying of the Prophet, and the mission of the Prophet is proved by the verses which descended upon him. Thus, these people remain in ignorance of the source of the proof while according to themselves they are firm in their faith. Meanwhile the authenticity of the hadith is not true unless it conforms with the Qur'an. If it is contrary or in contradiction to it, then it is obligatory to abandon it."¹

A religion which inscribes on the forehead of humanity the word 'progress', which bases its teaching upon a growing ascension of man towards 'Good', that's to say towards God, at the same time as towards a more complete consciousness of much of himself as of the nature which encircles him, can not interdict the study of science to its adepts. In truth, Babism does not interdict it, no more than Baha'ism.

But it must be understood regarding the value of the word science, its signification, its implications. Science is not the same in Persia as in Europe, and it is something one must not forget if one wants to comprehend something of the texts which one reads. The wisemen of Iran, the ulama are religious savants or, if one prefers, savants in religion, but not the least in the world (are they) savants in physics, in chemistry or in geometry. They ignore all of nature, and their science is devoted to knowing the Qur'an and its pronunciation, the hadith, the commentaries, the history of the first times

¹ From his piece entitled, "The best Guardian, Siyyid 92".

of Islam, theology, the elements of a refined philosophy, Arabic and its grammar, a little mathematics, medicine, astronomy and talismatics. I would go further and I would say that a Persian--of the old school of course--is incapable of conceiving of a general idea and to have an insight into what makes up the object of the human sciences.

The Bab ~~regards~~^{sees} some of these pseudo-sciences as useless and dangerous, it is these ones which he interdicts.

Furthermore he melts the pretention of being 'oumni', that's to say ignorant like the child who has just been born: which means to say" the Bab the Bab would he not have followed the lessons of any professor, would he really know nothing of anything? Not even reading and writing? We know the contrary because he tells us so himself¹ and there again we cease on the run his thought: he ignored all that is called sciences and however, ignorant, he shined as Prophet with all of the magnificances of the divine science.

It is not, it seems to him, that from the human point of view, in it he has (but) to say over again (restate) at minimum the manner by which this science is expressed, and from that come all of the accusations of ignorance levelled by the Muslim world against the Reformer. It is thus that one can see those who are armed with a lying science to scoff science itself, represented by the Prophet and to convince themselves that it is nothing and that they are everything; and this, because precisely they are convinced of the truth of that which they mistakenly call their science. From then on to what can this science serve? And why take the pain to acquire it?

Take for example, logic. The Prophet, whatever be his name, comes to establish in his books, the Evangel, the Qur'an, or Bayan, the religious law dictated by God, and this done, (he) returns to the celestial habitation and disappears. Man then lays his hands on his work, turns and returns it in all senses, applies of it the rules of a reasoning which he believes to be infallible and arrives thus at diverse conclusions which divide the world into an infinity of sects. One of these sects is in the truth, but the others!

From then on to what can logic serve, if it is not to lead astray those who cultivate it? For it is precisely this (logic) which conducts men to all of these erroneous conclusions.

The bab 10 of Vahid IV says: "It is not permitted to instruct in other books than the Bayan if it is not when the book has been written in the science of the Bayan upon the sciences Qalam (theological). It is interdicted to all be-

¹By example and by the Bayan and by the letter addressed to Ahmad the Professor.

lievers to teach the sciences come from Manteq (logic) and of the Ousouls (principles)."

There it must be admitted that the enumeration counts only Manteq and the Ousouls, it is the Manteq and the Ousouls which are interdicted. It would seem to me very exaggerated to continue this enumeration and to embrace all of the human sciences in this interdiction.

And it is so true that the Bab rests upon religious ground that he says furthermore in this same bab:

"It is permitted if someone, in a science writes a book and that every time that the name of God is mentioned therein he has faith in Him, it is permitted, I say, to study this book if the texts cited therein are the sayings of the Point. If not **HOW CAN THIS BOOK DEMONSTRATE THE TREE OF TRUTH** whereas he would not even mention the creator of the mention?"

And it is so much the uselessness of these sciences that exasperates the Bab that he cried out in the same bab: "It is interdicted to write a book by which man is neither fertilized nor brought to the brink of need, like the books relative to the Ousouls, to logic, to the theological and philosophical sciences, to the science of words not used and all that resembles it, to etymology and to syntax: all of that is useless."

For, he says, it is certain that I myself would ignore these sciences: "Even as in this manifestation of the Point, whoever has lived therein has seen that he was exempt from the grammatical science, of the science of logic, of jurisprudence, of the Ousouls and of all that depends on them.

"In truth, on the day of judgement, the book of the Truth will speak. So, to turn towards the dumb book will be marking that one 'ignores the speaking book!'"

"...For finally, all of these sciences are but for the comprehension of the purpose of God in his words; and He whom the purpose is the purpose of God, of whom the speech is the speech of God, what need has he for all that?"

What need can even the others have "for in this century the creatures, thanks to the Persian words, are sheltered from the need (to learn Arabic)."

These lying sciences are noxious, harmful. "All have remained ignorant because of their lying scientific ranks. For these ranks, if they had not joined the Faith, man becomes nothing, and meanwhile he becomes proud therein.

"With Faith, even if he does not have the science of God, the essence even of the science is confirmed by this believer: and they have not had this Faith."

"The most violent among men at the moment of the manifestation of Him Whom God must manifest are those who imagine themselves to be rare because of their

"With Faith, even if he does not have the science of God, the assence even of the science is confirmed by this believer: and they have not had this Faith.

"The most violent among men at the moment of the manifestation of Him Who God must manifest are those who imagine themselves to be rare because of their science, while they cannot even understand that their science can serve them only to comprehend these pretigious sayings."¹

Perhaps it is useless to insist but nevertheless I will cite a few more texts, without commenting upon them, in praying that the reader to want to read them attentively, to extract the sense.

In the piece 'Bismillah el A'alem el A'alem' which is found in my copy of the Sahife Adliye it is said:

"Look in no matter what nation: all, in truth, believe themselves to be in search of God, all desire contentment of God! They do not love for sure the contrary of the contentment of God and yet all act and have acted contrarily to that which is real. Look at the letters of the Psalms, then the letters of the Bible, then the letters of the Evangel, then the letters of the Qur'an, then the letters of the Bayan, then the letters of the Book of Him Whom God must manifest, from the most elevated even unto the most humble, all imagine themselves to be searching (for) the contentment of God and to be, in His religion, perspicuous and convinced, and yet all, before Him who will be manifested after Him who God must manifest, are like the letters of the previous Books before the confessors of the Bayan.

"How you see manifestly their testimonies! See the manifestations which follow as the manifestations which preceed. Those who cry: "It is I! It is I!"² in each manifestation, become nothing upon the following manifestation. How much the creatures in the Evangel have said: "It is I! It is I!" and believed themselves in minute truth in their religion. But when the Prophet of God manifested himself no more than 70 believers (in the Evangel) wanted to recognize in him the promised Prophet. The rest lived in his: "It is I! It is I!" and in truth believed themselves perspicuous in His religion. See then now that proofs claims do not weigh even the amount of the wing of a fly! See that it is thus in the Manifestation of the Evangel, in that of the

¹All of these citations are taken from the Persian Bayan, Unity IV, Door 10.

²It is I He Who is come in aid to religion, the first believer, the most zealous, etc., etc.

of the Qur'an, in that of the Bayan! In that of He Whom God must manifest and do not leave yourself be mistaken by these "it is I! it is I!" from the creatures, for they do not weigh as much as a grain of barley."

In my copy of the Sahife Adliye¹ it is written:

"And then--that it not remain hidden that the example of the science is exactly the example of the science is exactly the example of the known things. In the same way that every thing known is in its limit, the science of that thing is also in its limit.² For example, the science of the mineral at the level of the mineral, the science of the plants at that of the plants. From degree to degree, look thus at all things and ordain until that terminates in the science of God. This science has pre-eminence over all the other sciences. It is the same for the science of the Letters of Unity: in the Creature, there is no science higher than that. Multiply Unity, and the science of each Unity, see it in its degree, until the end of existence. The science of each manifestation anterior, relative to the following manifestation does not take it for a science. For example, all of the science of the Evangel and the sciences which are in its shadow have been written in the religion of the Christians: up until the moment in which the Prophet was not yet manifested the truth of the Science applied itself to this science. But, after the manifestation (of Muhammad) it is not any longer the same. Perhaps one can no longer mention (this science) except under the letter Djim (Djaheliet=ignorance). If someone (at this moment) had had the real science, he would have believed in the Prophet. But, even as the PRIESTS of this epoch, with the WHOLE OF THEIR SCIENCE have remained in obscurity--and it is a proof that they did not have the REAL SCIENCE--even so, in each manifestation of the degrees of science, see them following the degrees of known things. Before the manifestation of the Point of the Bayan how many were there of ulama (of savants) in Islam! Shayikh Muhammad Hasan, at Nedjef wrote 500,000 lines in jurisprudence and the consequences of the principles; and men of this kind there were in every country, in every science. Why then have you not found that they were savants? Why did you go chose the fire Siyyid.³ That if you had beleived that they had

¹To the response to the letter of the Life, the first believer. Letter written at Mah-Ku. Cause to arrive for Mulla Yusuf 'Ali Ardebili, so that he remit it to Azhend, to his proprietor.

²In the limit of this thing.

³Siyyid Kazim Rashti.

science (knowledge), IT WOULD HAVE BEEN OBLIGATORY FOR YOU TO GO SEARCH FOR IT BEFORE THEM, even as the Prophet, blessing be upon him, would have permitted it to you when he said: "GO IN SEARCH OF SCIENCE, BE IT TO CHINA."

"From that, since you yourself you do not say that they are in possession of science, how could you be content that another come to say it.

"And meanwhile if you look from the beginning to the end of existence, you will see that the essence of science is found in the branch of Isna 'Ashari and though you have not believed that their science was science, though in the end you chose Him who had before him the science of God,¹ and you saw in it the fruit. You saw that the nation of the Prophet of God claimed to obey him entirely, and that each one believed himself closer than the other to the Mahdi of the family of Muhammad by the force of his obedience. And yet the Letters of the Living have been chosen from among the students of a savant² who had the science of God..."

The text continues thusly to arrive at this point: "For if you were the Plato of your time and that you did not know the science of the intimate, from where would you have been able to be Letters of the Living? From wheredid you take over the others the advance of the Faith? And meanwhile you see with your own eyes that in each science there is a Plato, but he went among those who die, for he did not have the science of God."³

In the Arabic Bayan⁴, in the seventeenth bab of the eighth Vahid, it is said: "God rendered obligatory for you to acquire the science of your religion so that men could acquire from you science and the knowledge and would not be obliged to expatriate themselves in order to assimilate themselves."

And, in the 15th bab of Vahid XI: "God has rendered obligatory to the people of the Bayan TO RENDER THEMSELVES SAVANT. May they embrace then the whole earth, may they all know the Sultan, all the Prophet in his time, and His book; the limits of the kingdoms of the Sultans, the number of their soldiers, the price of the things which they have in their hands, of their gems; that they have this science and that the fruit return to it upon this day when all men are in the presence of their Lord!"

¹ Siyyid Kazim Rashti.

² There is here an allusion to the famous anecdote which places Jesus and Plato in (each other's) presence.

³ The text continues at great length but I am obliged to limit myself.

PREFACE

In the Foreword of the first volume of Siyyid 'Ali Muhammad dit le Bab, I explained why I could not admit the existence of the Three Bayans, which M. de Gobineau announces to us. I even said: "I do not thus believe, I do not believe in any way that the Bab had first published the Arabic verses of the Bayan to comment upon them in a second edition." I invoked for reason that whatever group of philosophers could give to the terms of this work whatever signification special and arrive, from there on, at conclusions very different from those which the Bab desired.

I even added that this danger seemed to me pressing and that it must be avoided (warded off).

Now, if I was mistaken in that which concerns the publication of the Arabic Bayan which certainly preceded--and by a great deal--the publication of the Persian Bayan, at minimum was I not mistaken in that which concerns the number of the Bayans, and was I absolutely right in my fears of an erroneous interpretation.

These fears were perfectly founded, so founded even that they were clearly and often expressed to Siyyid 'Ali Muhammad and by Mulla Husayn Bushruehi himself. It is what we learn the beginning of the work of the Bab entitled Sahife Adliye, to which we will return in a bit.

For the moment let it suffice me to say that the work which I offer today to the public is an attempt at translation of the Arabic Bayan, I say attempt, first because certain parts of this work are extremely obscure and demand to be close to comprehended, the support of the Persian Bayan, and secondly because the language in which it is written is not as familiar to me as Persian. I can however affirm that this translation is conscientious and that I have encircled myself, before delivering it to the printer, with all of the possible and imaginable precautions: I have spared neither the steps, nor the demands of information and I could almost say that this work was translated in collaboration with my Persian friends¹ if these knew French.

On the difference of the Persian Bayan which contains eight Unities and ten doors of the ninth, the Arabic Bayan contains eleven complete.

These eleven unities of the Arabic Bayan are all from the hand of the Bab, but they are the product of a double drawing up. The first composition short, like the Persian Bayan from the beginning until the tenth door of the ninth unity. The part contained from this tenth door through the eleventh unity in-
 1 Among them I must above all cite Hadji Siyyid 'Ali Isfahani.

clusively were thus rendered as an afterthought. One has only to turn to the Bayan, Unity IX, door 10, to find out for oneself.

Now the Bab tells us himself--and we must not forget that it is God who speaks by his mouth--in the letter that we are going to cite in its entirety, that the number of the doors of the Bayan must be 'in the number of all things'¹ that in truth all were not manifested because eleven unities only were revealed,² but that he who must complete their number is Subh-i-Azal.³

Gemere Azalye: Ya Vahid!⁴

In the Name of God, the Eternal,⁵ the Eternal!

In truth! Me I am God! There is no God, if it is not Me, the unicissime.

In truth! Me I am God! I am the one who removes the need of men!

.....
O Name of the Eternal!⁶ Testify that there is not any god other than Me, who is the Beloved, the Cherished!

Testify that there is no god if it is not Thee! Thou who embraceth all, Who subsisteth by Thyself!

In truth! God created that which He created since the beginning which has no beginning; and He will create what He will create until the end which will have no end!

He creates by the intermediary of the spectacle of His being.....

Every day, every night, read and that all the slaves of God read: There is no god if it is not Me, the Wise! the Powerful!

And, if you wish to, say this prayer:.....

God loves that the bodies of the dead be shrouded in a shroud of white silk

¹All things, Kowallchei=361

²That which shows that this letter was written after the Arabic Bayan had received its complement of two Unities and nine doors.

³Mirza--and not Siyyid--Yahya, Nuri Subh Azal, the sworn enemy of his half-brother Mirza Husayn 'Ali Nuri Baha'u'llah.

⁴It can not make doubt for me that this means Subh-Azal. That lthis last one was considered by the Bab and all of the Babis as the khalifa of the new Prophet, that has always appeared beyond discussion to us, and our conviction has been confirmed by the reading of the "Nuqtat-ul-Kaf" of the Biblioteque Nationale. We know that this work which carries the number 1071 in the catalog is the work of Mirza Djani who died at the epoch in which only Babis existed. He can thus not be suspect of partiality and his record projects a definitive light upon the first times of Babism.

That later He Whom God must manifest had been Mirza Husayn 'Ali Nuri Baha'u'llah, I do not contradict, but I here hold to re-stating here the historic truth too often misappreciated.

The eternal, or more the most eternal, the only eternal--El A'azal.

⁶The eternal=Azal; O name of the Eternal means: O you who call yourself
Azal.

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 stone² 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 God³ 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 days⁵ 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.

¹As 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 Subh Azal 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 allcahort of commenting upon the Arabic verses uncommented in the Persian Bayan.

²The coffin must be shrouded in a stony place? or in a tomb.

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

⁴One 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.

⁵During your life.

⁶This 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 Abdal (of Mah-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 Chouhedas¹, that is to say to those who fear God in the orders of God and who do not pass beyond the limits of God.

He² 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 Unities⁴ are a mention of the part of God, the Wise, the Very High. And it is a mention of benevolence and of bounty towards believers. 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 eight ways⁶ 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 Kateb.

³ It seems good, despite the phrase of before, that this letter be a letter of good-bye, for finally why would he 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 Revelation 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 comprehended in this way: "Complete the work that I have started, I have made known eleven unities, cause the eight others to appear."

And we, we have promised in truth that you must take the ARCH¹ 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. ~~By~~ 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 Unities³ 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 Fa⁴; another, to those who are in that of Aine⁵; another, to those who are in the land of Kha⁶; another, to those who are in the land of Elif⁷; another, to those who are in the land of Mime⁸; 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 Mizvan Effendi, that if I wished 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 villain whom I have already spoken in a preceeding 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 It seems that truly the Bab has presented the future dissections.

⁴ Why seven? It is of what seven unities?

⁵ Fars.

⁶ Arabistan.

⁷ Khurasan.

⁸ Azerbaijan.

⁹ Mazandaran.

who are in the land of Kaf.¹ Send them² 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).³

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.⁴ FOR THESE VERSES MUST SUBSIST UNTIL THE DAY OF JUDGMENT and that all the believers derived profit therefrom.

The Unity which is affected at the land of Fa,⁵ make it come to 'Ali, and tell him to give to each one of our friends⁶ 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,⁷ 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, we have removed the order of the fifth⁸ 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 Kha⁹, make it arrive at the name of Sadaq Sadiq¹⁰;

That which is affected at Elif¹¹ make it arrive at the name of Rahim;

That which is affected at Him¹² to whomever among those who are before you, is convinced in the religion;

That one which is affected at the Kaf,¹³ to the name of Djavad.

¹ Kudistan.

² These unities.

³ Compare Christ to Peter.

⁴ Which verses? Those of the Bayan that Subh-i-Azal must write?

⁵ Fars.

⁶ Each Unity must contain 19 verses, that therefore makes 19 friends.

⁷ Nabil is equal in number to Muhammad and is put here in place of this name.

⁸ We free from the obligation of paying the fifth of revenue to the Sighids, those who, having believed in me, have arrived at my rescue, and have sent to me their surplus.

⁹ Khurasan.

¹⁰ Probably Asdaq.

¹¹ Azerbaijan.

¹² Mazandaran.

¹³ Kourdistan.

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 happiness¹ 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 AYAQILS² 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 God³ so that He will cause the best of these letters to go to Wahid A'ala⁴ and that one of those he will keep for himself. May he⁵ 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.⁶

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 Ayaqils or talismans (see the Bayan). It is possible that these Unities to distribute between 7 provinces are of these talismans.

³ Siyyid Husayn Katib(?)

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 Badasht, as also the calumnies of which these unfortunate sectarians were the victims.

This citation is an extract from the Sahife Adliye:

"And then¹

"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,² by the solid treatises, it is thus that descended³ 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."⁴

"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 who had been instructed⁵ in the first book, until the rise of the sun of the Moubahale, of the horizons of the gross shadows, upon the letters  and  in the blessed year 1262, with the permission of God, had been registered.⁶

¹This 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.

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

³Arrived.

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

⁵Mulla Hussayn Bushruyehi.

⁶Moubahale, 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 gift² 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 instance, 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 vivifying 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 consequences. 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 mean to say here? What are the letters and ? is the second letter of the formula Bismillah, it represents the first believer, in the sort of Muhammad before-hand, become Mulla Husayn Bushruehi 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, Bab-ul-Bab quits his master to go evangelize the provinces and does not see him but one or two times: during the voyage of the Bab from Tehran to Mah-Ku, following the tradition, after his first stay in Mashad following the Vagaye Mimiye 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 escapes 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 glorification 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 Bushruehi 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 Arabic. 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 these lines one must no longer allow to flow from his tongue as intimate as apparent ought 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.¹ The tambur 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 Paradisaical tree of the Touba, 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 isreveal that one must read.

⁴Perhaps because of the arrival of this letter.

¹Of life.

DOOR 2 --In the explanation of 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 abode of God.

"See with certitude that your first rank is the preface to your second rank.

page 29 missing

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.¹ Then, when the faithful of the religion have arrived at the first year of maturity, He commands the disappearance of His testimony² and He ordains for His creatures to obey His testimony.³ 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 religious 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 end 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 themselves 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 powers⁴ 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, Fatimah 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 Serred Ali Mohammad dit le Bab.

of the little disappearance, there is no doubt that the works of this one are completely vains; 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 unto 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 choses a slave in the midst of the Persians and opens his tongue in the 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 benevolence of God, they flow from the only nature of the treasures of invisibility.

"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 'falconde', 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 reckoning they admitted their powerlessness and finished by believing.

"O interrogator! The treatise of the works of the year is composed of fourteen 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 instant, 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 is a thing impossible and inaccessible.

"If someone arranges the words, they are words which he has pilfered from the right and from the left, not that he can speak of the very womb of the nature 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/² the verses there 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.¹

"If all the 'ulama wanted, be it in the book of Justice, be it in the treatise between the two Harems,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.' ing

"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."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 such that the elo-

¹ It is said that the mistakes which are criticised are that they are not or that they come from the copyist.

² Kitab bein al-Haramayn.

³ Qur'an III, 115.

quent ones and the disertationers, the philosophers and the savants affirm their powerlessness and their ignorance even of their apparent meaning.' Meanwhile the 29 letters of the alphabet were and 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 which should have arrived at the rank of the truth of oraisons which is the rank of intimacy with the Well-Beloved.

"It is thus that S.A. Sadeq, that blessing be upon him! in his Misbah ouch 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: Naqq ul 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. How 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 words.

"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 sensible 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 Khutbes 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 Khutbe, 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 Khutbe: in final summation, when one puts their work in comparison with these great Khutbes, 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

¹One 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.

²They are the Will of God.

master of these ranks, who has explained in brief speech the invisible and sublime ranks, in such manner that ^{from} 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.¹

"Instead of feminine. He says one of the 'greats' in his speech: 'In truth, it is she one of the greats'² 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 peoples 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-

¹Qur'an, III, 40.

²Qur'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 Isma 'Ashari,¹ the divergences have arrived at their peak. Certain ones, known under the name of Qusoulis believe themselves to be in the possession of the truth because they have the science of the ZEN² 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 intelligence³; others known under the name of the fire Shaykh Ahmad⁴, 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 to the sense of its apparent sense and 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 celebrated branches some consider themselves as the chiefs of a special sect, like the SADRIOUN⁵ 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:

When 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 Isma 'Ashari sect, is found in one among them⁶. However, in

¹The Shi'is, see Seyyed Ali Mohammed dit le Bab.

²Opinion, derivative of an attentive study of a fact, and produced by reasoning.
—Analogy.

³They have as proof: the book, the tradition, the universal consensus.

⁴Akha'i.

⁵Who rise up from Mulla Sadra. This last was Nashahshi, tending a little towards the Esbraqi 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?

⁶There 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.¹

"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's 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

¹It 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~~ ^{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.¹"

¹The pure slaves of God.

ARABIC BAYAN

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 Living³ 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 pureslaves 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 yourself⁵ 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 God⁶ if it is not you, no book will descend if it is not upon

¹God addresses Himself to the Bab and ordains Him to : Say to men.

²By virtue of the formula la illaha al Allah. Siyyid 'Ali Muhammad Mazhar Nafs Ullah.

³Ve enna hourouf el hei Aoulia oullah.

⁴Even 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.

⁵God 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.

⁶This 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,

you. That is the destiny fixed by God Who completely embraces and is powerful over all things, the Beloved of all things.

In truth! The Bayan is Our testimony upon all the creatures, and all there is upon the earth is powerless to bring verses similar to Ours. It is the same for all of My verses as much of before as of after.

It is thus as if you were today Our Houdjet Natege (speaking Proof).

We make enter whomever We will into the Paradise of Our sublime saintliness, and that¹ is the beginning of the renewal of creation in each manifestation. That is an order and a volition on Our part.² And We are Him Who ordains upon all things.

We do not create a religion except for the following manifestation; that is Our manner of acting, Our ordination of things. In truth! We are victors over all things.

In truth! We have fixed the score of this religion in the number of three hundred and sixty one; like the number of the days of the year.

Opposite each day We have fixed a door so that all things might enter into the sublime Paradise and so that in each unity there would be a mention of a letter of the first letters.

All things belong to God, and this God is the Lord of the heavens and of the earth, the Lord of all things, of that which is perceptible and of that which is not, the Lord of all the worlds.

you are Moses and you are Jesus, you are Muhammad and you are 'Ali. And it will be the same in the future eternity: it will be you who will be manifested under the traits of Him Whom God must manifest, you also afterwards, you always thereafter, after. It is evident that God addresses Himself here to the Bab as much as He reflects the Primitive Will.

¹This creation of verses.

²That it be in this way.

³Kul shay--that is to say all the contingencies, all the years, all that exists existed or will exist. But Kul Shay means the Bayan itself often called the Kitab Kul Shay by the Bab (because of its 361 doors).

UNITY ONE

Door 1

In truth!

UNITY ONE

Door 1

In truth! We, We have made obligatory in the first door, for all men, that which God testified for Himself. May men say then: "There is no God if it is not the Unique God, the Master of all things: all that is other than He is

His creature, and all adore Him. In truth, the Master of the seven letters¹ is the Door of God for all men who are in the visibilities of the heavens, of the earth and of that which is between them. May all men be guided through the verses of God which come from him.² (Continuation of Unity One from the 2d to the 19th door)

After this first door, each door contains the mention of the name of one of Our lieutenants, that is to say the mention of one of the Letters of the Living, after these ones returned to the life of this world. Those ones are, the one Muhammad, the Prophet of God,³ then those who are the Witnesses (the Imams) on behalf of God upon the creatures, then the directory doors. And those ones were created in another world,⁴ because God, in the Qur'an, promised their return.

Each one of these is mentioned in a door until the first Unity (of the Book) is manifested.

The mention which is made therein is a bounty on My part. In truth, We are the Benevolent.

That is the first Unity of this multiplied Unity and this primitive Unity is cited in the month of Baha (otherwise said in the first Unity⁵).

In truth! We have created this creature through the Primitive Unity⁶ and We cause, in truth, all of the creatures to return, through this Primitive Volition towards this Unity⁷ and this return of the creatures is a promise to

¹ Siyyid 'Ali Muhammad.

² Ibid.

³ It is clearly gathered from this passage that Muhammad has returned to the life of this world, not in leaving his tomb where his material body has disintegrated, not that his soul is reincarnated in another body, but it is found that in this world of the living, is found a person who exactly represents the moral personality of the Arab Prophet. This person put opposite the sun of Truth, which he was in the past, as much as matter, the mirror, continues the mission which was devolved upon him and becomes the first believer in the new manifestation.

⁴ In another world than that in which they had been created at the first: that is to say in the world of the Bayan as they had already been created in that of the Qur'an.

⁵ The month is composed of nineteen days and thus forms one Unity.

⁶ Be it Unity without number, be it Unity numbered; the phrase is true in one case as it is in the other. It is the Primitive Will.

⁷ We have created the world by the speech of the Primitive Will of which Muhammad was the spectacle. We caused him to return towards the Primitive Will in the person of Muhammad himself who is named Siyyid 'Ali Muhammad and who reflects now the Primitive Will as Muhammad reflected it formerly.

which it is obligatory for Us to be faithful. In truth, We, over all things are powerful.

In truth! I, I counted all the numbers of this true Unity,¹ for after this Unity one can not count any Unity.

Before this true Unity² joins the Unity, the letters of the Unity can not be perfect in the first degree: the hearts of all the letters of the Unity are ready before Us,³ and in them one can see nothing but the Unity.

It is in this way that God openly ordains the degree of each thing in His book. It is thus that men (might) thank in the days of their Lord.

The resume,⁴ the principle of this Unity is that God very high was and is from all eternity. In each epoch God very high fixed and fixes His witness and a book for the creature.

In the year 1270 from the election of the Prophet, He fixed as book the Bayan, as witness the master of the seven letters. The doors of religion, He fixed them in the number nineteen.

He ordained in the first Unity, the unity of essence, of attributes, of acts and of adoration.

And he who shows the way of this door, He fixed him (as) He Whom God must manifest and His Letters of the Living, those who are the first who hastened in the Unity and who demonstrated God?⁵

And this Unity (of Him Whom God must manifest) is exactly the Unity of the Qur'an which will manifest itself in the Bayan; and these Letters of the Unity are the First and the Last, the apparent and the hidden. The testimony "of afterwards" is exactly the testimony "of before" which is the Qur'an. It is thus that during 1270 years the words have progressed with their own spirits, and, in each manifestation, the order of the other world⁶ comes relative to the preceding manifestation.

Thus, in each manifestation in the rank of takbir⁷ there has not manifested

¹Unmultiplied Unity.

²To make this passage well understood one would have to translate True Unity by "the Verb".

³Their hearts are our *abk* (seat).

⁴Here the text is Persian.

⁵That is to say those same ones who are the first to believe in men (He Whom God shall make manifest), after having been the first to believe in the Bab.

⁶In the other world, that is to say the end.

⁷The action of saying 'Allah'u'Akbar'.

a name higher than that of Hakim Akbar¹ which is the master of seven letters.² Dying eight months he who is the mirror of God was established upon his seat, and because of the violence of the fire of the divine love nobody found the power to approach this sun of truth: also the sun of the Unity remained in solitude.

Whoever reads this verse: "I testify that there is no God if not Him: it is for Him the excellent names: and those who are in the heavens upon the earth and between the sky and the earth praise Him and glorify Him. There is no God if not Him, He Who embraces all things, He Who subsists by Himself.

"O My God, send Thy mercy upon the master of the seven letters, then upon the Letters of the Living with grandeur and benevolence" gives his faith to the first Unity.

UNITY TWO

In the name of God the inaccessible, the very saintly.

O the letters Ra and Ba³! Of a surety testify that there is no God, if it is not this unique God. In truth, I have made this order descend in the first door of the second unity. Know the power of your Lord in the verses, then contemplate the power of God in all things and the powerlessness of all to produce verses like those which have descended in the Bayan: it is through this Bayan that this religion is affirmed which you want.⁴

The second door says that nobody can embrace the science of the Bayan if it is not you, be it in the other world or be it in this one. For those who are witnesses to that which I wanted in the Bayan, it is those ones who are drowned in the bounty of God.⁵

¹ The last who gives the orders.

² And the purpose of the past manifestation.

³ Ra, ba = which means 202, and 'Ali Muhammad represents the same number. In the Qur'an XXXIX:69, "And the earth will shine with the light of its Lord (=202)." The commentary quotes a hadith which comments upon this verse and which says, "The Lord of the earth is the Imam of the earth (Rabb al Arz, imam al Arz) and the Imam is the Qa'im," this hadith being relative to the manifestation of the Mahdi.

⁴ And which is the religion of God.

⁵ You and your believers.

The resume of the third door is that I have not permitted to anyone to commentary the Bayan, if it is not in conformity with the commentary which I give (upon) it. Say that all good returns to Me¹ and all not good returns to the letters of negation.

That is the certain science of the Bayan, if you other ones know(it).

Then the good will be mentioned until the last degree in those who fear God² and the not good ends at the most³ vile of the words of negation. Hence, of a certainly, read, you, the first verse of the Bayan, if you have the power to do so.

All the verses of the Bayan are like that one, if you know it. And all these verses⁴ are the name AQDAS of God, returning to Him if you see it. And this name AQDAS is Him Whom God must manifest: when God wishes, you will see it and you will be convinced therein.

The resume of the fourth door is that We have not exaggerated, neither in one sense nor in the other, in the book, the order of any thing: it can be that you will give your faith to Him Whom God must manifest.

The resume of the fifth door is that God had not made any word descend if it were not that for this word there is a spirit: it is possible that you, because of the remoteness from God you are contrite, and that you would rejoice in the proximity of God.

When you read the name of one of the letters of negation, cause his nothingness. This is a thing which has usefulness for your situation before God, if you comprehend it.

Each time that you pronounce the name of assentiment testify to (your) greatness of love and of amity for him. This is a thing which will serve you in your situation vis-a-vis God, if you can do it.⁵

It is there and not elsewhere that your remoteness from the word of negation will procure for you a greater happiness, if you want to bring yourself closer to God.

All of the letters return to these two words⁶ if you have perspicuous eyes.

Do not pronounce the speech 'La illaha ul-Allah' if you do not know the tree of assentiment.⁷ That is the agreement which God has taken from you. And

¹That is to say that each good name, its commentator is Me.

²The commentary descends unto them.

³The text carried 'at least vile'.

⁴Manifestations.

⁵To testify to love for assentiment.

⁶Negation and assentiment.

⁷The spectacle of the manifestation, even as it is said in the first door of the first unity.

that is the Paradise of God for those who are close.

The resume of the sixth door is that: that which We have made descend of good mention in the Bayan, returns to Him Whom We will manifest at the day of judgment with Our verses: it may be that you will come to Him in aid.

All the mentions other than good return to him who does not prostrate himself before Him and does not give Him his faith. And of a certainty you, prostrate yourself before Him and give Him your faith. And, in this same fashion we have made Our Qur'an of the past descend.¹ But you, you were in ignorance of My purpose (of Me, God).

It is the sun of the truth² He for Whom eight unities passed since His election and you in His name you unify God and you adore Him: and of His secret, that is to say of His manifestation, after it had taken place, you remained in ignorance. That is the measure of the action of guiding in the Bayan: if you, you believe in the Bayan; that is the measure of the action of guiding until the moment in which the sun of truth will rise. It is He, He Whom God must manifest. Of a certainty; certainly! You must give Him your faith, and if you give Him your faith, you will subsist eternally in Paradise. If not you will be annihilated.

The resume of the seventh door is that: the day of judgment is of the beginning of the rising of the sun of Truth until the moment in which it sets. And the degree of this day is better in the book of God than all the night³ if you comprehend it.⁴

God has created nothing except for the day of judgment, for all men will benefit from the sight of God,⁵ and all will act following His contentment. In the day of judgment, this question (the sight of God), they will comprehend it in a manifest fashion. Hence certainly, certainly, await the manifestation of the day of judgment: and We, like you, We await it. Certainly, certainly, act for God; in truth! It is very close that the day of judgment

¹ Each good mention concerns the Qa'im, each bad one the first who will not believe in Him.

² The purpose of the Qur'an.

³ Which flows out from the moment of its setting until the following manifestation. *elapses

⁴ From the moment in which Jesus announced His mission until the moment in which He mounted to the heavens this was the last judgment of Moses; from the day in which Muhammad declared Himself Prophet, this was the day of judgment of Jesus and this until the death of the Prophet.

⁵ Do not forget that the sight of God is the sight of the Prophet of God. See Unity Three, door 7.

will arrive at its noon (day splendour)¹, and you have not yet understood this day. And He of whom the sight is the sight of My essence, be not happy, you, for Him, of that which you would not be happy for yourselves. Think of the last letter² and then know your limit.

The resume of the eighth door is this: I have rendered obligatory death for all creatures at the moment of My manifestation. That is to say that they must die to love for aught but Me and must give their faith to Me; for this gift of faith in Me is a thing which is useful to your state and makes you leave the fire towards the light. That is the Sublime horizon³ if you understand.

That is dying in the state of life, if you comprehend what is death and what is life.

The resume of the ninth door: the letter **ق** is the tomb of all of the faithful of the Point of truth⁴ in the day of judgment, and it is from this tomb that they are all resuscitated. Say: in truth this day of judgment is real, there is no doubt in it. This letter **ق**, because of the order of the Point of truth resuscitates.⁵

That is the certain order of God Who embraces all things and Who subsists by Himself.

¹The judgment of Muhammad took place at the moment in which I bespoke My mission. Soon I will have arrived at the middle of My task, the day of judgment will be at its apogee, at its midday, and soon I will die, and soon it will be night.

²To the Qa'im towards whom you will turn yourselves and whom you will consider as great. Or to the Mulla arrives at the sun of the manifestation only across the multiplied degrees and whom you respect nevertheless.

³The highest degree of Paradise.

⁴Muhammad is the B of the formula Bismillah er Rahman er Rahim, in the epoch in which this formula was in usage, that is to say in the epoch of Muhammad. The time having passed a new manifestation surged forth, it is that of the Bab. Most certainly the man Muhammad--and I say man Muhammad to distinguish him from Muhammad, reflection of the Primitive Will--I enclose him voluntarily in his material rank, in that which the Bab calls the rank of adoration. See Unity IV, door 1. The man Muhammad thus, has the best comprehension of his revelation. This one had but one purpose, the recognition of the following Prophet; hence, since the Bab appeared, Muhammad believes in him and became the of the new formula Bismillah el Anna' el Aqdas, all those who have well understood his teaching follow him, and become resuscitated by consequence in the Bayan.

⁵The Point saying: "This one is the first believer" the letter **ق** resuscitates. See the 2nd door of Unity III.

The resume of the tenth door: in the tomb the slave will be interrogated on the subject of the spectacle of the manifestation even as all the slaves were interrogated in the manifestation of the Qur'an.¹

And that will be, if you reply in truth. This question is the speech of the angel on behalf of God, if you are convinced of the verses of God. These verses of God are exactly those of Him Whom God must manifest.

The order of the ninth door is like that of the tenth.

The eleventh door of the second unity is this: the resurrection-is real, as the tomb is real. God resuscitates whomever He wills, from the midst of the living of His creatures. He resuscitates him by the order which the spectacle makes heard from himself.² Even so, you will be resuscitated on the day of judgment by the order which He Whom God must manifest will give.

The twelfth door is that: the Syrat is real, and you all you cross this Syrat. This Syrat is the order³ of He Whom God must manifest, if you, on the day of His manifestation act in conformity with His orders.

Say to men: Before you all awaited the day of My manifestation: then, when I manifested Myself, with this testimony upon which the religion of all bases itself (that is to say) the verses of God, then all have remained without crossing the Syrat.⁴ Here is the degree of men vis-a-vis the truth, if you comprehend.

The resume of the thirteenth door is this that the Balance is real and this Balance is He Whom God must manifest.

The truth does not ever separate itself from Him Whom God must manifest: He is from it and (it is) from Him as the shadow of the sun which always follows the sun. You will be put in the Balance today by the Bayan and by the witnesses of the Bayan.⁵

The fourteenth door is this that the Reckoning is true like the Balance. And, through that which has descended in the Bayan, all men and all things will be reckoned. O My Slaves! Fear God, fear disobeying Him!

The fifteenth door is that the Book is true. This Book is the speech of

¹On the subject of Muhammad.

²The Bab.

³Religion.

⁴They have not believed.

⁵If you have believed therein, if you love these witnesses, you are believers, if not (you are) not.

God which flows from My tongue: if you are convinced of the truth.

The sixteenth door: Paradise is true. Paradise, it is to love God and the pleasure of God. This Paradise is real and has nothing which equals it. In truth, We, We always subsist in this Paradise.

All that is attributed to Me¹ in this Paradise is exactly like the things which are attributed to Him Whom God must manifest. Will you not enter into this Paradise(?).

The fire, before the time arrives when it must change into light, it is the fire of the love of God, and this fire is He Whom God must manifest Himself before He makes Himself known to men, if you enter into the fire of the love of God. For He Whom God must manifest is the truth, and there is for Him neither a similar one nor an equal. If you, you enter into His fire, then you will cease the good (benefit).

The seventeenth door is the mention of the fire. The Fire is true, and it is the first who does not believe in Him Whom God must manifest. He I do not love to mention him who will not give his faith in He Whom God must manifest, for it is someone who has not given his faith to the anterior manifestation either. Everything that is in relation with him appertains to the fire.²

O My slaves, fear God!

The eighteenth door: The Hour is true. That which God has commentaried (in the Bayan) you will be convinced that it is the truth.

The nineteenth door is that these verses that God has made descend in the Bayan are a garden full of magnificence, and this garden is a gift for Him Whom God must manifest.³

It is possible that you will give your faith to these verses.

¹ Everything that belongs to me, everything that is in relationship to me.

² The Babi tradition claims that this person who represents the first who has not believed be Badji Mirza Aghasi. I know well that thereafter the Baha'is have said that it applied in reality to Subh-i-Azal, but I can not admit this hypothesis here.

³ Even as the Qur'an is a gift for the Bah, for it prepared men for His coming, as the Bayan prepares men for the coming of Him Whom God must manifest.

UNITY THREE

In the name of God the inaccessible, the very saintly.

In truth! He I am God! There is no God if not Me! That which is other than Me is My creature.

If they allow themselves to be guided by My action of guiding then they will become as ~~the~~ mirrors in which one can contemplate the sun of Thy face. It is these ones, My creatures. Say: O My creatures, fear to disobey Me.

The first door: And you must be convinced therein, and it is this: Everything that is in the world is My property, and that which, in this world is My property I do not possess it.¹ Say: O My creatures, at the moment of My manifestation, give Me that which belongs to Me.

The second door: Everything that I say is the truth, and I create by My speech that which I wish. If I pronounce (the word) "Truth" the truth is created, and if I say "contrary to the truth" I create the "contrary to the truth".

This speech is that which the spectacle of My manifestation pronounces: each negation, each assentment is created,² by His speech.³ Say: O My slaves, fear to disobey Me.

The third door of the third unity: When I will manifest you a second time in the day of judgment,⁴ then all the precepts, all the preceding orders will be abrogated, at the moment in which I, I will give permission that it so be. In truth, We are the Patient.

The fourth door. All that descends upon you in your last manifestation is greater than the verses which We have made descend upon you in your first manifestation. Hence, be among those who thank. In truth! The pre-eminence of the Book which We have made descend upon you, over the Book which We have made to descend in the past is like the pre-eminence of the Qur'an over the Evangel. It is equal to the superiority of Muhammad over Jesus. Say: O My slaves, await Me in My last manifestation.⁵

¹ Men have not returned it to Me.

² In essence.

³ You render them evident.

⁴ It is at the day of judgment, thus at the day in which He Whom God must manifest will manifest Himself that all the anterior laws will be abrogated, by a simple statement from Him Whom God must manifest who is no other than you by virtue of the principles admitted before (see page 2 note 3).

⁵ It is by virtue of the same principle that God makes the spectacles of the Primitive Will pass from material miracles (the rod of Moses, the breath of Jesus) to the immaterial miracles. See the Treatise of the Seven Proofs and the translation of the Sahife Adliye put at the beginning of this volume.

The fifth door: the tombs of the primitive Unity (of the Qur'an, the honor which is attached to them) is withdrawn (from them), when you permit it at the moment of My manifestation. Even so, it is by My speech that this honor of the past was confirmed. O My slaves, turn yourselves all towards Me.¹

All that is other than God is the creature of God: nothing is intermediary between this Creator and this creature. Say: in truth! ~~Me~~ I am the Truth! That which is other than Me was created by Me: because of Me, O my slaves, understand, cease My manifestation in My other life.²

The seventh door: Never does anyone see Me. That which I made descend in the revealed Books, that I would be seen, My purpose was your sight of you (who is My spectacle) in your other life³ and in this one.

Say: "this sight of the spectacle of the manifestation is the greatest of the Paradises, if you comprehend it."⁴

Say: "You do not see anything because of My love without that you will comprehend in it My contentment. O My slaves who love Me, look upon Him whom I will manifest in truth!"

The resume of the eighth door is that We have created all things in the Bayan, and you, look at the Bayan (and then you will comprehend all).

The resume of the ninth door: all of the Bayan is descended under the nineteen haikals.⁴ Thus you read this verse:⁵ "God testifies that there is no God if not Him, that He is the One Who gives His mercy to all men, the Lord of the sublime throne. God! There is no loved one if it is not Him; Who is the One Who is the best Guardian, He Who subsists by Himself. This God is such that there is no creator if it is not Him, Who is the King, the Sultan, the Victor, the Manifest, the Unique, the Inaccessible. For Him are the good names, exalting His height those who are in the heavens, upon the earth and between them. Say: God is free of the allusions that you make of Him: this God is such that there is no adored one if it is not Him Who, in truth, is Wise,

¹When I manifest Myself in You, at each manifestation, if you wish, you can make this primitive unity come to life. It does not consist here of material tombs, but of the intimate sense of the word tomb, which we have seen before, which means to say: these nineteen, if you wish it, you make them resuscitate alive in your century; if you wish you can leave them in the state in which they are, that's to say not resuscitated. It is an effect, by My word that their rank ~~will~~ is elevated (from the apostles of the Evangel) in the letters of the living of Muhammad. O My slaves, return towards Me.

²My ~~previous~~ ultimate (latter) manifestation.

³Previous manifestation. ⁴Figures, forms, talismanic figures.

⁵In which are found these nineteen names.

Subsistent, Powerful. It is for Him that the good names are. Those who are in the ~~has~~ ^{in the} heavens, upon the earth and between the heavens and the earth prostrate themselves before Him. He is the Well-Beloved, the Adored."

The resume of the tenth door: everything that is found in this verse (above) is in this one. And if you are not in a state of joy, keep quiet.¹ But reflect in your hearts upon the sense of this verse:

"God testifies that there is no God if it is not Him. For Him is the world of creation and of order. He makes live and He makes die, He makes die and then He makes live: and He is the Living Who does not die. In the hand of His power are found all things. He creates what He wants under His order. In truth, He is powerful over every thing."

The resume of the eleventh door is that what has descended in this verse is in the first verse.²

And you others, letters of the Unity of this verse,³ look.

The resume of the twelfth door is that: that which is in this Bismillah is in the point, that you must recognize as the first letter (of the Unity): it is He the rank of Him Whom God must manifest: and His letters of the living are opposite Him like mirrors opposite the sun. Know that it is the same for all the names and all the attributes.⁴

It is there the essential truth of the Bayan, that the sun of truth mentions Himself updar the order of God, with these terms that you must read. "In truth! Me I am God! There is no God if it is not Me! I am the Apparent and the Sultan."

Say: "That which is other than Me is My creature, and all must adore Me."

Say: "It is God Who is my Lord, and you, O creatures, do not give anyone as a companion to God, and do not mention anything with God, your Lord."

The resume of the thirteenth door: You, do not interrogate either in the new manifestation,⁵ or in that of the other life⁶ if it is not in conformity with the book of God. May each one of you act in conformity to his rank, it may be that you, you will become ~~pivided~~ ^{pivided}.

The resume of the fourteenth door: You must guard, you, ~~xx~~ all that has descended in the Bayan as a thing very precious⁷ that (should be) ornamented in the leaves of a very great price.

Do not write the Bayan in a fashion that is not worthy of its rank (and when you have written it well and ornamented it well) bind it in the best of

¹ Do not say it. ² From the beginning of the book, that's to say in the Bismillah el Anna et Agdas.

³ This Bismillah is composed of nineteen letters and contains thus all of the letters of the Unity.

bindings.

If someone possesses a Bayan which is not in these conditions¹ his acts are (in) vain. Hence, do not be, you others, of those who render vain their acts.

The resume of the fifteenth door: If you, you give your faith in Him Whom We will manifest, on the day of judgment, then of a certainty, in all the worlds you have given your faith to Me and in My verses. If you do not believe in Him, you have believed in none of the (earlier) manifestations. Ask of God His pardon, and return towards God.

The resume of the sixteenth door: Do not act if it is not in conformity with the verses which I made to descend upon you and do not ordain over men except conforming to My orders. Say: in truth this Bayan and My order are like the sun. You must make of yourselves and of your acts mirrors, so that you will no longer see in these mirrors aught except the sun which you love, when, in truth, you place yourself before this sun.

The resume of the seventeenth door: Do not write, certainly, certainly, My verses and My works if it is not with the best writing that is possible for you: if in front of someone is found a Bayan of which the writing is not the most beautiful of writings, his works become vain: if it is not the children when they begin their studies.

The resume of the eighteenth door: Whoever wants to ^{copy} ~~write~~ the words of God in the pleasure of God, say: first that he write for himself a copy of the best of the writings, then, that he give the ~~best~~ original text to whomever he wishes. It is the balance of God.

The resume of the nineteenth door: O My slaves, spend in My kingdom, in My works as much as you can. And if you, you find someone (a scribe) of whom the writing is so beautiful that the price of this writing is all the earth and the things which it comprises, take him so that he will write My name, which is the Best Guardian, He Who is Self-Subsisting. All these things which are ordained for you, that you will write My works with the most beautiful of

⁴The point is always identical to himself, all the names, all the attributes, all the spectacles, all the creatures are like mirrors.

⁵Actual.

⁶Later.

⁷The text says: haikal.

¹That's to say that the writing is not good, that the paper not be of the best quality, that the binding be not perfect.

of scripts, that is not except that you might do good unto the spirits of these letters: that is the fruit of your acts, and certainly reunite us between these two ~~acts~~ good acts and thank Me.²

UNITY IV

In the name of God, the Inaccessible, the very Saintly.

In truth! I am God! There is no God if it is not Me. I am the greatest of all things.

In truth, I have created you and I fixed for you two degrees.

The first of these two degrees is this degree which is My degree of Myself Who is God. And in this degree one can not see in Me aught else besides Me.

It is why you say on My behalf: "Me I am God! There is no god if it is not Me the Lord of the worlds."

By the second degree you glory Me, you praise Me, you unify Me, you adore Me, you are among those who prostrate themselves. This is the first door of the fourth Unity.

The resume of the second door is this that you say: "That which relates to me related to God Who is my God; that which does not relate to me does not ever relate to God. And it is the same in all the qualities."

The third door: I am not adored, Me by anything as you adore Me, you, by the beda.³ And it is exactly your beda in your other life and in your commencement, when you moved about in the womb of your mother. If your state had not been such you would not have been convinced of My beda. And you, you are unique: I did not create anyone else of your rank, anyone equal to you, neither a similar one, nor a neighbor nor analogous. It is thus that I say that which I wish. In truth, I am Powerful and Wise.

The resume of the fourth door: In truth! I created the truth of each thing in the human form; and I fixed each master of form (man) a pānesiāre for Him Whom We will manifest in the day of judgment. Say to these men: In truth, I am more worthy of you than you are of yourselves. O My slaves! Always look upon your master.

The resume of the fifth door: All the women are slaves for Me if they a-

¹To the believers who are in the shade of these letters.

²That's to say write well this Bayan and love the letters of the Living.

³See the Persian Bayan.

⁴To possess you, to be yourselves.

dore Me. Say: "O women, O slaves, all must look upon¹ Him Whom We will manifest. He is the Unique, Whom night and day you claim (to God)."

The sixth door: Me, I will not be interrogated upon that which I do, but all men will be interrogated on the subject of My Unity and of faith in Him Whom We will manifest. And I fixed Him Whom I must manifest in the following the spectacle of this verse.

Say to the men: If you, you make observations to him and you interrogate him according to what he says how then could you be believers in him. In truth! He, certainly, certainly, will interrogate you on all things. And you, certainly, certainly, answer him in truth!

The seventh door: You all of you are created from Me newly for you, and you all, because of you you return towards Me.

The eighth door: All the creatures are created and nourished by the intermediary of your verses and of the works which descend from you. Then those die and are living.

The ninth door: Whosoever in this lower world is the spectacle of My power (is king) tell him to say this verse:

"O My God! Fix me as the most victorious of the victorious!" And you, (o King) write your name and all of your actions for the day of judgment in which I will return. Write them in the most beautiful writing that can be conceived of.

"You (o king) you must seriously reflect on the day of the manifestation of Him Whom God must manifest, and that you find yourself thus the means that in the day of the manifestation the truth be not saddened. In truth, we have also ordained this for all the believers.

The tenth door: Do not learn but what is descended in the Bayan, or the letters which were written and copied in the Bayan, and in the science of the letters, or moreover those which treat the consequences of the principles of the Bayan.

Say to the men: O My slaves, ornament yourselves with divine qualities, and the sciences which do not have any utility, do not acquire them. Deliver yourselves from this fact: these sciences of appearance and without fruit, do not overload yourself with them.

The resume of the eleventh door is that you must certainly not go beyond the limits of the Bayan: If you go beyond them, if you act contrarily to the pre-

¹To turn oneself towards, to obey.

cepts of the Bayan, you will be saddened.

Do not be the instruments of your disorder, for not to be saddened is one of the most great orders of the Bayan.

The fruit of this order is that you might not sadden Him Whom God must manifest.

If someone goes beyond the orders of the Bayan, never will he see the application of the science of faith. Say to the men: O masters of intelligence, be aided by My aid and My precepts.¹

The resume of the twelfth door: All of the cupolas which are elevated upon the surface of the earth, abrogate them: and all the ornaments of gold which are there, use them in the tombs of the letters of the Unity.

The resume of the thirteenth door: Ornament the cupolas of the letters of the Unity as much as you can.

The resume of the fourteenth door: "O My slaves! If you take refuge in these cupolas of the Unity, you must be in security from men. And those ones, from then on, have choi power over you.

The fruit of this order is that you accord refuge, in the day of judgment, to Him Who is ~~the~~ risen up as prophet. That it not be then as it is today, where you accord protection to the other men and you do against the tree of truth of these arts which are close to making the heavens and the earth cleave, if these heard that which you have done against me. Why then do you not comprehend?

The resume of the fifteenth door: Do not forbid to anyone of a certainty to take refuge in God or in His letters of the living, when God manifests Himself at the end of this manifestation.² And before this, ^{last} manifestation in this here manifestation is exercised the same order.

If anyone takes refuge in anyone, and that the one in whom one has taken refuge is killed int the route of Him who took refuge in him, this act of being killed is more worthy than to send away him who comes thus to ask for refuge.³
O My slaves! Certainly! Certainly! Give refuge to those who are tyrannized.

The resume of the sixteenth door: "O My slaves, travel ⁴towards My house,

¹ Believe it.

² That's to say the manifestation of Him Whom God must manifest.

³ Otherwise said Defend in peril of your own life him who has claimed your protection.

⁴ Go in pilgrimage.

And My house is exactly that of He Whom God must manifest, and the house of Him Whom God must manifest is exactly My house.¹

The immediate surroundings of the house of God are not made the object of contracts of sale or of purchase. As much as you can, richly construct the house of God.

The resume of the seventeenth door: The surroundings of the mosque belong to God: Do not sell them!

That each one of you, as much as that is possible for you, to give his good to the surroundings of the house of God.

In the house of God do not cause strange things and do not occupy yourselves with business (trade) affairs.²

The mosque of el Haram is the place in which He Whom God must manifest is born, and it is there that I was born. There is the place of the birth of Muhammad. It is there that one must pray.³

And you, do not voyage towards My house, or towards the eighteen other sanctuaries unless you have the full possibility, that's to say that you are in such a state that nothing can arrive to sadden you during the voyage.

If IX someone has the possibility of voyaging towards Me, instead of going to My house, he must, certainly! do so.

This order is so that, at the moment of the manifestations of Him Whom God must manifest,⁴ you will voyage towards Him and so that you will be honored to serve in His house, in view of the contentment of our God: you must make yourselves humble before Him, you must prostrate yourselves before Him.

¹ Do not mistake yourselves in this. My house all of you know of it, and you know where it is; come then to visit it, but do not forget that when Him Whom God must manifest will be manifested, then it is the house that He lives in which becomes ~~the~~ My house and must be the object of your pilgrimage.

² The anecdote which I tell on page 191 of my Seyyed Ali Mohammed dit le Bab is the illustration of this principle.

³ This mosque therefore changes place! one must understand the spirit of the law, not the letter.

⁴ All of the Bayans made for Him Whom God must manifest; if I ordain for you to make a pilgrimage to My house and not to do it unless you need not suffer on the way it is so that you will make an effort to render voyages in your country comfortable and easy, in such manner that it will not longer be strain for you to run towards Him Whom God must manifest, when He will be manifested.

The resume of the eighteenth door: "if you have left on the pilgrimage to My house, you must give to the nineteen guardians who are seated upon thrones, four miscals of gold; if these ones act towards you with the most supreme amenity, with the most perfect urbanity.

We forgive to ~~he~~ who does not ~~ixx~~have the capacity to give these four miscals in this way even as to the captive slave, the servant, to the one who has come at the cost of a third party,¹ or to him who was, on the way, plucked of his goods. We make a deferment of these four miscals for them, so that they might thank God.

This order is ~~sb~~ that you might know the God of the house, and that you might enter by the door of the house. This God of the house is even the One Who teaches you the ~~mx~~ intimate science/^{of the intimate} and the ~~apparent~~ science of the apparent. It is this one ~~ixx~~ My manifestation first² which is in My last manifestation.

O My slaves! Know Me!

The fruit of this order is that you might make the pilgrimage towards Him Whom We will manifest, if He manifests Himself, and that you might also make pilgrimage ~~XXXXXXXXXXXX~~ to His house. And you, if you gone off pilgrimage to His house, how will you not go in pilgrimage towards Himself? Even as today all men make pilgrimage towards My house (Makka) and those ones³ are in ignorance of Him Whom fixed it as being the house of God.

The resume of the nineteenth door so that women would not be saddened, that men would not stopp them from going to visit the house of God. If there are painful difficulties (to predict on the way) the voyage is not permitted to them, except for the women who live in the town where the house is found.

Thus women who live there, if they wish to go on pilgrimage, that they go there at night, and, upon these seats upon which are seated nineteen persons servants, that they seat themselves before these seats and that they mention their God, this God Who created them, then that they return to their houses..

If it is upon the desire and with the permission of their husbands and of their children that they go on pilgrimage to the house of God, that is worth more for them.

If the desire of those ones (of the husband and of the children) is contrary, they should not go to the house of God, for that would sadden them. For you, O women, you were created for your husbands and for your children. Do not take the decision to accomplish a voyage which will become for you a cause of torments. Certainly! certainly! Thank God, for God has remitted for you the pilgrimage to His house. And God is the wise and the sage.

If the desire of those ones (of the husband and of the children) is contrary, they should not go to the house of God, for that would sadden them, For you, O women, you were created for your husbands and for your children. Do not take the decision to accomplish a voyage which will become for you a cause of torments. Certainly! certainly! Thank God, for God has remitted for you the pilgrimage to His house. And God is the wise and the good.

O spectacles of the Unity¹ in the S and the B,² do not ask of anyone these four miscals of gold, for each one knows his duty, and you, before God Who made ~~us~~ for us guardians of His house, prostrate yourselves.

Do good to him who enters in My house, it may be thus that you might act in conformity to My contentment.

UNITY V

In the Name of God, the Inaccessible, the very Saintly.

In truth! I am God! There is no god besides Me, I made descend this order in the first door of Unity V: you must build a very high mosque, in the place in which I was born, as big as you can build.

The resume of the second door is that: with My permission build the mosques of the Letters of the Living (at their place of birth) and in these mosques I light the lights as much as you wish.

The resume of the third door: the year, we have fixed it at nineteen months, you might arrange all things in the order of the Unity.

The resume of the fourth door: You yourselves, name yourselves by My names. We Who are God, We have fixed you the point of Truth, Our light.

Say to men: "O My creatures, turn yourselves towards Me and that your object always be Me."

God has permitted that you name yourselves by the names of Muhammad, 'Ali, Fatimah, Hasan, Husayn, Mahdi and Hadi.

And Me, for every letter of My name I have fixed a name.

Say: "All were created for Me and turn towards Me, and Me, I was created for my God! There is not God besides the Unique God: it is He the Sultan of the world, He is the Beloved of the worlds, the King of the worlds, the Object of the worlds, the Adored One of the worlds, He Who is searched for by the worlds, He is your God, your Lord, your Master, your King, your Sultan, your

¹0 You who are the guardians of the sanctuary.

²I attest not comprehending what the Bab means to say here.

Possessor, He Whom all of the worlds glorify."

Thus you must, O believers, take all the goods of those who have not entered into the Bayan: then, if thereafter, they believe, return to them their belongings, unless you are in a country in which you do not have the capacity to do so.

The resume of the sixteenth door: If a town is conquered by the religion of the Bayan, all the things which are without similarity must be taken away and guarded for Him Whom God must manifest; one must guard them if they are not subject to being harmed: or instead one must give them to someone who can do commerce with the price of this thing. The ~~xxx~~^{right} which He can take from this commerce, God has fixed that from a thousand He takes an hundred.¹

And this is a bounty on Our part towards this negociator (trader). And the fruit of all that one must guard for Him Whom We will manifest in truth. The count of all is in Our hand.

Of the remaining sum, one must take five parts and give them to the letters of the Living of Him Whom God must manifest: ~~xxx~~^{this} must be remitted to the guard of ~~xxx~~ faithful ones upon the fidelity of whom one can count.

Six parts must be set aside for the witnesses of the Bayan and that which remains, one must spend it in the propogation of the faith of the Bayan.

One must also give to those who have nothing. Then the Sultan of the Bayan must take possession of the remaining goods as he wishes: he must give to each of his soldiers that which he has a right to. Then, if there remains yet some money this ~~xxx~~ should be spent in the maintenance and the ornamentation of the nineteen copulas.

If there still remains some, that it be shared among ~~all~~ the believers.

This fashion of acting which is here mentioned is the closest to the contentment of God in His book.

If one of the believers is in a country very far away, he must nevertheless receive his part. And this is because of the bounty of God for God is the Bountiful!

The resume of the seventh door: Those who have given just recently their faith (the newly converted) are purified (by this very fact that they have given their faith) as well as what belongs to them.²

¹ It speaks here of the ~~business deal~~ business deal he makes and this earning of an hundred for a thousand is licit if on the day in which He Whom God must manifest appears he recognizes Him and gives Him the capital. But if he delays to accomplish this duty, then it is a robber who robs God! As for the surplus of interests they must be dispensed even as the Bab says.

² Here is the first example of the negation of legal impurity.

The goods which the believers take from the non-believers become pure when the believers become possessors thereof.

And this is because of the bounty of God towards you, (you who are the point of the Bayan) if you wish to take therefrom ~~of~~ ^{of} ~~Whāli~~ ^{Whāli} in your other manifestation: and it is also a bounty for all the people of the world.¹

When something becomes the possession of a believer in the Bayan this thing become pure immediately. O My slaves thank Me. Every good thing in all countries, buy it, it might be thus that you will become possessors of good things (useful).

The resume of the eighth door is that every day, certainly, you must read the Bayan: it is thus that from this sea² you might derive the jewels.

Do not read, every day less than nineteen verses. If you do not know how to read, say this verse: "O My God! Thou Who art My Lord, I do not give Thee any associate, to Thee Who art my Lord."

If in the day of My return³, you do not occasion torments upon anyone, then you are sincere believers; this loyalty will serve you nothing if you hear the noise of My manifestation and that you remain at home.

The resume of the ninth door: Every day mention Me three hundred and sixty one times, that's to say, mention every day My name. And if each day My thought penetrates your heart, then you are of those who are always in the thought of God.

The resume of the tenth door: In truth, I gave you the 'hayaquils'⁴ and the 'circles'. And I accorded for you the favor because of this order.

Say: All the Bayan you must write it in these hayaquils and in these circles, in such a manner that you can easily read it.

The resume of the eleventh door: You make the takbir⁵ on the occasion of the birth, five times, standing; then, after each takbir say nineteen times: "We, we are believers in God; we, we are convinced of God; we, we were created by God; we all we will return to God; we all we are content with God."

¹The meaning can be different whether one reads or . In the second case this would say: "It is a bounty of God that God has fixed you as a sea on the day of you last judgment, that by faith in you all become pure. And this is a bounty and for you and for the other people.

²Of this sea which is the Bayan.

³That's to say on the day of the manifestation of Him Whom God must manifest.

⁴See on this subject the Persian Bayan.

⁵Say: "Allah'u'Akbar".

When you want to pray for a dead person say six takbirs. After each one, say nineteen times: "We all we are adorers of God." Then after you have made the first takbir say: "We prostrate ourselves before God; we always, we are ready to adore God; we, we act always in view of God; we, we are pure slaves for God; we all, we are those who say the praises of God."

Your dead, inter them in crystal, or in carved and polished stones. It is thus that this might become a peace for your heart.

Put a ring on the right hand of the dead and that upon this ring there be engraved this verse below: that thus the dead might not be afraid in their tombs.

Upon the rings of the men this verse must be written:

"It is for God what is in the heavens and upon the earth and that which is between. And God is the very wise, the very powerful, the very elevated."

Upon the rings of women, one must write this verse descended in the book of God: "It is for God the possession of the heavens and of the earth and of what is between. And God is the wise, the powerful, the elevated."

The resume of the twelfth door: Bury with ~~him~~ your dead a little of the earth of the first believer ^{and} of the last.

The resume of the thirteenth door: O you! Write a testament addressed to Him Whom We will manifest. This testament is something that you write to God, if you are convinced.

The resume of the fourteenth door: You purify the name of God when you pronounce it sixty-six times in saying "Allah'u'Althar" (the most pure). Then if you pronounce the name of the Point¹ and these verses which have descended from him, and the words which he pronounced:

But these ones purify only on the condition that you have given your faith to the Point.

One of the things which purify is to enter into the religion of God.

Another is the changing of ~~his~~ state in the truth of a thing.

Others finally are fire, air, water, earth.

Another, the sun, when it parches the impure place. O My slaves, thank Me.²

The resume of the fifteenth door: semen (human) is pure, for you, you are created of this very semen. Nevertheless, clean your bodies of the traces of this semen: that thus you may revel in cleanliness.

The resume of the sixteenth door: Everything that has no semblable belongs to Him Whom God must manifest, whatever this thing may be, and this until the

¹The name of the Point purifies.

²It is a precise fashion of destroying legal impurity.

number of the Unity. O My slaves, this thing, make it arrive to Him Whom God must manifest. When the sun of truth has set, you, on My part Who am the sun of truth, possess these things, then, on the day of My later manifestation return them to Me.

The resume of the seventeenth door: every day say ninety-nine times "Allah-u'A'azem"; fear to sin against Me and to disobey Me.

The resume of the eighteenth door: All My slaves have permission to buy and to sell, when they are convinced that the two parties are content with the exchange they are making.

It is also permitted to the trader to take the interest of the value of merchandise which he sells on term.

It is permitted to all the merchants to trade on fixed terms which are decided for the payment or for the delivery: so the price of these merchandises augments or diminishes following the delay: if the affairs are done for cash, one must diminish the prices.

The resume of the nineteenth door: The miscal, fix it at nineteen nokhouds be it of gold, be it of silver.

The Sultan of the Bayan must fix the price of the nineteen nokhouds of gold at 10,000 dinars and the price of nineteen nokhouds of silver at 1,000 dinars.

And if there are less than nineteen nokhouds, do not leave for this from the limit of the nokhouds.¹ In your country do not spend anything without counting by nokhouds.

He who has less than nineteen nokhouds does not have duties.

He who has before him, in gold or in silver, sums which do not arrive at 540 miscals, and that a year has not passed upon this sum, this one need not pay the Sultan.

That is a bounty on Our part: that you might be thankful.

Then, after one year has elapsed, if you, in the Bayan you have found a Sultan who does not pass outside of the limits of the Bayan, of each miscal of gold you must remit him five hundred dinars and of each miscal of silver fifty dinars.

It may be that this Sultan on the day of my last manifestation will come to the aid of the religion of his God, and will not be forced to take without right, from men be it only a minimum sum. And when he is forced to act in

¹ If one finds that it is too much or too little than nineteen nokhouds, that one changes, but that one not leave the limit of nokhouds.

this way, one must pay him two times the taxes that (he would receive) if he is convinced.

He himself should not demand this right which is fixed for him. That never it become the cause of someone becoming sad, if it is not that this king knows that men do not want to fulfil their obligations, for they love their goods and their ease.

Perhaps I ordained that each one must pay his duties from the beginning of his birth until his death. From all that he possesses he must give the rights of the sultan and he must be of those who are thankful.

This right (duty) fixed here is not but the right of Him Whom God must manifest, and I permitted that that be given to His slaves. It may be that they will be ashamed of him and will not lance sentences of condemnation against him. For if not this right is My right and the right of My names, that's to say of those in whom one can not see other than Me.

O My creatures! Make this right arrive at My first letters!

UNITY VI

In the name of God, the Inaccessible, the very Saintly.

In truth! Me, I am God. There is no other god but Me, Who listens to the clamours of men. In truth! I caused the Bayan to descend and I fixed it as My testimony upon all men.

In this Bayan are verses with which nothing can be compared, and they are these verses, the verses of God; and all men are powerless to bring semblable ones.

In this Bayan are verses which have nothing which can be opposed to them: it is those the verses which beckon you towards God.

In this Bayan are verses which have nothing semblable: it is these verses which we commentary in the Bayan.

It is these verses which are the Alif between the two Ba and which you see under the name of Bab.

In this Bayan are verses which do not have equals. It is these verses which are the truth of science and of wisdom, and you, by the interposition of these verses you answer God.

In this Bayan are verses which have no parallel, and these verses are verses which a Persian caused to descend from the sky. Arrange them following the ordinance of the Unity.

And do not write, you, each surah if it is not that its verses do not ex-

ceed the number of Moustaqas, but it is permissible that the surah encompass less than 2000 verses.

O My slaves, arrange with attention the surahs of the Bayan.

Me I permit that each one has with him one thousand lines (bayts) of my verses. It may be that he will revel in these verses when he recites them and that he might be of them who retire from sin. These verses, one must consider them as guardians.

Say to men: the line (bayt) is of thirty letters and if you wish to count with the vowels, count them forty. And you, in the best writing, write the verses of God and guard them well. That is the resume of the first door of Unity VI. It may be that your hearts will be tranquillized by the precepts of God.

The resume of the second door: In each land you must construct a bath. You must render clean all of your town and everything that belongs to you, as far as you have the capacity. It may be that my gaze will not fall thus upon something disgusting.¹

O My slaves, fear to disobey Me! This cleanliness is closer to God than whatever else, if you know it!

The resume of the third door: Nobody must live in these five parts of the earth, if it is not My slaves who fear God.²

The resume of the fourth door: Salute each other, in these terms: "Allah' u'Akbar" and answer by "Allah'u'A'azem". The women must say "Allah'u'Abha" and answer "Allah'u'Edjmel". And turn away from My disobedience.

The resume of the fifth door: Water is purity itself: it is pure, it purifies. One glass of water is equal in purity to a sea of water.

The resume of the sixth door: Efface certainly all the books which you have composed and written before. Do not argument except by the Bayan and by the books written in the shadow of the Bayan.

The resume of the seventh door: Unify the Alif with the Ba (the men and the women) in conformity with that which We have made to descend in the book. Fear to disobey Me. Say to men: in the towns, the dowry of women is fixed at 95 miscal of gold and in the villages at 95 miscal of silver.

One can make it descend even unto 19 miscal: but when one makes it descend that one descend from unity in unity.³

¹When I will manifest Myself again.

²See the Persian Bayan.

³From 19 to 19; that no fractions be established.

This is when the man and the woman are content.

When the marriage took place, you can draw nearer to one another. When contentment disappeared, separation proceeded.

It is necessary that, upon the marriage certificate each one of the parties signs, and they must say: 'We all are content with the contentment of God.'

In truth! God has fixed all the jewels of the surface of the earth as the dowry of this woman who was created for Him Whom God must manifest. And that is a bounty of God with regard to Him Whom God must manifest: he is of those who are thankful.

The resume of the eighth door: Do not give as proof of the sun of truth other than these verses: he who does not contend with these verses does not have wisdom.

Do not mention a single miracle besides the verses of God: it may be that you, in the day of my last manifestation, you will immediately give me your faith and that you will read my verses.

Have always my verses before your eyes: it may be that you, in the day of my manifestation, you will not be in ignorance.

The resume of the ninth door: You, in the night of your nuptials it is permitted for you to don vestments of silk: if you can do so dress yourself only in garments of silk.

God permits that you make in gold or in silver whatever instrument you wish, but on condition that it not be a cause of sadness to you (if you can not do so).

In truth! I am your Lord, and I will give to you in your other life if you have believed in me and in my verses.

The resume of the tenth door: Upon your hands wear a ring of red cornelian, and upon this ring engrave that you testify that He Whom God must manifest is the truth, and that there is no doubt about that. All were created for his existence.

Tell men: 'God is the Truth and all that is other than God is his creature, and all adore him!'

The resume of the eleventh door: Say: 'O Muhammad, my professor, do not torment me, do not strike me before I arrive at the age of five years: in any fashion do not chastise me, not even with one of your glances, for my heart is very frail! And after I will have attained my five years, when you wish to strike me, do not make me abandon decency.

'When you want to strike me, do not strike me more than five times. Do not strike my flesh with the rod: put something between it and it.

'If you transgress this order, your wife is forbidden you for nineteen days, even if you forgot this order in doing as you did.

'If you do not have a wife, for punishment, you must give nineteen miscals of gold to whoever you have struck, if you are among the believers. And when you strike, do not strike but lightly.

'When you have children sit, have them sit upon seats or chairs or couches : for the time that they are sitting upon their chairs does not count in their lives.

'Permit to children what is agreeable to them (games, etc.), and teach me shikasteh, for this writing is that which is loved by God ' : and this writing God fixed the route of his understanding relative to other scripts. It may be that you, you will write so well that you will awaken yourself to your intelligence. So that this beautiful script, these excellent verses hold us like a water of life for Him Whom God must manifest ; and when your eyes will encounter him, he will attract you like these writings that we write for ourselves (and which attract the hearts of the believers).

I counsel you on this subject, relative to him you is your heir (I recommend to you, O master, the children) it may be that you, you will not sadden the Sun of Truth during his childhood and because of this not one among you will be saddened. Say to these men : 'If I see (that you sadden no matter whom) I will take back from you all that I have given you. O my slaves turn away from disobedience to me'.

The resume of the twelfth door : Never come close to divorce, and, if you are obliged to do it, patiently way a year : it may be that in the interval of this year, you will make peace. And if peace did not take place and that a year has passed, God has permitted you to divorce. We permit you if you wish to return and make the peace to do so nineteen times, after the delay of one month. This order it is God who has given it : it may be that you will always be in assent and peace.

The resume of the thirteenth door : Do not fix as the doors of the house of the Bab more than 95 doors, and for the doors of the houses of the Letters more than five. From that contend in all the sciences.

The resume of the fourteenth door : You, during the day of the festival (of the day relative to God, Nauruz) say 361 times this verse: God testifies that there exists no other adored one but him, the precious, the well-beloved...

If you are in joy, say this verse and up to the word 'Powerful'.

In the night of the festival, if you wish, you can prepare nineteen kinds of dishes : he who can do so, can prepare such up to 2001. Do not be saddened to not be able to prepare this number

(2001 or 19) for he who does not have the capacity to do it. God will give him a recompense in the other life. Whether you have this nourishment, or have it not, thank me.

Say: 'This day of feast is in relation with the Point and the 18 days which follow are aligned with the Letters of the Living. Then the 18 other months are linked to creation, other than the 18 Letters.'

The resume of the fifteenth door : Stand up all of you in your places when you hear mentioned the name of Him Whom God must manifest, and when you hear mentioned the name of the Qaim (my name). Understand well the difference which exists between Qaim and Quay-yun (this latter term offers a sense more perfect). And in the ninth year you will attain to all good.¹

The resume of the sixteenth door : Do not travel you others if it is not for God, if you can do so, and if it is not at the moment of the manifestation of the Sun of Truth : then for you all it is obligatory to travel towards the sun of truth. For you, you were all created for that very day.

Even if you must go on foot, go towards him. No voyage is obligatory for you if it is not the voyage of pilgrimage to the house of God, or to the place where the Point resides, if you have the capacity; or to the place where reside the Letters of the Living, or the mosques, if you can do so.

If you have a commercial intention, do not prolong your voyage upon earth, if it is of two years and upon the sea of five years. And if someone goes beyond these limits he must give to his wife 202 miscals of gold, if he can do so, if he can not do so he must pay 202 miscals of silver, if you do not take your wives along with you on trips. Then you have nothing to give them.

The fruit of this order is that you will not sadden your wives : and someone obliges someone to take a voyage, be this of but one step, or enters into a house without the permission of he who lives there, or expels someone from his own homes without the contentment of the proprietor, or if someone has brought without right someone from his house, then his wife is forbidden to him for nineteen months.

If he goes beyond the order of God (that's to say approaches his wife even though it is illicit) it is the obligation of the confessors of the Bayan to take from him ninety-five gold miscals. And

If he goes beyond the order of God (that is to say approaches his wife even though it is illicit) it is the obligation of the confessors of the Bayan to take from him ninety-five gold miscalis. And if someone wants to exercise a violence upon someone, he who knows of this violence and has the capacity to prevent its exercise, it is obligatory for him to present himself and to oppose the violence : even if there passes a year (between the plan and its execution).

If someone has the power to impede the execution of this violence and does not do so, his wife is forbidden him nineteen days.

And she will not become licit for him again but when he will have paid as fine , if he can, nineteen gold miscalis: if he can not, nineteen silver miscalis.

The fruit of this order is that, in the religion of the Bayan, no one must do violence to anyone. And if someone raises without reason his voice against someone, he leaves the station of humanity. O my slaves! Fear to disobey me.

The resume of the seventeenth door : It is forbidden for you to look at the papers or the books of others, unless the proprietor of these books or of these papers permits it to you; or unless he who looks knows that he possesses the contentment of the proprietor of the books.

The fruit of this order is that you may become well brought up and full of decency.

The resume of the nineteenth door : If someone talks with you it is obligatory that you reply to him be it by the word 'No' or by the word 'Yes'.

It is the same for correspondence. If someone writes a letter to someone, it is obligatory to write the reply be it in his own handwriting, if we can, be it by that of an employee. And if someone does not accept the letter of someone, or tears it up, or if the intermediary who is charged with delivering the letter does not do so, those ones, in the eyes of God are not obedient slaves.

UNITY VII

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, who am

juste, more just than whatever just one.

Tell men to renew their Bayan and all their books when the name of God has passed upon them¹ and if they can do so. He who can not do so (at the end of 37 years) must renew them at the end of re-- (200 years).

The fruit of this order is this that you will grasp the beauty of the day of judgment (when the world renews itself) in the condition that this new book be better than the old book. If the second is not better than the first one must keep the first.

If (the first) is written in a script so beautiful that one can not find similar, do not change this book. In whatever state, after you have renewed this first book, give the old copy to someone or wash it in a becoming water.

All your books, ornament them from the beginning to the end.

This is the resume of the first door.

The resume of the second is that you must act in view of the contentment of your God. Know that all your acts, if they are done in reality and in truth for Him Whom God must manifest, it is for God that they were done; and if you do not do it for Him Whom God must manifest, even if you have done all good, your acts will return to the fire : they will not return towards God, even if you had God in view when you accomplished them.

The resume of the third door : Each time that you can, pay your debts. In each unity² write a book consent (of contention) for Him Whom God must manifest as if you were writing a letter to someone : that you, on the day of judgment, you will act conforming to what you have written.

The resume of the fourth door is that each year during a month you must purify yourself for God.

That at the day of the manifestation of God you will respond to God.

In this month of purification, that not one mention leave your lips if it is not one of the names of God.

¹Allah=37, thus every 37 years.

²Every nineteen (19) years.

And if you forget this name and that you say something else, there is no wrong (in that).

Say: 'Their beginning is from God, and it is towards God that they return.'

The resume of the fifth door : In the moment of the manifestation of Him Whom God must manifest, if someone is close before him, all his acts are null if he does not what He ordains for him. O my slaves alienate yourselves from the disobedience of God, for if God made of all men who are upon the surface of the earth prophets, all men would be prophets before God. But God never fixes as prophet but the person he wants. And it is he the master of science and of order.

The resume of the sixth door : Do not carry on you implements of war. Do not wear vestments which may be the cause of fear for children. The fruit of this order is that you will not sadden he who will manifest us in truth.

The resume of the seventh door : When you see you others Him Whom God must manifest ask of his munificence that which you wish; it may be that he will grant you the favor of making shine the light upon your hearts; and that is a very elevated rank.

If he drinks a glass of water, from this water that is before you, his action of drinking this glass is higher, his honor greater than this, that each one of you drink the water of his very life. Perhaps it is higher than all the existences.

O my slaves, understand the rank of the truth!

The resume of the eighth door: Each month fill one table of unities in the Unity, of the best of scripts. And if time passes and you have not filled this table, do it thereafter.

The fruit of this order is that in the day of the manifestation of God you may be believers in the Primitive Unity and that you will thank God.

The resume of the ninth door: If someone is elected as Sultan, in the religion of the Bayan, it is obligatory for him to erect a house of God, for the contentment of God, that has ninety-five doors.

He must erect opposite this house, another house with ninety-five doors for Him Whom God must manifest. So that in this way the dirt itself will testify on the part of God that royalty is special to God.

The fruit of this order is that this king testifies himself in the manner in which the dirt testifies on God's behalf. O my slaves, distance yourselves from disobedience to God.

The resume of the tenth door: Give as guardians to your children (suspended about their necks, on their arms) a prayer in the form of a haikal, and that in this haikal there be written 2001 names of God. The fruit of this order is that in the day of judgment you may find blessing.

The resume of the eleventh door: When you want to instruct, sit yourself upon a chair, and, in the times of marriage, of joy or of mourning, say the khotbe upon the chair and flee from disobeying me.

The resume of the twelfth door: If you, you act for Him Whom God must manifest, do not render vain your acts by this(that in accomplishing them)you have in aim other than God.

The resume of the thirteenth door: If someone becomes possessor of nineteen verses of the verses of Him Whom God must manifest, upon the order even of Him Whom God must manifest, this is worth more for him than no matter what benefit in this world. Know the grandeur of the verses of God.

God has created nothing more precious than the verses: look upon the point of truth of the order(the verses which differenciate the people of Paradise from those of the Fire).

The resume of the fourteenth door: Is illicit for you to repent before someone, if it is not before Him who will manifest us in truth: or before him whom he will permit. But you, repent before God, who is your master and your Lord. Return to God.

The resume of the fifteenth door: Upon the threshold of the door of the town of Him whom God must manifest, prostrate yourselves: even so upon the threshold of the door of the town of Him who was manifested. The fruit of this order is that you may be in conformity with the contentment of God on the condition that you have not fear of men(in prostrating yourself).

The resume of the seventeenth door is obligatory for the Sultan of the day of the manifestation to write the verses which have descended from the Point and to show them to the ulama so that this may manifest to all the people of the earth the inexperience of the ulama(in producing similar to such).

After their powerlessness to produce similar ones has been manifested, the Sultan should not leave upon the surface of the earth others than the believers. It is the same before the manifestation of Him Whom God must manifest in the manifestation of the Bayan (non-believers must not be left upon earth), except those who do commerce in the belief in the Bayan and those who derive profit therefrom.

"Say: 'O my slaves, fear to disobey me.'"

The resume of the seventeenth door: The days of Friday place yourself before the Sun and say: 'It is there and not something else the light that comes from God upon you, O sun which has arisen. Thou, O sun, testify to that which God has testified for his very being when he said: There is no God, if it is not the unique God, the cherished, the beloved.'

The fruit of this order is that on the day of judgment you may say this verse before the sun of truth.

The resume of the eighteenth door: If someone imprisons someone, his wife is forbidden him: if he approaches her, it is obligatory for him to pay nineteen gold misqals per month and his seed is not in the Bayan (and if his wife conceives from the effect that he has approached her during the time that she was forbidden him, it is obligatory, for the witnesses of the Bayan to reject this child). From this man¹ (who acts in this way) faith is not accepted.

O my slaves turn back from my disobedience.

The resume of the nineteenth door: All the prayers are taken from you except one prayer that you must say from midday to midday.

This prayer is of nineteen rigats. It must be said rigat by rigat and one time putting the hands before one as a book then sitting (after each rigat)², then standing upright.

The fruit of this order is that you might stand upright before me (God) on the day of judgment, then that you prostrate yourself that you make gonoud³ and that you sit before me then that you stand up again, then that you start again.

These nineteen rigats must be a sign in your hearts for the Letters of Unity for the contentment of God.⁴

¹You no longer need say prayers.

³gonoud: to make the hands like a book, elevate them in the air.

²In Islam it is after each two rigats that one must act thus.

⁴You must have in view one of the letters of Unity.

In this way you may attain to blessing. In all cases, obey me and prostrate yourself for God.

UNITY VIII

In the name of God the inaccessible, the very sainted.

In truth, me I am God. There is no God if it is not me. I am extremely clear and evident.

Look in the book of God : in truth, we, we are those who look upon the verses which have been created in the book of God. In truth, the littlest of the acts of Him Whom God must manifest, is in the view of God greater than all your adorations.

Say: 'His acts are like the sun which the stars can not equal. O my slaves, fear to disobey me.' This is the resume of the first door.

The resume of the second door : Say: 'If you can do so, prepare for Him Whom God must manifest nineteen sheets of paper of superior quality and nineteen cornelians.'

Say: 'No one can inherit from a deceased if it is not his father, his mother, his children, his spouse, his brother, his sister, his teacher. This inheritance does not come except after one has spent the goods of the deceased for his cadaver in such fashion that his interment will be an object of respect. And you, when you hear announced the death of someone, go close to the cadaver, because of the contentment of God, until the moment when it is interred.'

The resume of the thirteenth door : In the day of judgement when you hear that all things have perished except the face of God (the Letters of the Living) then say the mention of the name of your God who is the master of Sovereignty and of Power. Be ready before God and before the Letters of the Living and claim the pardon of God: and all return to God.

And if you can not go towards God, by the intermediary of the writings and the letters, claim the mercy of God. And if in this day you grasp that one phrase of pardon has been said by God for you, this phrase is better than no matter what blessing, if you know it.

The resume of the fourth door: All the good things that are in this world, the highest belong to Him Whom God must manifest, and the more ordinary ones to his believers: those which are in between belong to the Letters of the Living, these Letters of the Living

who guide men towards the Point of Truth.

The resume of the fifth door: If it is possible for you, choose three diamonds, four rubis, six emeralds and six sapphires and make them reach, on the day of the manifestation of the sun of Truth, to the Letters of the Living.

The price of one of these stones you must fix as the price of the eighteen other stones.

The fruit of this act is that you will be convinced of the point of the Truth, that is God.

The resume of the sixth door: Every four days one time, wash your body in the manner in which you are able: look at yourself in a mirror night and day, it may be because of this that you will thank God.

The resume of the seventh door: You, when you pray, pray clothed in a vestment which envelops all of your body(aba) and the women must pray in their vestments. There is nothing bad in this that during prayer one can see the hair of women or that their bodies are manifested at their elbows.

It is permitted for you to shave the beard, so that the hair may find strength. It is permitted to ornament yourself in whatever fashion pleases you, and that because of this you thank God.

Say to men: in truth, your giblah is he whom we manifest and if that one changes place, the giblah imitates him : and this until he stays definitively in a place then the giblah has become definitive. The order of before the manifestation is like that after it.

Say to men: on whatever side that you turn yourself, you will have your face towards God : in any case, look at God.

The resume of the eighth door: If someone finds himself on the day of judgment he must write each good or each wrong issued from ¹ his hand. The fruit of this order is that these writings are a balance for the following judgment:

The resume of the ninth door: If someone has grown in the midst of a family¹, it is licit for him to see the women.

It is licit that these women talk with these men, these men with these women. O my slaves! fear material passions, and certainly, cer-

¹Family is taken here in a very general sense, and means an indeterminate number of families which have ties of kinship between them.

tainly, fear!

It is permitted for men and for women to talk for as long as it is necessary for them.

Tell men to say no more than 28 phrases in this estate, so that the 28 phrases will not exhaust the subject of the conversation.

To talk longer is therefore permitted.

The resume of the tenth door: After you have finished your repasts, clean your mouth with the tooth-pick or the toothbrush.

After the repast, if you wish it, you may sleep. When you awaken from this sleep, wash your face and hands to the wrist, if you wish to pray. Then, with a linen, wipe your face and hands.

In the special chamber consecrated to wash yourself, place perfumed linens.

The fruit of these precepts is that you might contemplate nothing other than agreeable things.

When you wish to make your ablutions, sit yourself following the form of Unity (crouch down) and perfume yourself with perfumed waters.

The fruit of this order is that, on the day of judgment you will arrive with fragrant odors before the sun of Truth.

The winds which one releases from below do not destroy prayer.

If you said five times Bismillah al-Ather al-Ather (puré) that suffices and you have no need further of ablutions: this is when you have no water or for whatever other reason, it is distressing for you to do your ablutions.

The fruit of this order is that because of this you may thank God.

Say to men: 'In every manifestation the beings of fire change into light, so even all of your acts change themselves for a stronger reason. In all states, you, do not look at other than the spectacle of the manifestation.'

God forgives you your nocturnal pollutions and masturbation; but you know the value of semen, for this semen is the cause of the creation of a man who adores God. You, keep this semen in exquisite places(women).

The fruit of this order is that it may be by the fruit of your existence that you will come to the aid of the religion of God.

When this semen leaves you, with your own consent, make ablutions and prostrate yourself and say nineteen times this verse:

'You are pure and sublime, O my God! You have made neither error, nor need! There is no God if it is not you! I proclaim your sublimity and I am of those who know you as the Pure!'

If you plunge yourself in water (after ejaculation) that is enough for you(it is useless to recite this verse); then perform your ablutions in this water.

It is the same if you wash yourself in the following fashion: the head, the belly, the arms, the legs. And when you are occupied with purifying your body in this fashion, glorify God!

When women have their menses, neither prayer, nor fasting is obligatory for them. Those ones must only do their ablutions and do ninety-five times from midday to midday the tesbih of God in the following fashion: 'God is pure! this God who gives splendour and beauty!'

You, O men, O women! During voyages you need not say prayers. Only when you descend from your mounts and rest yourselves, instead of prayers, prostrate yourselves: and in this prostration glorify the grandeur of God. Then squat and say eighteen times: 'God is the most great.'

Then, stand up, and go.

All these orders are for this that you might thank God in the religion of God.

the resume of the eleventh door. If it is possible for you, wash five times your deceased ones with pure water, then wrap them in five pieces of silk or of cotton. Put a ring upon their hand. This order is a blessing and a favor of God and for the living and the dead.

The fruit of this order is that it may be that you will give your faith in him whom we will manifest in the day of judgment.

When it is hot wash your dead ones with waters (which have the temperature) which you wish for yourselves. The bather must be must be a man pious and God-fearing.

When it is hot, wash your deceased with hot water.

When it is temperate wash them with temperate water. If this is possible for you, perfume the corps of the deceased with rose water or another perfume:when you wash it, move it with the greatest respect.

After the interrment, once ever month (19 days), fix for him someone who goes to say prayers at his tomb: light a lamp upon his tomb.

The resume of the twelfth door: O my envoy! When you were beaten with blows of a rod I saw you saddened! Do not be saddened, for at that very moment all the existences were occupied with glorifying me and unifying me. And those who did you this violence, if they had known with whom and against whom they were acting in this manner, they would not have been charged with this work: soon those ones will regret their act and will repent of it.

Say to men: 'Those who are in this country, those who are in the neighborhood up to 66 farsakhs, after they have arrived at the age of 29 years, it is obligatory for them to come one time a year to the place where I was beaten and that during nineteen days they perform the purification of God. At the very place where I was beaten, one must say a rigat of prayers.'

'And if someone finds himself unable to go there, that he perform, in his own home, during nineteen days the purification of God.'

Those who live farther than these sixty and six farsakhs, by benevolence, I defer for them this purification.

If I had wished to impose this duty upon all those who are upon the surface of the earth, who could have escaped from my order? In all states, O my slaves, fear to disobey me.

The resume of the thirteenth door. In the day of the birth of the Point of Truth and on the day of his death, pray for the Point of Truth. In this prayer say ninety-five times: 'God is ^{the} most high.'

Pray all together, but say the prayer all alone.

The resume of the fourteenth door: if you have the science of the Bayan (if you know how to read), each night and each day read as much as you can of the verses of the Bayan.

If you do not have the science of the Bayan, mention God seven hundred times, if you are in a happy state. If not as many as you can say without inconveniencing yourself.

The resume of the fifteenth door. It is obligatory for each person to leave someone (a child) after her.

Your children, when they have arrived at the age of eleven years, marry them. If someone has the power to marry his child and does not do so, his acts become vain.

If, on one of the two sides, there is an obstacle in the obtainment of children, then those ones are free to have recourse to divorce, so as to try to have a child.

If the two parties are not people of the Bayan, the act of reproduction is not licit.

If a marriage having been made before (the manifestation) it is found that one of the partners, the wife or the husband, enters into the Bayan, for that one it is illicit to approach the other spouse, unless the other is converted.

This order is for after the religion of Him Whom God must manifest will have been elevated: before the religion is elevated and establishes strength, there is no harm in marrying (with husbands Bayani or not).

The resume of the sixteenth door: God has ordained in all justice that the price of each 100 miscals of gold, twenty miscals belong to God, after a year has passed over these 100 miscals, and if nothing has diminished them during the interval.

These twenty per cent you must deliver them to Him Whom God must manifest so that he might give a miscal to each of the nineteen letters of the Unity.

What returns to the absolute Unity is two miscals (of these twenty); and before Him Whom God must manifest is manifest, he who is manifested must spend these twenty miscals in his own letters of the Unity.

When God manifests himself, enter yourselves in the religion of God: it may be by that that thereafter you will be convinced of Him Whom God must manifest and of his verses.

Say to men: Your children inherit from you since the book Ta.¹ You must share it amongst them in all justice.

Say: what God has fixed for children is the number of مئة.²

What God has fixed for your wives (spouses) is of the book ح.³

If they are several, they must share amongst themselves in justice.

¹Ta=9; it comprises here 9/60 of the inheritance.

²=540 of the 9/60

³ح =8 be 8/60=480.

What God has decided for your father is the book ب ¹ share it in all justice among your ancestors of the paternal line.

Your mothers inherit from the book ج ².

One must act in this way that God has ordained.

For your brothers he has fixed inheritance of the book د ³. Deliver it to them even as God has ordained it.

For your sisters God has fixed an inheritance of the book ه ⁴. Act in all justice as God has ordained it.

That which God has fixed for those who are your professors in the science of the Bayan is of the book ز ⁵. If they are several you must make the division between them in all justice.

Say: 'In truth, God has divided the goods of the dead among several heirs on the condition that those ones be alive: if any one of these lines has disappeared the part due him must go to his children if there are any. If there are none, one must act following the orders given by God.'⁶

All this is on condition that this deceased possesses something more than one needs to live. After his death, all of his goods must be estimated, and acting in this way that it has been said in all justice.

Each year the living one must give this duty of 20 for 100 to the witnesses of the Bayan: but at the moment of the manifestation of Him Whom God must manifest the order returns to him.

The resume of the seventeenth door: When the price of gold and of silver before someone arrives at the number of all the letters⁷, be it 6,005, he must take out the number of Lillah⁸ and of two ha, he must remove these 95 for God⁹.

1 =7 be it $7/60=420$.

2 =6/60=360.

3 =5 be it $5/60=300$.

4 =4 or $4/60$ or 240.

5 =3 or $3/60=180$.

⁹For the Point of Truth, that is that of these 6,005 the sum of 95 must return to Him Whom God must manifest.

⁶This is to say to give this ascending to the witnesses of the Bayan to be spent in pious works.

⁷Be it 5,995 to which one must add the 10 of the invisible one=6,005.

⁸Be it 95.

⁹For the po

and God pardons him who possesses this sum and gives in favor of the poor, or to those who have had an obligation, or to those who wish to pay their debts, or to those who can not move, or to those who can not earn their living¹, or to those who are foreigners, far from their homelands and without resource.

Say: 'the closest of men among them who have the right of taking this money, are their own children, then those who have a right certain and absolute(?), then the rest of the close ones.'

O you who are rich, know that you are the depositories of God. Pay attention to the good of God, render the poor without need on the behalf of God. It is illicit to beg in the streets and the ba-zars, and if anyone begs it is illicit for the rich to give him anything.

It is necessary for all men to have an occupation which earns for them; and if someone can not do it (blind, etc.), O you, spectacle of wealth, give them of that which belongs to me.

God has rendered obligatory for you to acquire the science of your religion so that men can acquire the science from you and the knowledge and will not be obliged to expatriate themselves to acquire it. O my slaves, distance yourselves from my disobedience to me.

Of these 6005 miscals one must each year remove 95 miscals, whether of gold or of silver, when a year has passed over them. These 95 miscals the point of truth must take them, be it in his ultimate manifestation, or be it in that which preceeds it.

In the period of time which passes between these two manifestations one must deliver this money to those who obey the first letters of Unity, and each must receive the number of five miscals, and among these obedient ones those who are before all are their close ones: divide them amongst them, if they believe conformingly to that which has been decided by God.

The resume of the eighteenth door: Each year, in the month of Qla, one must fast.

Before the woman or the man arrives at the age of eleven, if they wish to fast, they must not fast later than midday.

After they have arrived at the age of 42 years the fast is remitted for them.

¹Or Moreso for the bankrupt.

The fruit of this order is that it may not be on the day of the manifestation of the sun of truth that you will not enter into the letters of fire.

If you can do so, a little before the rising of the sun, and a bit after its setting, prolong your fast. The fruit of this prolongation is that you will be believers in Him Whom God must manifest and that you will not attack him with verdict.

When you fast, eat, drink nothing, do not accomplish the sexual act, revel in the verses of God: and when you read the verses of God, do not contort your mouth.

The resume of the nineteenth door: When you hear mentioned the name of the Point, send him benedictions along with his Letters of the Living: thereby on the day of the manifestation you will be guided by the intermediary of the Letters of the Living: If one repeats the name several times do it but one time.

In the night and the day of Friday, say this prayer:

'O God who is pure and free from all faults and of all lack, send your mercy upon him of whom the name is composed of seven letters, and upon his Letters of the Living: send your benediction with grandeur and magnificence.'

The fruit of this order is this that thereby on the day of judgement you will be convinced by the phrases which you say, so that in that day, it will not be as today when you send benedictions to Muhammad and to his Letters of the Living, and you remain ignorant of their manifestation in their return.

If you do not send your benedictions upon Muhammad and his Letters of the Living, but if you do not sorrow them, they will be contented with you; but you, you have no shame, and you do what you do.

If someone sends benedictions upon Him Whom God must manifest, God will send him a thousand times more mercy.

It is the same if this one seeks the mercy of God for his Letters of the Living.

UNITY IX

In the name of God, the inaccessible, the Very Sainted.

In truth! Me I am God! There is no God other than me, the Sovereign, the all Powerful over all existences.

In truth, to me belong the sovereignty of the Sky, the Earth and all that is in between. All that returns to me, returns to you at the moment of your last and first manifestation.

Say: 'The best of things upon the surface of the earth, belong to him whom we shall manifest. At the moment of his manifestation render them unto him; even if it means from your homes.

'If in the moment of the manifestation you hesitate to give him these things, you will be in the fire.

'O my slaves, turn away from disobedience to me.'

The palaces and the houses of the kings belong to Him, and if someone says the prayers in these homes of the kings, it is obligatory for him to give a silver miscal to the poor, in as much as he has not received the permission of the witnesses of the Bayan after the setting of the sun, so that the who praye in these palaces is not himself one of the witnesses of the Bayan, be it in this manifestation or be it in that of Him Whom God must manifest.

Say: 'In the solemn meetings in which you assemble yourselves, leave open the place of nineteen persons. Thus it may be that you, in the day of the manifestation of Him Whom God must manifest, you will not search by the preeminence upon Him and upon His Letters of the Living.

'This is on condition that the meeting be very large: if it is not, it is sufficient for you to leave open the place of one person.'

The fruit of this order is this that: that because of its observance, on the day of the manifestation you may find blessing.

But do not do as today in which you stand up as a sign of respect as soon as you hear my name; and here you proclaim judgments against me and you have no shame.

This is the resume of the first door.

The resume of the second door is this:

O doctors! fear God! Heal your sick with the exquisite means which God has created.

O my slaves! visit your sick!

If someone is master of a script so beautiful that their are no equals, it is obligatory for him to write in this script one thousand beits(lines) of the Bayan, and to recommend that they be delivered to Him Whom God must manifest. And certainly, we, we see what he has written.

The resume of the third door: It is obligatory for each king of the Bayan to build, for him, a chamber ornamented with mirrors. In this chamber, in the face of his regards, must be written phrases of which the meaning be this: 'If the Point of Truth manifests himself and if you do not come to his aid, God will punish you more terribly than these chastisements. If you come to his aid, on the contrary, God will render unto you all the goods and all that is seemly.'

Say to the sultan of the Bayan: 'It is to aid the Point of truth that you were created, and of a certainty, if you gather this fruit, your mention will last in the midst of men until the day of judgement.'

The resume of the fourth door: When you are in a happy state, in your homes, in secret, celebrate the mention of God: but, if you read the verses of Him Whom God must manifest, and if you revel therein, that is greater in the eyes of God. In truth, He I have placed in your hearts a sign of his verses before his manifestation, and his verses stream from my tongue.

Say: 'O men, fear to disobey God.'

The resume of the fifth door: It is obligatory for each one to put himself at the service of the Point of the Truth for nineteen days at the moment of his manifestation. And this order will be recalled (from below the elbows) if the Point of Truth takes you away.

Say: 'This is the best of acts, the best of adorations, if you can accomplish it.'

The resume of the sixth door: Never take a step against the family from which is manifested the point of truth: if you are believers.

Say: 'This family is composed of the best of the people of the earth: if God had a better family than that of these people, the Point of Truth He would have manifested him therefrom.'

O Men! on the behalf of God send benedictions and health to the father and mother of the Point of Truth. Send benedictions upon those who were his companions and those who, relatives who gave him their faith.

If you, if you do good to each-one, the utility of this act will return to you. All these orders are before the manifestation of the Sun of Truth; after his manifestation you will know and comprehend all that He ordains.

Upon thee¹ O light of God! upon your intimates and your friends be the mention of God! and the praises and the benedictions of all things, at every instant, before the instant, after the instant.

¹ Whom God must manifest.

The resume of the seventh door: Distance yourselves from those who are not for me. And do not occupy yourselves with the negotiation of things that God does not love, those these things are forbidden you. Do not use these things which God does not love, and distance yourselves from each thing which without being altogether forbidden is accepted difficultly in this religion, as much as you can do so.

The resume of the eighth door: Do not possess medicaments, fermented drinks, no more than the others which intoxicate. Do not sell, do not buy these things, do not use them, except if it is for industry.

The resume of the ninth door: Prayer, do not offer it in community, rather go into the mosques, and upon a seat beloved of God sit yourself and mention God and preach to men.

Do not say prayer in common, except for the prayer of the dead, for, for the prayer of the dead, you must come together, but say each one on his own the prayer. In your homes make as mosque one room which is the best of the chambers.

If you go in the mosques this is better for you. The fruit of this order is that you might on the day of the manifestation of God make haste in the order of God.

The resume of the tenth door: You must purify your souls of all that is not of the letters 'elliynes¹'. Thereby you may not enter into their truths(that you do not acquire their nature), but at least give your attention to not being non-elliyne letters.

If someone can allowe to leave his tongue only good words, that is worth more for him. In whatever state, look at the verses of God and those which descend from God.

In truth, is descended upon this subject from the point of the Bayan that which has descended until now and all this Bayan from the first to the last letter shall manifest the being of Him Whom God shall manifest: what he wishes, he will cause to descend thereafter, and it is possible, if God so wishes, that you contemplate (this Bayan) until the end of the number of all things(that is complete).

The resume of the eleventh door: Do not negotiate the four elements.

The resume of the twelfth door: The hairs of animals do not annihilate your prayers. They do not annihilate your prayers the things without spirit (such as the bones) of animals. You, give thanks in the religion of God.

¹ See the Persian Bayan.

The resume of the thirteenth door: Never tear up the letter of anyone.

The resume of the fourteenth door: If you can do so, renew all of the utensils of your house every nineteen years.

The resume of the fifteenth door: The mention of the Bayan, write it upon all the products of your industry.

The fruit of this order is this that, if in the manifestation of the sun of the Truth you remain without truth, then you will not be mentioned before him.

The resume of the sixteenth door: You must on no occasion strike anyone.

The resume of the seventeenth door: Every nineteen days one time, you must invite nineteen persons: and, if you do not have the capacity to do so, invite them even if it be only to drink water. If you can not do this either, give to drink water, outside of your homes to nineteen persons.

The resume of the eighteenth door: At the time of bereavement do not tear your clothes, do not strike either the head, nor the breast, never.

The resume of the nineteenth door: When you wish to kill a sea fish (by throwing it upon the bank) and when you wish to kill an animal, say this prayer: 'We begin, we by the name of God who is the best guardian, He who subsists by himself.' And if you wish to eat the fish, eat the fish which has scales, do not eat fish without scales.

UNITY X

In the name of God the Inaccessible, the Very Sainted.

In truth, me I am God! There is no God if it is not me, who am more perfect than all things.

In truth! I made come down in the tenth unity this phrase: 'Testify, O my slaves, there is no God if it is not me, the guardian par excellence, He who subsists by himself.'

Say to men: 'The resume of the first door is this: Do not estrange yourself from dogs or from other animals besides dogs even if their hair is wet: unless you wish to live in cleanliness.'

The resume of the second door: God has permitted for the believers in the Bayan to look at each other when they so wish, but without a passionate glance being able to be read in the eye of the man or of the woman. God has wishes to establish among men and women a friendship and

sympathy in Paradise.

The resume of the third door: Of the good of God you inherit and you must share this inheritance amongst yourselves in the manner in which we have ordained it for you. That you might inherit in conformity to that which we have wished in the seven degrees. This is an order descended from the treasure of the science in the book of God. It can not admit(this order) of change. You, look always upon your own forms(ben men).

On the day of judgement, conforming to the verses of God which will descend from God on the number ha, to Him Whom God must manifest, give your faith, and be convinced of God.

The resume of the fourth door: The truth of the religion in your beginning and in your return is this that you must believe in God, this God for whom there is no adored one besides himself; then that on the day of judgment, upon the return, you give your faith in Him Whom God must manifest and in his verses which God descends upon him: that you give your faith in Him Whom God has manifested upon the name Ali before Muhammed, and believe in the verses which God descends in him, that is in the Bayan.

For all the existences are powerless to bring verses like those of the Bayan.

If you, you comprehend the day of your return towards Him Whom God must manifest, you will understand then your beginning.

The resume of the fifth door: All the things which can be called things, God has entered them into the sea of licit things and of purity unless we interdict for you relations with others except with the believers in the Bayan.

In truth! this is an order which, for you is a duty, and it will not submit to change. While for you it is of these things which are beloved of God and that he ordains for you that you should want.

Distance yourselves of a certainty from all that is neither authorized nor forbidden.

The resume of the sixth door: Is illicit for you to torment men, even if this is only in striking them with the hand upon the elbow. O my slaves, fear God and when you wish to remonstrate with someone write your arguments and your proofs with prudence and with the most complete politeness: they must say to you in like manner, for certainly, in truth! You on the day of judgment you will benefit from the sight of God, that is

you will see Him Whom God must manifest, that is He who is the door of the mercy of God for all men.

The fruit of this order is this: when you find yourself in the presence of God, that is of Him Whom God must manifest you have not accomplished acts which could sadden him, and that you do not understand it.

The resume of the seventh door: It is obligatory for each one among you to give to Him Whom God must manifest, on behalf of the Point of the Bayan, a bottle in crystal of excellent perfume.

Prostrate yourselves before him: yourself, render to him this vessel with clean hands, unless this is not possible for you.

The resume of the eighth door: Do not prostrate yourselves upon any thing except crystal which has a few of the atoms of the dust of the first tomb and of the last. This is an order on the part of God, descended in the book and the fruit of it is that you might not contemplate other than that which is beloved.

The resume of the seventh door: Each person must possess, in the number of the Unity, very beautiful crystals--as many as it is possible for him.

If this is possible for him to purchase this Unity and he does not do so, it is obligatory for him to give nineteen miscals of gold in exchange for this lack. This duty has descended in the book of God for it may be that you will obey God.

The resume of the tenth door: After the death of a woman, man must not wait for more than 90 days, and women must not wait after the death of their husbands more than 95 days. This is the limit which was fixed in the book of God.

You all obey God!

The fruit of this order is that you pay attention to this that the order is of God and that you will all return to him. If men and women after the death of their spouses wait more than 90 and 95 days it is obligatory for them to give 90 miscals of gold (men) and 95 miscals of gold(women), if that is possible for them. For if not God remits this duty for men and women.

God wishes not for anyone anything but happiness and love. That there by you may enter into the Paradise of the Bayan and will thank God for it.

The resume of the eleventh door: Those who draw up books in the religion of the Bayan must write in the beginning: 'There is no God be-

sides the Unique God.' And at the end: 'No witness is if it is not Ali before Muhammad.' The fruit of this order is that it may be that in the day of judgment you will discours upon Him Whom God shall make manifest and that, by this very phrase you will be guided.

The resume of the twelfth door: The precepts which we have given you for your deceased do not concern your children born dead before the breath has been breathed upon them.

If they are born living and then die afterwards, these same limits given for your deceased ones, put them into work for them. If they are born dead but after being alive in the womb of their mother, all the orders are rescinded from them.

Do not permit the mother or the father to approach the dead child so that they will not be saddened, unless there is nobody before the deceased other than the father or the mother.

This order is due to the mercy and the blessing of God on your behalf: so that, in the days of the manifestation of God you will wait patiently.

The resume of the thirteenth door: God has permitted for you, in the Bayan, to organize yourselves in the number of nineteen persons, that is that each person chose for himself the number of nineteen friends.

The fruit of this order is this that in the day of judgment you will believe thus in God, group by group.

Say: 'The first person is the sign of the First Tree (he is in the rank of the Point of Truth) and the eighteen others under the signs of the first Letters of the Living. Pay strict attention to this organization: that on the day of judgment you will not remain in the obscurity of Him Whom God must manifest no more than of his first Letter of the Living.'

In truth: it is not that He Whom God must manifest is in the rank of the Point or of the First Letter of the Living; for He Whom God must manifest is God, there is no doubt in him, and we all believe in him and in his first letter of the Living.

Although they themselves manifest themselves in the rank of the letters of the living, or even in the rank of the Point, nevertheless those ones are the first names of God, and we all believe in them.

The resume of the fourteenth door: God has rendered obligatory for your fathers and mothers that they nourish you from the beginning of your life until nineteen years. For you, O child, he has rendered obligatory that you feed your father and your mother, if they have nothing, until the end of their lives.

If after nineteen years your father and mother have the capacity, and you, you do not possess anything, it is obligatory for them to attend to your maintenance.

This is order is for this that all the believers may act in conformity to the precepts of their religion.

If one of the believers remains in the obscurity of this order, you others, pardon him.

If someone does not act in conformity with the order of God, it is obligatory for him to spend each year, in the path of God, nineteen gold misals. And this is an order in the book of God, that you may obey Him.

The resume of the fifteenth door: Do not ride upon oxen; do not charge them with any burdens, if you believe in God and in his verses. Do not drink the milk of the she-ass.

Do not charge the beasts of burden with burdens of excessive weight. This is an order that God makes obligatory for you, may you obey him.

Do not ride any animal without a bridle and without stirrup. Do not climb on beasts which you can not master.

God has forbidden you, with a great prohibition from riding this sort of mounts.

Do not break eggs before cooking them for that which is in the interior spoils. These eggs are what God has fixed for the nourishment of the First Point and of those who were in his service.

The fruit of this order is that you may thank God.

And this blood, that is found in the interior of the egg, God forgives it(it is not impure) and this blood is pure. If you do not wish it, do not eat this egg so ~~that you will~~ not do what disgusts you.

Do not board boats, unless there is sufficient space for you. Do not quarrel on board. Act towards each other with the greatest decency.

God has rendered obligatory for the captains to consider all the passengers as passing before him(for the choice of rooms, etc.). You, no matter what do not stand up on board, sit down, relax.

Your toilets must be in a place that is not on board the ship in a fashion that you have fear. Put them in a place where nobody will be afraid: if it is possible for you, construct it in the stern.

Do not think too much about your purification on board, do not do other than what is indispensable.

God has removed the duty of obligatory voyage from those who find them

selves on the other side of the sea, if they can not accomplish by land their voyage of pilgrimage. But God permits them to take a proxy, who accomplishes on their behalf the pilgrimage. One must give to this proxy enough money so that he can pay the expenses of going and returning, if one can do so. If they can not give this sum, God forgives them.

The resume of the sixteenth door: God has ordained for all the sultans of the world that each year it is obligatory to give and to reunite in the Treasure for Him Whom God must manifest for the sultan 140 miscals of gold, the vazir A'azem 290 miscals of gold, the governor A'azam 160 miscals of gold, the first Mujtehid 200 miscals of gold.

When He Whom God must manifest is manifested they must give them to him.

The people of this manifestation did not reunite the money for the spectacle of their God in this day of judgment. This is why the men have not believed in him.

The fruit of this order is that those who will be created in the religion of the Bayan may, in the place of evil works which their predecessors have accomplished towards the Point of truth, will act well towards Him Whom God must manifest.

O company of the Bayan, if you do not give your faith in Him Whom God must manifest, at least do not sadden him. For, if in this judgment, men had given their faith in the Point, nobody would have been saddened in the Bayan, and all men, until the next judgment would have acted with decency.

But the people of this very judgment have remained in ignorance of the truth, and they have accomplished these works which are not loved by God in the Bayan.

And you, O people of the Bayan, as the people of the Qur'an do not alienate from yourselves the mercy of God.

That which is ordained that you must render unto Him Whom God must manifest, if you do not render it unto him, at least do not torment him.

Do not raise doubt upon his truth when you hear his verses, and fix yourself as arbitre between him and the people of the Bayan. Show his verses to the people of the Bayan. If these ones see their incapacity and yours to bring verses of this kind, then give your faith.

If yourselves you have not seen your incapacity, no more than the others, then at least do not torment him.

If in this judgment there had been a sincere arbitre (between myself

and the people of the Qur'an) he would have explained the truth to all the people of the earth.

But all the men and in the precepts of their religion and in this low-world, return to the order of those(the ulama). But they do not manifest an arbitre in the order upon which their religion bases(itself (that is the verses)so that this arbitre testifies that they are powerless to bring forth verses like those of God.

All men occupy themselves with adoration upon the initiative of this mulla, and night and day they obey him and this is why all in believing they are acting rightly, they are rendering all of their works in vain.

O people of the Bayan, do not remain in ignorance like the people of the Qur'an.

The resume of the seventeenth door: O masters of the order(princes, governors, etc.))! Ordain for the people who are under your orders that when they take someone to bring him before you, they do not tear his clothing and they steal nothing from him.

If your people act in this way, and your women and those of your subjects are forbidden you and you are forbidden for them for nineteen days.

And if, during this interval you accomplish the carnal act, it is obligatory for you to give to the witnesses of the Bayan nineteen miscales of gold. That the witnesses of the Bayan may give them to him of whom you have torn the garments or whom you have plundered.

The fruit of this order is this that you may turn away from disobedience to God, and that you will ordain for your domestics to quarrel with nobody: thus they may not quarrel in the day of judgment with the companions of Him Whom God must manifest.

O Master of order, ordain that all the towns be put in good order, and the houses and the bazars and the shops.

Ordain that each industry be separated from the other so that two industries do not interfere with each other, and that each has its designated place: and this in the best manner and with the best of laws.

Ordain that each industry stand in a caravanserei, for this is closer to God for the utility of commerce and to not warp the word of God, if y your comprehend you others.

The resume of the eighteenth door: Do not ordain, you, that anyone take off a hair of the head of anyone, for God has rendered perfect the appearance of each thing.

This is ordained in the book of God: so that you will torment nobody. If someone tears a portion of the flesh of the body of anyone, or if

the cause that the skin of the body of someone changes color, or if someone tears the vestments of someone, or if someone lacks respect for someone, God forbids for all of them their wives for nineteen months.

This is an order descended in the book of God.

As it is necessary that a chastisement befall him, he must pay ninety-five miscales of gold.

This order is given, for thereby you may not disobey God.

Do not ordain to do violence to anyone, be it only as a grain of mustard seed, and yourself do not do violence to anyone. Do not be satisfied with the violence of someone, if you believe in God and in his verse.

Always act in a fashion so as not to exceed prudence and decency, for you all before being created, you were close to God a drop of water, born of the mire, then thereafter you all will return to a handful of dust.

Certainly, certainly, have prudence, and do not be content with anyone anything other than what you would have wished for yourselves.

Act in your affairs with the most extreme prudence, the greatest decency.

Do not damage the creation of anyone, after God has created it in its perfection, because of the fleeting grandeur of this world: for this world will pass over you and you, after death, you will find yourself in the fire. And so you will desire in saying: 'Rather in the sky that we had not been created and that we had been for anyone the cause of a sadness.'

If you are intelligent, even during your life, you will have the same wish. You, you thank God very little.

The resume of the nineteenth door: God has not ordained any order, and had not made descend any defence if it is not for the grandeur of Him Whom God must manifest: when his grandeur is contrary to an order or a defence, choose his grandeur, and distance yourselves from this defence and this order.

UNITY XI

In the name of God, the Inaccessible, the Very Sainted.

In truth, I am God. There is no god if it is not me who am always stable.

In truth, I made descend the balance of each thing in two unities (or two doors of the Unity II) that you might thank God.

Say: 'in truth! The eleventh Unity in its first door: consider this order: If you swear by God or by Him Whom God must manifest and if you are sincere in your oath, you do not have a fine to pay: it is of your adversary party that it is obligatory to pay a fine if he has lied. It is obligatory for him to give you nineteen miscals of gold.'

This is a limit and a chastisement fixed in the book of God: so that you may fear to disobey Him. And if you in truth, in your oath you lie, it is obligatory for you, in the book of God, to give nineteen miscals of gold to him to whom you have lied in your oath. Thus you may thereafter swear not in vain.

The resume of the second door is that: it is necessary for each sultan who will be given life in the Bayan to choose from among the people of his kingdom twenty-five ulama who are worthy of all the affairs returning to them. So that in the day of judgment they will give their faith to Him Whom God must manifest, and will be convinced of him and will come to the aid of the religion of God.

It is necessary for these sultans to make known these twenty-five ulama to all the men and to give them preeminence over all the people of the kingdom. So that they will come to the aid of the weak among the creatures, and that they will extend their mercy over these weak ones. It is obligatory for these ulama that in truth they do not remain in the obscurity of the orders of God.

The resume of the third door: If someone heckles a male or female believer, it is obligatory for him to give 19 miscals of gold, or if he can not 19 miscals of silver: if he can not do this then he must ask the pardon of God ninety-five times.

The fruit of this order is that you will fear to disobey God and will cavil against nobody. And if he can pay in gold or in silver he must pay the one he so abused. If he can not do so, gold and silver are forgiven him but it is obligatory for him to ask forgiveness from God.

If the heckler is silent and ridicules, by signs, anyone, he must take a proxy who, on his behalf, will ask forgiveness from God. O slaves of God, fear to disobey God.

The resume of the fourth door is this: that the Bayan and these who believe in it, all are living until the day of the manifestation of Him Whom God must manifest: be they of the light or of the fire of the Bayan (whether they obey or not the orders of the Bayan). In any case see them as the living.

Then, you, question the truth of this question.

Say: 'The fire, and the people of the fire of the Bayan are those who do not act conformingly to the orders descended in the Bayan: the people of the light are those who pay attention to the orders of God.'

This order is relative to those who believe in the Bayan and not to those who are not in the least entered into the Bayan. In any case, obey God.

The resume of the fifth door: if someone enters into the Bayan and believes therein, do not reject him from the religion of the Bayan. If you reject him, it is necessary for you to give 19 miscalis of gold to him whom you have thus rejected. This is a punishment fixed in the book of God. That you others, in the religion of the Bayan, you will reject no one.

If you from anyone, you see an act which is contrary to the orders of God in the Bayan, this one sins simply in relation to his God: it is not because of this that he leaves his religion. In the same way that he sins towards God, in the same way will fire come to him. Counsel him with good words.

The resume of the sixth door: if someone awaits the manifestation of Him Whom God must manifest without knowing that the knowledge and contentment of God is in the knowledge of Him Whom God must manifest and in his contentment, that one has not understood a word of the Bayan and is not accounted by God in the number of the faithful.

The duty of each order, deliver it before one each one, even if it is a man of the first creation (a sectator of Adam) for this is the order of God who addresses himself to the universality of men.

In all circumstances ask pardon from God, this God whom there is no adored one if it is not him, who is the guardian, he who subsists by himself.

And certainly, certainly, repent towards Him.

The resume of the seventh door: It is forbidden for you in the religion of the Bayan to possess more than nineteen volumes: and if you possess them it is obligatory for you to pay nineteen miscalis of gold. This is a chastisement descended in the book of God: that you may turn away from disobedience to God.

Say: 'The first book must be the Bayan itself: the eighteen others must be books written in the science of the Bayan. This science which

useful and necessary for you in religion such as grammar, syntax, talismanology, and others which you write in the science of God.'

You must arrange them in the best of arrangements. In all that you write do not draw up but the essence of the science; distance yourselves from digressions.

All of these orders are for this that nothing will be put in the presence of He Whom God must manifest if it is not the Bayan itself and the eighteen books written in the science of the Bayan of which the authors are among those who have arrived at the highest degree of science and the fear of God, and which are pure in the science of God.

The resume of the eighth door: Do not separate the verses of the Bayan: unite them all in a convenient place; put them all in a kerchief. Those which you employ as a scapula are not included among those ones.

You, put the verses of God in an elevated place.

In whatever state of cause, pay attention to the spirits of the verses: that you may be yourselves accounted among the elliynes among the spirits of these verses. Alienate yourselves from the others besides the spirits of these verses. These verses which belong to these verses, in your hearts, love all of them. Do not separate them one from another in such manner that this will become a source of sadness for you, act in conformity with that which is worthy of them and which pleases you.

Whoever possesses a book of the books of the Bayan, or some verses of the verses of the Bayan, it is obligatory for him to keep them in a good place.

If several persons live in the same chamber, it is obligatory for each of these persons to keep the book which belongs to her to herself. These people can either keep all their books in one place or keep them each one in a separate place. God has permitted these ways of behaviour: thus it may be that they will not encounter difficulties in the religion of God.

The resume of the ninth door: In solemn reunions do not sit except upon the low sides of the reunion.

If you sit in the middle, it is obligatory for you to pay nineteen gold misals, unless you are obliged to sit in the middle. It is he who obliges you to sit in the middle who must pay the nineteen gold

miscels.

This is a chastisement descended to your subject in the book of God. Thus it may be that you will not leave proprieties. In your homes with you parents and your wives, God has permitted you to sit wherever you wish: you may not however disperse yourselves along the walls of a room, unless you do not want each one to sit separately.

In the gatherings of mourning this order is removed from you: it may be that in all states you will be saddened for the witnesses of the Bayan.

If someone enters someone's home, the master of the house must show him great deference; give him himself a place: the persons who are found there must vouchsafe to him deference and move themselves to give him his place. If they do not move themselves sufficiently, do not leave him his place, do not show him enough respect, it is obligatory for them to repent thereof in saying: 'We ask for you the pardon of God, the God who is Him for whom are the good names: we ask pardon of him for all faults which we have committed: and all we will return to God.'

The resume of the tenth door: God has permitted in the Bayan that all the verses which are there descended be commentaried in Arabic, for those who can understand.

God has permitted in his book that one commentaries the Bayan in Parsi for those who do not understand the words. Do not commentary the Bayan except in truth, do not translate the Parsi of the Bayan into Arabic, if it is not with justice.

Each one of you must possess an Arabic Bayan in beautiful writing. Those who cannot understand the verses descended in the Arabic Bayan, they must possess a Bayan in Parsi.

That which has descended in the Bayan upon the subject of the witnesses, keep it as the apple of your eyes then bring it to Him Whom God must manifest.

God permits you to arrange these nineteen books upon the subject of which it is descended that you may possess them, in three parts. The first part will include the books which have descended from the Point of Truth; in the second part you will translate the entire Bayan into Arabic, and in the third, all shall be in Parsi.

This is an order which comes from God: that you may embrace all of the verses which have descended from God, and that you will act in con-

formity with these verses and these orders.

The resume of the eleventh door: Do not lift a hand against Him Whom God must manifest nor his first letters of the Living; be they clothed in the most beautiful garments of the creature or in the most humble ones; for in truth they are of an elevated rank before God.

~~XX~~

If someone raises a hand against them, it is obligatory for him to pay nineteen gold miscales.

This is a chastisement descended in the book of God, so that you might fear to disobey God.

The resume of the twelfth door: O men! obey the witnesses of the order of God, and as much as you are able respond to each thing which is asked of you, for God Himself responds to you in conformity with the orders which you have given. If you know the question that someone has to pose, God has rendered obligatory for you to relieve his need. If you do not do so, ask forgiveness of God and, furthermore, pay a recompense of nineteen gold miscales. Thereby, at all times you may give your attention to the orders of God.

God teaches you all that he loves in his religion, and you, love that which he teaches you. Keep your limits in this world, and remove the need of your brothers in religion.

This order is a blessing of God upon them: it may be that you yourselves will make yourselves the spectacles of God who responds to his slaves.

The resume of the thirteenth door: If God raises up a padishah in the religion of the Bayan, it is obligatory for him to become the possessor of a crown which is ornamented with 95 jewels without parallel and without price and that there be no analogous one: but these 95 jewels must not be outside of these five kinds of precious stones.

This is a sign of the grandeur of God upon the sultan. All the sovereigns must act in this way until the day of judgment. In that day all the crowns fabricated in the religion of the Bayan must be returned (as gifts) in his hands. And all of you must prostrate yourselves before him and you must honor this act (in giving him back these crowns as gifts). O Sultans! in truth God has need of none of his creatures.

The resume of the fourteenth door: Each night and each day divide

them in five parts: in each of these parts say the azan. The first of these five parts make it begin at the beginning of the night. In the first part, say 19 times this verse: 'There is no God if it is not God.' And say 19 times: 'Allah'u'ighma'. (God has need of: nothing). In the second part say 19 times: 'La illallah' and 19 times 'Allah-u-A'alen' (the most wise).

In the third part say nineteen times: 'La Elah Ellallah' and nineteen times 'Allah'u'Asakem' (the highest of the ordainers); in the fourth part, nineteen times 'La Elah ellallah' and nineteen times 'Allah'U'Amlek' (he who possesses the most); in the fifth, nineteen times 'La Elah ellallah' and nineteen times 'Allah'u'Aslet' (the most victorious).

It is obligatory for you to say the azan from an elevated place in such fashion that those who are around you hear it. If someone is mute (and can not say the azan) it is obligatory for him in each night and each day to give nineteen miscals of white sugar of superb quality to someone who will take charge to say the azan on his behalf.

The fruit of this order is this that it may be that you are always attentive in the mention of God and that you forget it never.

If someone sleeps at the moment of the azan, there is no harm for him: he is not required to pay a fine. If he is awakened he must go to a place where he can hear the sound of the azan. It is not however obligatory for you to leave your houses to hear the azan. From the moment that you are in a place where the voice of the muezzin reaches you, that is enough for you. If the season is bad and it is painful for the muezzin to say the azan, he must say one time this verse: 'God testifies that there is no god if it is not him. And in truth Him Whom God must manifest is true and comes from God; and we all, we are created by Him Whom God must manifest by the order of God, and we all, we believe in the verses which God has descended upon Him.'

This order is because of the benevolence of God upon men, in the days when the temperature is very cold and when they can not prolong the azan.

The resume of the fifteenth door: If you forget part of your prayer, only say this part of the prayer which you have left out, and do not start the whole prayer over again.

It is the same for the other adorations besides prayer. When you have forgotten a part, do not pay attention to the parts which precede

or follow: accomplish the rites of this very part which you have forgotten: do not pay attention except to this part and accomplish it.

God has rendered obligatory to the people of the Bayan to become wise men, that they may embrace the entire earth, that they know every sultan, every Prophet in his time, and his book, the limits of the kingdoms of the sultans, the numbers of his soldiers, the prices of the things which he has at hand, of his jewels; that they have this science and that the fruit of it return to this day in which all men are in the presence of their Lord.

The resume of the sixteenth door: Certainly, certainly, kill no person! Certainly! Certainly! cut off the limbs of no person, if you believe in God and in His verses. If someone ordains to kill or to cut, if someone sets himself to accomplish these acts, or if it is done without somebody opposing himself having the power to do it, if one is content that one has done so, it become obligatory for him, in the book of God, to pay 11,000 miscal of gold to the heirs of the victim. Furthermore, and during 19 years, all women are forbidden him.

This act will be a proof in the book of God, that his existence was created for other than love, for other than the contentment of God.

After his death, he will enter into the fire and God will never pardon him.

If however, after this murder, he submits to the chastisements which are fixed for him and accepts them, then the punishment fixed for him will diminish.

Thus, certainly, distance yourselves from disobedience to God, and certainly, certainly, fear similar acts.

If someone involuntarily kills someone, he has no responsibility: he must simply satisfy the heirs of the deceased, ask their pardon, that he ask forgiveness from God and repent.

That is like other things which are accomplished involuntarily by men. Thus, alienate yourselves, o men, from disobedience to God. Certainly, certainly, fear.

As for those who were killed in Isfahan, even if the inhabitants of this city believe in God and in his verses, it is obligatory for them to take the price of the blood of these victims of the heirs of the murderers, in the fashion that was indicated above.

The fruit of this order is that always in the religion of God you might turn yourselves away from disobedience to Him and that therefore,

you will not come close to acts of this nature.

The resume of the seventeenth door: If someone ordains the expulsion of someone from his house or his town or his village, or from the kingdom of his sultan, his woman becomes illicit for him for nineteen months. He must, furthermore, pay nineteen gold miscals to him whom he thus banished.

And this is a chastisement of God descended in His book; so that you might not disobey Him.

The resume of the eighteenth door: If someone drinks a fermented drink which intoxicates him it is obligatory for him to pay 95 gold miscals; certainly, certainly, do not give alcohol to your sick if you believe in God and in His verses.

The resume of the nineteenth door: If someone writes one work to Him Whom God must manifest other than that which is descended in the Bayan before His manifestation, it is obligatory for him to pay 19 gold miscals as recompense.

God has however not permitted that someone take by force from him these 19 miscals of gold and nobody must demand them of him.

If someone demands them from him because of this order which has descended here, he must himself submit to this chastisement, for he has demanded what God did not permit him to demand. In all states, turn away from disobedience to God and do not write a word indecent to Him Whom God must manifest. Do not act contrarily to that which has descended in the Bayan.

After he has been manifested, do not ordain against him, even as you have done so with regard to the point before the manifestation of Him Whom God must manifest. You act against God and you believe you act well. If you write nothing for the good of God, at least do not write anything against Him. This is a counsel of God, that you might fear to disobey Him.

If you do not come to the aid of Him Whom God must manifest by writings which you will write for Him, do not sadden him by writings which will write against him, thus; certainly, certainly, fear, as it is fitting, to disobey God: that in the day of judgment you may find blessing before God.