

A Compilation of the Bab's Writings

Translated Using GPT-4

The Bab

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Welcome!

Welcome!

This book is a provisional translation of the Bab's Writings. All items are taken from the original Arabic and Persian from various sources and translated using the latest version of OpenAI's GPT.

There are thousands of works which have not been translated by people yet. Some of which had been translated, by authorized sources of the Baha'i Faith, others by academics and those interested in the revelation of the Bab.

We acknowledge GPT is imperfect, but we can acknowledge it is unbiased in that it was trained from many data points, some of which may favor a perspective, but the totality of all data points should bring the translation as close to a neutral voice as possible. We hope you find this book useful. You are welcome to share it as you see fit.

The Writings of the Bab are organized by date where possible, or by the location He was in when the Writing was revealed. Books highlighted in bold are those which were revealed unsolicited, and books in a normal font were revealed as responses to questions solicited directly to the Bab. The Bayan was revealed for everyone unsolicited. The unsolicited writings will be more general and broad in scope, and revealed to be in a context for everyone (or particular audiences when specified). The solicited ones may regularly seem to repeat themes elsewhere, but be placed in a particular context relevant to whom originally asked the Bab a question. Each are equally important.

If you would like to help with translations, or to help refine the translations made, visit the Baha'i Collaborative Translation Wiki.

Discussion can be had on Reddit at the Bab and Baha'u'llah community.

Part I.

**Writings Revealed in the Year
1848**

Persian Bayán

This is what has been revealed by the Lord, the Exalted, the Most High:

In the name of God, the Most Immaculate, the Most Sacred.

Introduction

1 Glorification and sanctification befit the sanctified court of the majesty of His might and the glory of His sovereignty, for He has eternally existed and shall forever exist by His own essence and being. He has eternally and shall forever remain exalted by His primordial loftiness, beyond the comprehension of all things.

2 He has not manifested the sign of His recognition in anything except through the inability of all things to comprehend Him. He has not revealed Himself unto any thing except by His own essence, for He has eternally been exalted above any association with things.

3 He has created all things in such a manner that all, through their innate reality, confess to Him on the Day of Resurrection that there is none like unto Him, nor any equal, nor any peer, nor any companion, nor any similitude. Rather, He has ever been singular in the sovereignty of His divinity and ever mighty in the majesty of His lordship.

4 No thing has truly known Him as He deserves to be known, nor is it possible for anything to truly know Him as He deserves to be known. This is because whatever is attributed to Him with the mention of “thingness” has been created by Him through the sovereignty of His will. He has manifested Himself through Himself in the loftiness of His station.

5 He has created the sign of His will in the innermost reality of all things so that they may attain certitude that He is the First and the Last, He is the Manifest and the Hidden. He is the Creator and the Provider. He is the Omnipotent and the All-Knowing. He is the All-Hearing. And He is the All-Seeing and the All-Hearing. He is the Subduer and the Self-Sustaining. He is the Giver of life and the Cause of death. He is the Omnipotent and the Inaccessible. He is the Exalted and the Most High.

6 He does not and will not signify anything except His own exaltation in glorification, His sublimity in sanctity, His inaccessibility in oneness, and His loftiness in greatness. He has no primacy except through His own primality, and He has no finality except through His own finality. Every thing that has been measured within Him or will be measured has become a “thing” through its “thingness” and has been realized through its “existence.” By Him, God initiated the creation of all things, and unto Him, the creation of all things returns. He is the One to whom all the Most Beautiful Names belong and have always belonged.

7 The essence of His being is sanctified beyond every name and description, and His luminous reality transcends all loftiness and sublimity. His pure essence is sanctified from every restriction and elevation. He is the First, yet cannot be known through it. He is the Last, yet cannot be described through it. He is the Manifest, yet cannot be defined by it. He is the Hidden, yet cannot be comprehended by it.

8 He is the first to believe in *Him Whom God shall make manifest*, and He is the first to believe in the one who has been manifested. He is the unique reality through whom the creation of all things takes place. Through His provision, all things are sustained. Through His death, the death of all things is revealed. Through His life, the life of all things is manifested. Through His resurrection, the resurrection of all things is disclosed.

9 A Countenance has arisen, the like of which the eyes of existence have never beheld—neither before nor after this. This is the visage of divinity and the countenance of lordship, settled under the shadow of the face of God’s divinity, and signifying the sovereignty of oneness. Had it been known that the love of this Countenance could be tasted by all things, its mention would not have ceased. When it was not bowed to the essence of its being

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was created as it is and upon what it stands. Otherwise, nothing would experience the taste of its love.

10 Light upon light within light leading to light upon light: God guides to His light whomsoever He wills, and He elevates to His light whomever He desires. He is the Originator and the Restorer. He is the One God, the Singular, whose own self-manifestation has brought forth eighteen souls. These souls were created from His essence before all things, and He has established their recognition within the innermost reality of all things. This serves the purpose of enabling all beings to testify, through their own essence, that He is the One, the First, and the Ever-Living.

11 No decree has been issued for any contingent being except the recognition of His essence. This recognition sanctifies His being from all that is other than Him. At His command, all things are created, for to Him belong the creation and the command, from before and after. He is the Lord of all worlds.

12 It should not remain hidden from the observer of these words that God caused the Qur'án to return on the Day of Resurrection with the manifestation of His own essence within it. Thereafter, He brought all things into being anew. It was as though all things were created for the first time, for everything that has been created exists for the Day of the Manifestation of God. He is the One to whom all things turn and the One to whom all things ultimately return. When He appeared with the manifestation of His signs of power, there was no doubt that all things attained, to the utmost extent possible, the meeting with God.

13 Once again, God, exalted and glorious, created the Primal Will and, through it, brought forth all things. The mention of the creation of all things as a wondrous act serves as proof that His creation has eternally existed and shall forever exist. For when no contingent being existed, God was still God, and there was no creation to restore. Verily, God has always been in the loftiness of His sanctity. Whatever is beneath Him remains confined within the limits of its own proximity.

14 The first creation of all things occurred at this very moment, which is described as the Day of Friday. It has been decreed as a day of remembrance of God. The Lord of Might and Glory created this wondrous creation by His

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command and established it under His shadow until He returns it. There is no doubt that God originates this creation and then brings it back, and verily God is powerful over all things. The arrangement of the creation of all things has been made in accordance with the number of all things, through commandments revealed from His sanctified realm. These commandments have arisen as the dawning rays of His bountiful sun so that all things, through the remembrance of all things in all things, might attain perfection in preparation for the appearance of the final resurrection.

15 On that Day, every thing shall be recompensed with the reward of all things, whether it be through His justice for the self or through His grace for confirmations. His knowledge of all things before all things mirrors His knowledge of all things after all things, just as His power over all things before creation matches His power over all things after their creation. God has eternally been all-knowing of all things and omnipotent over all things. To Him belong the Most Beautiful Names, from before and after. All who are in the heavens, on the earth, and between them glorify Him. There is no God but He, the Mighty, the Beloved.

16 With the eye of certainty, observe that the gates of the religion of the Bayán are arranged according to the number of all things. Beneath the shadow of each gate, the angels of the heavens, the earth, and what lies between them are prostrate by the permission of God. They magnify, sanctify, glorify, and revere Him. They perform their duties and exalt Him. On the Day of the Manifestation of God, which is the appearance of the Point of the Bayán in its final state, all will return unto Him. Whenever all things return unto Him, even the souls of those who had refused, the fruits of all things shall be made manifest before Him. Blessed is the one who is gathered on the Day of Resurrection in the presence of God and who turns toward His countenance.

17 God has determined that each gate of the gates of all things serves as a reality unto itself. To it, all accounts return by virtue of the Bayán, according to what has been enacted in that gate. Hasten, then, to this, and hasten again, and yet again, and once more, and once more. This is because God is the swiftest of all reckoners. There may arise a situation where not all gates of all things present themselves before Him. In such a case, He will decree the return of the creation of the Bayán, and the heavens elevated in

Vahid 1 (Tawhid - Oneness and Unity)

the Bayán will be folded in His grasp, just as the heavens of the Qur'án were encompassed before Him. Though the gates of the Qur'án were numerous and varied for the believers, when God brought forth the creation of the Qur'án to His light, they all became a single reality, a single gate from among the gates of remembrance. Thus does God do as He wills and ordains what He desires. He is not questioned about what He does, but all shall be questioned concerning all things.

18 At the moment when the entirety of the Qur'án is returned, and the beginning of the creation of all things within the Bayán takes place, the Point—manifesting lordship—shall stand upon the land named Bast. The heavens elevated in the Qur'án shall be folded entirely and return to the first Point. None shall bear witness to this except God and those near Him.

19 Although no matter was revealed in the Qur'án more momentous than the Day of Resurrection, God, the Reckoner, accounted for the total number of souls who adhered to the religion of the Qur'án. Upon their return, one soul from among all these souls stood in the presence of God. This soul became the return of all things, and the creation of all things in another dispensation was elevated by God's command. Take heed, O people of the Bayán, to guard yourselves so that you do not veil yourselves from God, your Lord, while you claim by night and by day that you love Him or sanctify Him.

Vahid 1 (Tawhid - Oneness and Unity)

Gate 1 (There is No God But God)

In the first gate of the number of all things, God, exalted and glorified, has decreed as an obligation the word: *“There is no God but God, truly, truly.”*

All of the Bayán will return to this word, and the spreading forth of the final creation will arise from it. The recognition of this word is dependent on the recognition of the Point of the Bayán, whom God has made the essence of the Seven Letters within it.

Whoever attains certainty that it is the Point of the Qur'án in its finality and the Point of the Bayán in its beginning, and that it is the Primal Will,

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self-sustaining, and through which all things are created by its command and sustained by it, has attained true faith.

Its essence bears witness to the oneness of its Lord. Whoever does not believe in it shall be cast into the fire. And what fire is greater than that for one who does not believe in it? Conversely, whoever believes in it shall enter affirmation. And what paradise is loftier than that for one who believes in it?

This is the word that has been exalted, magnified, glorified, sanctified, and extolled by its Lord morning and evening. Regard this word as you would regard the sun in the sky. Look upon one who believes in it as you would look upon a mirror, for every believer in the essence of the Seven Letters derives their being from one of the names of God, exalted and glorified.

Externally, such a one is a leaf from the Tree of Affirmation. All things return to this one reality, and all things are created through this one reality. This singular reality, on the Day of Resurrection, is none other than *Him Whom God shall make manifest*, who declares in every instance: *“I am God. There is no God but Me, the Lord of all things. All besides Me are My creation. O My creation, worship Me.”*

He is the mirror of God through whom the mirror of dominion is manifested, composed of the Living Letters. Nothing can be seen within Him but God. Whoever in the Bayán utters the word *“There is no God but God”* is thereby directed toward God.

Just as creation begins with Him, so too does creation return to Him. The purpose of this world is that, at the time of the appearance of *Him Whom God shall make manifest*, people do not claim, “We say There is no God but God and that is the essence of religion.” This is because what they say is but a reflection of His sun, which was manifested during His first appearance. He is more deserving of this word than all the essences of creation, through His very self.

The mirror declares, “The sun is within me,” but before the sun, it is evident that the mirror reflects its light. He proclaims: *“We have known you, O people of the Bayán! The loftiness of your existence lies in the word of your Lord. Do not veil yourselves from Him Whom God shall make manifest on the Day of Resurrection, in truth. For what you speak within your hearts is*

Vahid 1 (Tawhid - Oneness and Unity)

like His appearance in your innermost beings, and what He speaks is what God has borne witness to of Himself—that there is no God but Him, the Sovereign, the Self-Subsisting.”

Today, any soul that utters this word, the essence of all religion, undoubtedly speaks in the voice of Muhammad, the Messenger of God—may God’s blessings and peace be upon Him and His family—of the past. The sun of this word has been within their hearts, and what manifests from them today is but a reflection of it. Thus, in His next appearance, He will return to them, in the appearance of the Point of the Bayán, not in His first manifestation.

During His first manifestation, the tree of oneness had not yet been elevated within the essences of creation. Now, after one thousand two hundred and seventy years, this tree has reached the stage of bearing fruit. Whoever is within it is but a reflection of the sun of the Point of the Criterion (*furqán*), which is identical to the Point of the Bayán. Before Him, this must necessarily become apparent.

An example is set forth in the supreme word, upon which the entirety of religion is established. Through its utterance, the foundation of all religion is confirmed. In the hour of death, all will speak this word and return to Him.

The reflections within mirrors inevitably return to their origin. When the mirrors reflect the image of the sun, they return to it, for their existence began with it. The mirrors’ purpose lies solely in their capacity as mirrors, reflecting the sun from which they originated. The exaltation of the Word of the *Furqán* in the past, and the exaltation of the Word of the Bayán in the future, reflect a similar pattern relative to the Sun of Truth.

Consider the various aspects arising from this Word, such as the knowledge of the names of God, the recognition of the Prophet, the recognition of the Imáms of guidance, the gates of guidance, and the innumerable branches of subsidiary matters.

Each soul that becomes veiled by one of these aspects is thereby separated from the reality of its own existence, which originated from God and will ultimately return to Him, provided it stems from the Tree of Affirmation.

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The sign of its oneness should testify to the Sun. If, God forbid, it does not testify to the Sun, it is unworthy of mention. Consider the souls that associate themselves with the Qur'án. How much of their judgment contradicts what God has revealed, as evidenced by their actions. These contradictions pertain to their essence, not the branches arising from their essence.

That which branches into what is less than the truth reverts to its essence. If its essence does not testify to God, it is not worthy of mention before Him. However, that which branches from true essences will ultimately return to those essences. If these essences are steadfast signs, residing firmly within the mirrors of their hearts rather than merely being transient, they will return to their proper stations both in origin and in return.

As the sun has eternally shone forth, these mirrors eternally bear witness. The bounty of God has never been withheld or exhausted in any circumstance. Blessed is the one who declares: *“God is my Lord, and I associate no partner with Him in His Lordship.”*

Verily, the essence of the Seven Letters is the gate of God. I shall not invoke any gate alongside Him, and whoever believes in *Him Whom God shall make manifest* attains thereby the first gate of the One, the First. Blessed are those who succeed on this great day. This is the day when all are presented before God, their Lord,

Gate 2 (Muhammad and His Manifestations Returned)

The essence of this gate is that Muhammad—may God's blessings and peace be upon Him—and the manifestations of His own self returned to this world.

They were the first of His servants to be present in the presence of God on the Day of Resurrection, acknowledging His oneness and delivering the signs of His gate to all. God fulfilled His promise, as stated in the Qur'án: *“And We desired to show favor to those who were oppressed in the land and to make them leaders and to make them inheritors.”*

He made them Imáms. The same reasoning that establishes the prophethood of Muhammad—may God's blessings and peace be upon Him—is evident in

their return to this world before God and the learned ones. This is proven by the signs of God, which no one on earth can imitate, for they are utterly incapable of producing anything comparable.

There is no doubt that the nobility of a servant lies in affirming the oneness of God, recognizing Him, acknowledging His justice, obeying Him, and being content with His will. Similarly, there is no doubt that these sanctified souls attained the essence of all loftiness and glory before any other soul.

Every living being that imagines honor finds it only through the good pleasure of God. There is no doubt that they were the first lights to bow before God, accepting the signs that He revealed through His gate and conveying them.

There exists no loftier station in the realm of possibility than this: that the heart of a servant bears witness to God. No one should remain veiled from their Beloved to the extent of nineteen times nine. Every soul, in whatever it undertakes during its life, wills nothing but the good pleasure of God. This is the ultimate aim of all.

There is no doubt that the good pleasure of God is only made manifest through the pleasure of one upon whom God has conferred His proof. It is certain that these sanctified lights attained the good pleasure of God before all things. This is the loftiest elevation above every loftiness and the most sublime distinction above all other distinctions.

It is beyond doubt that their return in the final manifestation is greater in the sight of God than their initial appearance. Just as prophethood was established in the past, today guardianship (*wiláyah*) is established.

Even though the appearance of the Point of the Bayán is identical to the appearance of Muhammad, their return is also the same. However, through the manifestation of God, all names exist under His shadow and testify to Him. He is the First and the Last, the Manifest and the Hidden. To Him belong the Most Beautiful Names. God has set apart their names during this cycle as the Living Letters (*ḥurúf-i-ḥayy*).

This refers to the fourteen sanctified souls and the hidden and preserved name, which is associated with the Four Gates, the Lights of the Throne, or the Bearers of Creation, Sustenance, Death, and Life. These collectively

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amount to the number of *ḥayy* (18), representing the closest names to God. Everything besides them is guided through their guidance. God began the creation of the Bayán with them, and He will cause the return of the creation of the Bayán through them. They are lights that have eternally existed. They have eternally been and will continue to be prostrate before the Throne of Truth.

In every manifestation, they have been mentioned by a particular name among the people. With each appearance, their physical names may have changed, yet their essential names, which signify God and manifest within their hearts, remain constant. Without the nearness of their essence, they could not have stood in the presence of God, who has eternally existed and will forever exist.

God has names beyond limit, yet all are revealed through these names. Just as the guidance of all depends on their guidance, in the hearts of these names nothing is seen but God. Indeed, within the heart of any believing soul, whether male or female, there is no vision but that of the name upon which their heart depends, granted by God. Within them, nothing is perceived except: *“He is God, the One. To Him belong creation and command, from before and after. There is no God but Him, the Living, the Self-Subsisting.”*

Every soul that believed in Muhammad, peace be upon Him, or in anyone before Him, has returned under His shadow. *“And each shall be recompensed for what they have earned, and God is witness over all things.”*

Gate 3 (Ali Returned)

This pertains to 'Alí, upon Him be peace, who returned to this world with those who believed in Him and those beneath them. He is the second to believe in the Point after Sín (*the letter “S”).

Gate 4 (Fatimah Returned)

This pertains to Fáṭimah, peace be upon her, who returned to the life of this world with all who believed in her and those beneath her.

Gate 5 (Hasan Returned)

This pertains to Ḥasan, upon Him be peace, who returned to the life of this world with all who believed in Him and those beneath them.

Gate 6 (Husayn Returned)

This pertains to Ḥusayn, upon Him be peace, who returned to the life of this world with all who believed in Him and those beneath them.

Gate 7 (Ali ibn al-Husayn Returned)

This pertains to ʿAlī ibn al-Ḥusayn, peace be upon Him, who returned to the life of this world with all who believed in Him and those beneath them.

Gate 8 (Muhammad ibn Ali Returned)

This pertains to Muḥammad ibn ʿAlī, peace be upon Them, who returned to the life of this world with all who believed in Him and those beneath them.

Gate 9 (Jaʿfar ibn Muhammad Returned)

This pertains to Jaʿfar ibn Muḥammad, peace be upon Them, who returned to the life of this world with all who believed in Him and those beneath them.

Gate 10 (Musa ibn Jaʿfar Returned)

This pertains to Músá ibn Jaʿfar, peace be upon Them, who returned to this world with all who believed in Him and those beneath them.

Gate 11 (Ali ibn Musa Returned)

This pertains to ʿAlí ibn Músá, peace be upon Them, who returned to this world with all who believed in Him and those beneath them.

Gate 12 (Muhammad ibn 'Ali Returned)

This pertains to Muḥammad ibn ʿAlí, peace be upon Them, who returned to this world with all who believed in Him and those beneath them.

Gate 13 (Ali ibn Muhammad Returned)

This pertains to ʿAlí ibn Muḥammad, peace be upon Them, who returned to this world with all who believed in Him and those beneath them.

Gate 14 (Hasan ibn Ali Returned)

This pertains to Ḥasan ibn ʿAlí, peace be upon Them, who returned to this world with all who believed in Him and those beneath them.

Gate 15 (Appearance of the Proof)

This pertains to the appearance of the Ḥujjat, peace be upon Him, through the signs and clear evidences in the manifestation of the Point of the Bayán, which is identical to the manifestation of the Furqán. Although the Point of the Bayán appeared first and the Point of the Furqán appeared second, the manifestation of the Hujjat occurred in the Fifteenth Gate.

The wisdom behind this lies in the fact that the Point, in its state of abstraction, represents the pure manifestation of God. In the station of divinity (*ulūhiyyat*), it is manifest in the first position mentioned. In the station of determination, which is the primal will (*mashiyyat awliyyah*), it is mentioned

in the second position. In the station of upholding all souls, which is specific to the Fourteenth Manifestation, it is mentioned in the Fifteenth Gate.

The Point, in its station of primality, has eternally existed and will forever remain. It is most deserving of embodying all names from the essence of the names themselves. For example, when the name of divinity is mentioned, the name of lordship is also present, along with all other names. Despite this, it is always manifest under the name of divinity in the station of the Point.

The examples of all names, in their exalted realities, appear from Him: *“He is the First when He is the Last, and He is the Hidden when He is the Manifest. He is the One who is mentioned by every name at the time when He is not mentioned by any but the name: There is no God but Him, the Self-Subsisting Sustainer.”*

Gate 16 (The First Gate Returns)

This pertains to the return of the First Gate to this world with all who believed in Him in truth, and those beneath them.

Gate 17 (The Second Gate Returns)

This pertains to the return of the Second Gate to this world with all who believed in Him in truth, and those beneath them.

Gate 18 (The Third Gate Returns)

This pertains to the return of the Third Gate to this world with all who believed in Him in truth, and those beneath them.

Gate 19 (The Fourth Gate Returns)

This pertains to the return of the Fourth Gate to this world with all who believed in Him in truth, and those beneath them.

Vahid 2 (The Day of Resurrection)

Gate 1 (Recognition of the Proof and the Evidence)

This explains the recognition of the Proof (*hujjat*) and the Evidence (*dalil*).

The summary of this gate is as follows: God, exalted be His glory, in every cycle sends forth a proof corresponding to the highest station of loftiness by which the people of that cycle take pride. For instance, during the time of the Qur'án's revelation, the pride of all people lay in the eloquence of speech. Therefore, God revealed the Qur'án with the utmost loftiness of eloquence and established it as the miracle of the Messenger of God, peace be upon Him. In the Qur'án, God affirmed the truth of the Messenger of God and the religion of Islam through its verses, which are the greatest of evidences.

The greatness of this proof lies in the fact that all speak through alphabetical letters, yet God revealed the words of the Qur'án in such a manner that if all who are upon the earth were to gather and attempt to produce a single verse comparable to those of the Qur'án, they would be unable. All would be rendered powerless.

The secret of this lies in the fact that God revealed the Qur'án from the Tree of Will (*mashiyyat*), which is the Muhammadan reality, in the language of the Prophet Himself. That Tree, being inaccessible, reveals no letter except that it draws forth the spirit of the thing upon its descent.

For example, if it is revealed: *"We have initiated this creation as a command from Us, established over all things."* When the term "initiation" is mentioned, it encompasses everything that is associated with the name of all things. This is because none but God encompasses all things, and only His word can transcend and dominate over all things. Through His utterance, all creation begins.

Similarly, if God reveals: *"And indeed, We worship this creation as a promise from Us; verily, We have power over all things."*

At the moment of the descent of this word, it takes hold of the spirits of all things and causes their return within the manifestation of this verse. This

Vahid 2 (*The Day of Resurrection*)

ensures that, on the Day of Resurrection, all things shall be present before God, confirming the truth of their return.

None but God is capable of this, for whatever God speaks emanates from the Tree of Reality itself. Through it, the essence of a thing is created.

If something lies below the station of *ʿIlīyyīn* (the exalted ones), it is negated from the Letters of Affirmation. Conversely, if it is from the Letters of *ʿIlīyyīn*, it is affirmed as part of them. This is because the word of God is truth, and in everything where it is revealed, the essence of that thing becomes attached to it so that it may testify to its truth.

Thus, it has already been revealed: *“The fire is true, and paradise is true.”* The act of creation and the spirit of the Word are established as truth in their respective stations. Any soul that contemplates this will certainly observe that the spirits of truth are embodied through the manifestation of the primal Point in the signs of God within the realities of souls and the horizons.

As God previously mentioned in the Qur’ān: *“We shall show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.”*

Until one perceives the essence of all things, which is the spirit of their heart, they cannot comprehend the realization that *“The word of God is truth.”* It is not merely through verbal mention that the realization of truth occurs within the essence of a thing. This reality is unique to God, exalted and glorified. None but Him is the creator of things, the provider of things, the one who causes their death, and the one who brings them to life.

Every word that is affirmed or negated in His dominion occurs within the shadow of that which He has revealed through His signs. In reality, these words themselves are nothing other than what manifests through the appearances of the signs of God and His words.

For when God mentions a believer, the creation of that believer is brought into being. Similarly, when He reveals something as being below the Letters of *ʿIlīyyīn*, the spirits of that entity are created in accordance with it. This is the secret of why the signs of God are a proof over all creation and the greatest of evidences.

Persian Bayán

The clear evidences (*bayyinát*) and the most magnificent manifestations are proofs of His power and knowledge. There is no doubt that during the cycle of the Point of the Bayán, the pride of the people of understanding (*ulú'l-albáb*) was in the knowledge of oneness, the subtleties of understanding, and the inaccessible realities recognized by those with true insight.

For this reason, God placed the knowledge of His proof, like the proof of the Messenger of God, within the very essence of His verses. He caused words to flow from His tongue at the height of oneness and the loftiness of abstraction, such that every soul possessing the spirit of oneness humbly submitted to Him, except for those who failed to comprehend what He spoke to His Beloved.

From Him emanated countless expressions of wisdom and knowledge, which none but God has understood or recognized. Even though the manifestation of the Sun of Truth itself inspires all contingent beings to comprehend His loftiness, it is through the verses and words bestowed upon Him by God that He has drawn all existences to the radiance of His signs. *“He has no equal by which He may be known, no peer by which He may be described, no likeness by which He may be compared, no partner with whom He may be associated, nor any similitude by which He may be likened. Exalted is God far above all such comparisons, supremely glorified!”*

In Him, nothing is seen but God, and indeed, all are devoted worshippers before Him. During this cycle, God has bestowed upon the Point of the Bayán His verses and clear evidences, making Him an impenetrable proof against all things. Even if all who dwell upon the earth were to gather, they could not produce a single verse comparable to those which God caused to flow from His tongue.

Any soul that contemplates these verses with certainty observes that they are beyond human capacity. These verses are exclusively from God, the One, the Absolute. God has caused His words to flow from the tongue of whomever He wills and will not cause them to flow except from the Point of Will (*mashīyyat*). He is the sender of all messengers and the revealer of all scriptures.

If this matter had been within human capacity, someone should have been able to produce verses comparable to the Qur’án during the 1,270 years from

its revelation to the revelation of the Bayán. However, despite the loftiness of their power, all who attempted to extinguish the Word of God failed utterly.

Even today, if anyone examines the time from the initial revelation of the Bayán until now, they will surely observe that those who acknowledged the proof of its verses and proclaimed them to all were indeed the proofs (*hujja*) of God. Even if their proof had not been outwardly evident, their spiritual exaltation and insight were undeniable.

The lowest of the disciples of the late, exalted Sayyid—the Exalted One (*Siyyid-i-A‘lá*)—surpassed in wisdom and understanding the scholars and sages of the earth. Among those who have affirmed the proof of the verses, whether from this community or others, there has never been any doubt concerning their elevated piety.

Though this statement is made in recognition of the weakness of people’s comprehension, it remains true that the testimony of God outweighs that of all who are upon the earth. There is no doubt that the testimony of God is only made manifest through the testimony of one whom He has appointed as His proof.

The self-evident nature of the verses is sufficient as testimony, rendering all who dwell upon the earth powerless before them. These verses are a lasting proof from God until the Day of Resurrection. If anyone reflects on the manifestation of this Tree of Will, they will undoubtedly affirm the loftiness of the Cause of God. Consider that this revelation emanates from a soul only 24 years of age, who was devoid of any formal training in the sciences learned by others. Despite this, the verses are recited with such fluency and clarity, without contemplation or hesitation.

In just five hours, he composes a thousand verses in supplication, without the pen ceasing. Interpretations and profound scientific insights emerge from him, demonstrating exalted stations of understanding and oneness that surpass the grasp of all scholars and sages. All who encounter such works admit their inability to comprehend them fully.

There is no doubt that all of this originates from God. Scholars who have labored their entire lives in study and effort struggle to compose even a single line of eloquent Arabic, often concluding with words unworthy of mention.

Persian Bayán

All of this is a proof intended for creation, for the Cause of God is too exalted and majestic to be known except through Him.

Indeed, it is through Him that others are known, not the reverse. By the essence of the one true God, whose existence is singular and eternal, the signs of this revelation are brighter than the light of the sun at midday. The effects of those who have been guided by Him, even if they ascend to the highest levels of knowledge and understanding, resemble the light of stars in the night compared to the brightness of His guidance.

May God forgive such comparisons. How can the ocean of eternity be grasped by the sea of contingency? How can the remembrance of the primordial be likened to the remembrance of limitations?

Glorified and exalted is God above all that is mentioned by earthly and heavenly allusions.

All that has been described pertains to the limited realms of creation. However, this is exactly how the argument unfolds in this Resurrection, just as God previously questioned through His own tongue: *“Whose book is the Qur’án?”* All the believers responded: *“It is the Book of God.”*

God then asked: *“Is there any difference between the Furqán and the Bayán?”* The hearts replied: *“No, by God! All is from our Lord, and none will take heed except those endowed with insight.”*

God then revealed: *“That was My word through the tongue of Muhammad, the Messenger of God, peace be upon Him. This is My word through the tongue of the Essence of the Seven Letters, the Gate of God, peace be upon Him.”*

Whoever believes in it has no refuge if they wish to remain steadfast in their faith except to believe in these verses. Otherwise, their essence will be rendered void, and their deeds will become as though they were nothing, unmentioned and forgotten.

God then revealed: **“O My creation! All of you, from the beginning of your lives to their end, strive with utmost effort to earn My good pleasure. If you act upon any secondary matter, it is because I have revealed it in My Book. If you believe in the Imáms of guidance or seek nearness to Me through visiting their graves, it is because their celestial status has been alluded to*

Vahid 2 (The Day of Resurrection)

in the Qur'án. If you acknowledge the prophethood of Muhammad, the Messenger of God, it is because He is My Messenger. If you circumambulate around the Ka'bah, it is because I have called it My house. If you revere the Qur'án, it is because it is My word.”*

Indeed, upon every soul—even if it belongs to the nation of Adam—whatever one does is based on their relationship to Me, as they perceive it within themselves. However, they remain veiled, holding false assumptions and failing to recognize the realities of subsequent manifestations of My Cause. There is nothing whose judgment does not return to this human form, which has been created by My command.

This form returns degree by degree until it reaches My Prophet. The prophethood of My Prophet is not established except through the Book revealed to Him and the proof granted to Him. Today, which is the Day of My Manifestation, I have appeared in My very self. This utterance is like the mention of the Ka'bah, which I have called My House.

In reality, for My essence, there is neither a beginning nor an end, neither manifestation nor concealment. Today, whatever returns to this self, which recites My verses, returns to Me. Whatever does not return to Him does not return to Me. This is My manifestation in My very self and My concealment in My very essence, for this possible reality cannot exist in possibility itself. No station higher than this can be conceived in the Bayán.

How greatly veiled you are, O people, imagining that all your actions in your respective positions are for My good pleasure. Yet the verse that signifies Me and the signs of My power, whose treasures reside in His innate being, are recited by My permission. Despite this, you have confined Him unjustly to a mountain that none of its inhabitants is worthy of mention. Before Him, who is with Me, there exists none but a single soul, one of the Living Letters of My Book. Before Him, who stands in My presence, My hand bears witness, and no single lamp of light suffices as proof. However, in the positions reached through the progression of degrees, numerous lamps shine brightly. All upon the earth, created for Him, are sustained by His radiance, yet remain veiled from Him to the extent of a single lamp.

On this day, I bear witness to My creation, and apart from My testimony, nothing holds any value before Me. No paradise is greater for My creation

than being in the presence of My very self and believing in My verses. Similarly, no fire is more severe than the veiling of these souls from the Manifestation of My self and their rejection of My verses.

You claim to act on My behalf, yet how does this benefit you? Do you not see My verses confirming what you previously claimed in My Book? Even now, you feel no shame, despite witnessing that My Book is firmly established and all who believe in it believe in Me. Soon, you will see that your pride will be in your faith in these verses. Yet today, what benefits your souls is proclaiming belief in what does not benefit you and veils you from My cause, bringing harm to yourselves.

No harm has reached or will reach the Manifestation of My self. Whatever harm has occurred or will occur returns to your own souls. Show compassion for yourselves, and do not ascend in the air of imagined satisfaction of My will while veiling yourselves from the truth of My good pleasure.

My good pleasure is manifest through the proof by which the religion of all is established. Yet, you remain veiled from it, even as you associate yourselves with the Qur'án. By My sanctified essence, no paradise for this creation is loftier than the manifestation.

There is no paradise greater than union with Me and My verses, and no fire more severe than being veiled from Me and My verses. If you claim that your inability is not evident to you, then journey throughout the east and west of the earth. Yet, this statement is meaningless, for today the truth of all upon the earth is connected to the Dispensation of Islam.

If the eloquent ones of this Dispensation are unable to produce the like of these verses, it is evidence that all are powerless. If they claim they are not powerless, why do they not produce a verse similar to My verses, born of innate reality rather than acquired knowledge or theft?

In every age, before the truth, even those like the sorcerers of Moses' time demonstrated what was within their capacity. Praise be to God that, from the time of My manifestation to today, even such demonstrations have not appeared from the scholars of this Dispensation. They falsely claim to ascend toward the loftiness of God's satisfaction while remaining veiled from the true Manifestation of His power.

This alone suffices as the abasement of the scholars of Islam. They claim knowledge of Islam and promote its teachings while veiling themselves from Him whose word establishes Islam. If they were merely content with their own veiling and refrained from wronging others or judging contrary to what was revealed in the Qur'án, their fate would still be the fire of their own deeds.

However, they have worsened their condition and that of those who regard them as scholars of Islam. Indeed, whoever is veiled from the manifestation of God faces their own punishment. If they were to reflect upon the verses of God, they would observe their own incapacity. In that moment, neither rulership nor Islam and those under its shadow would not have been content with veiling themselves from the truth. The pride of all lies in following the truth. If their actions had not been ambiguous to themselves, matters would not have reached this point. There is no doubt that God will manifest His truth to all through His proof, as He does even today.

If anyone who associates themselves with Islam—whether from among those in positions of authority or those considered scholars—wishes to affirm the proof of these verses, it would be achieved in less than the blink of an eye. If they possess power, they could summon all the scholars and say to them, “Through your judgments, you have caused veiling from the one who possesses the verses.”

The matter can only take one of two forms: either they themselves have brought forth a book and its verses are present, or they have not. If they have not, this verse, written here, is sufficient:

“Glorified are You, O God! You are the Sovereign of sovereigns. You bestow sovereignty upon whomever You will and remove it from whomever You will. You exalt whomever You will and abase whomever You will. You grant victory to whomever You will and forsake whomever You will. You enrich whomever You will and impoverish whomever You will. You manifest whomever You will over whomever You will. In Your grasp is the dominion of all things. You create what You will by Your command. Verily, You are all-knowing, omnipotent, and powerful.”

Speak in the manner He has spoken, naturally and innately. Write in the manner He has written, without pause or hesitation. If you cannot, it is

proof that your deeds have been carried out without truth, and the bearer of these verses is the Truth, sent from God, and there is no doubt that God has revealed these verses upon him just as He revealed upon the Messenger of God. Today, the amount of verses resembling these totals over a hundred thousand verses, in addition to his scrolls of supplications and his scientific and wisdom-filled compositions.

In just five hours, a thousand verses emanate from him, or as quickly as a scribe is able to transcribe them. He recites the verses of God. This makes it possible to estimate that, had his works been freely disseminated from the beginning of the manifestation until today, an unimaginable quantity of works would have been spread among the people.

If you claim that these verses are not sufficient proofs in themselves, consider the Qur'án. Did God, in proving the prophethood of the Messenger of God—may God's blessings and peace be upon Him and His family—use anything other than His verses as proof? Reflect upon this.

God has revealed:

“None disputes concerning the signs of God except those who disbelieve, so do not let their movement through the land deceive you. Those before them, like the people of Noah, rejected the truth, and every nation sought to seize their messenger. They disputed with falsehood to invalidate the truth, but I seized them, and how severe was My punishment! Thus, the decree of your Lord is fulfilled upon those who disbelieve, that they are the companions of the Fire.”

In affirming the sufficiency of the Book, God has revealed:

“Is it not enough for them that We have sent down to you the Book, recited to them? Indeed, in that is a mercy and a reminder for a people who believe.”

When God Himself testifies to the sufficiency of the Book through its own verses, how can anyone claim otherwise? One cannot deny the sufficiency of the Book as proof. If someone repeats what the first objectors said, their stance falls into one of two categories: either their intent is to reject the truth outright—which brings them no benefit, as God has revealed:

“Even if they see every sign, they will not believe in it.”

And elsewhere:

“Indeed, those upon whom the decree of your Lord has been fulfilled will not believe, even if every sign comes to them, until they see the painful punishment.”

Alternatively, their intent may be to act cautiously in matters of religion. If this is the case, the understanding is straightforward:

“In what discourse, after God and His signs, will they believe?”

They can either present themselves and inquire about their concerns in the manner of the verses, listening directly to what is recited—verses free from contemplation, formulation, or synthesis—or they can send someone to sit briefly in His presence, record what is recited from the verses of God, and reflect on them. They would then realize that these words are not the product of thought, combination, or contrivance.

If such a process were possible, it would have occurred with the Qur’ān from the beginning of Islam until today. Similarly, since the onset of this Cause until now, no one has been able to produce anything comparable through such means. If objections are raised about the Arabic grammar or pronunciation within the recitation, such criticisms are invalid. This is because grammatical rules are derived from the verses themselves, not the other way around. There is no doubt that the bearer of the verses disclaims these rules and the associated knowledge for himself.

In truth, the lack of adherence to these rules, while presenting verses of this nature and such words, holds no bearing for those of understanding (*ulú’l-‘albáb*). There is no greater accomplishment than understanding the Book of God, for the purpose of knowledge is to comprehend His Book. The Tree upon which the Book of God is revealed does not require knowledge of these sciences. Rather, all grammatical rules and expressions are derived from what God has revealed and are established upon it.

Many individuals possess extensive knowledge of these sciences, yet their faith in the verses of God is firmly established. This is because the purpose of knowledge is to understand the commands of God and follow His good pleasure, not to remain distant from them. If these sciences themselves bore fruit, the learned ones of Arabia would have surpassed the non-Arabs in their

spiritual station. However, true honor lies not in these sciences but in the good pleasure of God, knowledge of His oneness, and abiding in the shadow of obedience to Him and satisfaction with Him.

There is no doubt that most actions performed between individuals and God are intended to seek His good pleasure. Yet, few truly comprehend His good pleasure unless they discern the pleasure of His proof. Today, the good pleasure of God is inseparable from the good pleasure of His proof and those who dwell under His shadow. Even though others may consider themselves rightly guided, only what God testifies to remains enduring. The deeds of those who do not follow the command of God will perish.

Just as the rejection of the Qur'án by certain figures—such as Christian monks and the eloquent of the Arabs—was remembered in the early days of Islam, so too will the veiling of people today be remembered. Today, there is no action more beneficial for a servant than to examine the verses of the Bayán with fairness, observing the truth of the truth with absolute certainty. Through this, they may recognize the manifestation of meeting with Him is the meeting with God, and His good pleasure is the good pleasure of God. None should remain veiled, for all were created for this purpose, as God has revealed:

“It is God who raised the heavens without pillars you see, then established Himself upon the Throne. He subjected the sun and the moon, each running for a specified term. He manages the affair, explains the signs, so that you may attain certainty in the meeting with your Lord.”

There is no doubt that any mirror turning toward the sun becomes illuminated by it. Without this, the sun itself rises and sets without affecting the mirror. The honor of all creation lies in attaining the fruit of their existence: the meeting with God and belief in His verses. Without this, the very existence of a thing becomes void. This is the same tree that planted the Qur'án within the hearts of the people for the sake of today. Today, all take pride and exalt themselves in relation to it and act accordingly.

This is the meaning of *“There is no power and no strength except in God”* in the realm of divine legislation. If they were to remove the unfounded claims of association with Him, they would not possess even the strength of a fly. This abasement alone is sufficient for those who are veiled, as they

Vahid 2 (The Day of Resurrection)

claim association with Him yet act as they do. Instead of supporting Him as the fruit of their existence and His victory today, they neither support Him nor even accept being neutral. Were they content with neutrality, this Tree would not have been confined to this mountain.

God suffices as the ultimate judge over all His servants. He will judge with justice, and His judgment is manifest in these very words. This judgment will distinguish, until the Day of Resurrection, between those who turn toward Him and those who do not. All matters of divine decree He is the best of helpers, the best of protectors, the best of reckoners, and the best of judges.

Gate 2 (Understanding and Interpreting the Bayan)

1 None can encompass the knowledge of what God has revealed in the Bayán except those whom God wills.

2 The essence of this gate is that no one can fully comprehend what God has revealed in the Bayán except *Him Whom God shall make manifest* or those to whom He grants knowledge.

3 This resembles the tree from which the Bayán has sprung. Even if all the oceans of the heavens and the earth were turned into ink, all things became pens, and all souls were made to record, they could not interpret a single letter of the Bayán as it truly is.

4 God has not given any letter of the Bayán a beginning or an end.

5 None is permitted to interpret what God has revealed in the Bayán except the Letters of *‘Illiyýîn* under the shadow of *Him Whom God shall make manifest* and the Letters of the Living. All other letters beneath *‘Illiyýîn* belong to the gates of the fire.

6 The Letters of *‘Illiyýîn* will be gathered under His shadow, while all other letters will be gathered under the shadow of negation. The past is as the future, and there is no change in the decree of God, just as the “before” of the past is as the “after” of the future.

7 The Qur’án comprises 114 surahs, with every six surahs corresponding to the exalted station of each letter of *Bismilláh al-Rahmán al-Rahím* (“In the

Persian Bayán

name of God, the Most Merciful, the Most Compassionate”). The first six surahs are associated with the *Bá’*, and the last six surahs are associated with the *Mím*.

8 All the Letters of *‘Illíyyīn* are connected to the manifestations of the 19, while the gates of the fire are connected to the First Gate. Similarly, all the gates of paradise return to the First Gate. Ultimately, everything is encompassed in the phrase:

“There is no God but God.”

9 All that lies beneath the Letters of *‘Illíyyīn* is gathered under negation, while all that pertains to the Letters of *‘Illíyyīn* is gathered under affirmation. All the Letters beneath *‘Illíyyīn* in the Qur’án are subsumed under the shadow of the First Gate of the fire and pass away.

10 In contrast, all the Letters of *‘Illíyyīn* in the Qur’án remain under the shadow of the Word of Affirmation. *“Thus does God enrich whomsoever He wills and preserve whomsoever He desires. Verily, He is powerful, mighty, and capable.”*

11 It is impermissible to interpret the Bayán except through what has been interpreted by its Tree. All the names of His goodness are manifest in the radiance of the hearts of His believers. Likewise, all the letters beneath His *‘Illíyyīn* are reflected in the realities of those who are not believers in Him.

Eternally, the Bayán is like the human soul, alive, with all its Letters of Light and Fire apparent in the horizons and within the souls. Today, anyone wishing to discern can do so, as this is the Day of the Manifestation of God, the Mighty. However, after the Tree is lifted, no one will have the capacity to discern the true reality except according to the apparent judgments of those who remain within the bounds of God.

Whoever adheres to these bounds belongs to the Letters of *‘Illíyyīn*, while whoever transgresses them is beneath them—unless God, through His manifestation on the Day of Resurrection, resolves this creation.

At that time, the judgments of the Point of the Bayán at its final stage will reflect the judgments of its initial reality. Whoever believes in it belongs to the Letters of *‘Illíyyīn*, while whoever does not believe in it is beneath

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them. God will distinguish between them with justice, for He is the best of judges.

The matter will reach the point where no mention of the Letters beneath *‘Il-līyyīn* remains except in the Book. That same Tree of Negation will recognize its own negation in comparison to the Letters of *‘Il-līyyīn* and, unknowingly, curse itself until the sun of truth rises again.

At that time, their lack of faith will become evident, just as all who have witnessed this Resurrection have observed this matter with certainty. Although they claim today to believe in God and the verses of the Qur’án, the Tree of Reality, upon which the Qur’án descended, resides in this mountain with a single soul.

In the appearance of the Sun of Truth, realities are unveiled, and veils are removed. Those souls who never conceived anything less than the good pleasure of God have given judgments contrary to divine satisfaction—judgments that the pen hesitates to record—while the true pleasure of God is only revealed through the good pleasure of His Manifestation.

“Take heed, O people of insight, and guard yourselves against disobeying the command of God.”

Gate 3 (Two Proofs: The Verses and the Manifestation)

The Third Gate of the One, the Second: This pertains to the truth that within the Bayán lies the decree for all things.

The essence of this gate is that God has established two proofs upon all people: the verses of God and the soul upon whom these verses are revealed. The first proof is an enduring and apparent one, lasting until the Day of Resurrection. The second proof is manifest until the time of His concealment, at which point it becomes a hidden proof over all things, unknown to anyone.

For Him, there are witnesses who bear testimony from the moment of His concealment. These witnesses are superior to the enduring proof, which is the Bayán. They act as proof through His word, which He reveals until the Day of His Manifestation.

If, at the time of His manifestation, they become veiled from the one who has made them proofs, their condition will resemble the current scholars who, despite the words of one of the Imáms, peace be upon them—“*Look to those who transmit our traditions.*” They are regarded as leaders before the ruler and associate themselves with names unworthy of their station. If they were truthful in their words, they would not have veiled themselves from the one whose word establishes divine authority and prophethood. Rather, when they observed that the manifestation of truth conflicted with their position—based on the claims they had made and the judgments they had rendered—they issued decrees against God. Yet, in the Qur’an, God has not revealed anything more grievous than the one who turns away from the signs of God after hearing them.

There is no doubt that the signs of God are the radiant verses emanating from this tree. This is because the Essence of the Everlasting, from eternity to eternity, remains constant and unchanging. His signs manifest through His primal will, in which nothing is seen except God alone. Though today they do not pay attention to the signs of God, soon they will extol these signs with the utmost reverence, offering interpretations as though they were pure gold of a thousand measures, and they will boast of them, claiming a connection to God.

For instance, the Qur’an, revealed over twenty-three years, found no one during that time to record its original form. It was only the Commander of the Faithful, upon him be peace, who inscribed it upon the shoulder blade of a sheep and other available materials, as mentioned in the narration of the Cloak. Today, we observe innumerable copies of the Qur’an being written, ranging in value from one thousand to a hundred thousand gold coins. Printed editions are now sold at such high prices, accessible to most people. This illustrates the extent of human limits before God, leaving no doubt that God has revealed the details of all things with the utmost clarity through the enduring proof. Whoever claims that there is anything whose ruling, as it is and as it stands, is not mentioned in the Bayán has certainly not believed with unwavering certainty. Everything falls into one of two categories: it is either mentioned in the category of negation or in the category of affirmation. That which is detested pertains to the former, and that which is beloved by God pertains to the latter. Every name lower than the truth is mentioned in the first category, and every name of the truth is mentioned in the second.

Vahid 2 (The Day of Resurrection)

This is the ink of the understanding of all things in the Bayán. Whoever bears witness to this will testify that nothing has been neglected, and God encompasses all things. There is no matter but that for the silent Book, God has ordained a speaking Book. Neither exists without the other, and whoever does not stray beyond the bounds of the silent Book, it is as though they adhere to the speaking Book. The speaking Book is He whom God will make manifest, and all things return to Him. If no one transgresses the bounds of the Bayán, such a person is a servant who has obeyed, and whoever is with Him is a witness over it before His appearance. However, when He appears, faith in all who claim faith will be severed, except for those who believe in Him. When faith is severed, how can testimony remain for those who were witnesses? Testimony is a branch of faith.

Therefore, fear God, O witnesses, and do not judge God, your Lord, with the same judgment passed by those who were witnesses in relation to the Qur'an concerning Me. Indeed, whoever judges Me has judged God, their Lord. These have not even a mustard seed of goodness in the sight of God, and such are the transgressors.

Gate 4 (Letters of the Most High and Those Below Them)

From the second unity in the Bayán, concerning the mention of the letters of the Most High and those below them, the summary of this chapter is as follows: No letter has God revealed without assigning to it a spirit connected to it. This is why the believer is gladdened by the mention of paradise and the pleasure of God, and saddened by the mention of fire and that which is beneath God's satisfaction, such that it is as though the former brings delight and the latter causes torment.

All words revealed by God in the Bayán fall into one of two categories: either they are the words of the Most High or those below them. The spirits of the words of the Most High reside in paradise, while the spirits of those below them dwell in the fire. All letters below the Most High refer to "no god," and all the letters of the Most High refer to "but God." Just as the origin of all letters below the Most High begins with this phrase, the origin of all the letters of the Most High begins with that phrase which has eternally been

in the exalted paradise. The former fades into insignificance in the lowest depths, while the latter rises in the highest paradise.

For example, if one observes the beginning of the tree of the Qur'an today, they will surely witness how the five letters of negation—first, second, third, fourth, and fifth—have faded into insignificance in the lowest depths, while the five letters denoting affirmation—Muhammad, 'Ali, Fatimah, Hasan, and Husayn—have risen in the highest paradise. The five letters of fire, when their letters are multiplied, become nineteen, as God has revealed: "Over it are nineteen." Thus, these five letters are names, when multiplied, result in the number one, just as all letters below the Most High pertain to this word, while all the letters of the Most High pertain to the word of affirmation. God created the realm of negation and decreed for it the fire, and He created the realm of affirmation and decreed for it paradise. This is because negation does not signify Him, while affirmation signifies Him. This pertains to the creation of negation and affirmation; their recording corresponds to their creation.

On the Day of Resurrection, all that branched out from the word of negation returns to the word of negation, and all the letters below the Most High, along with their associated spirits, are gathered under this word. Similarly, all that branched out from the word of affirmation on the Day of Resurrection returns to the word of affirmation, and all the letters of the Most High, along with their associated spirits, are gathered under it. Whoever dwells in negation resides in God's fire until the Day of Him Whom God will make manifest, and whoever resides under the shadow of affirmation abides in God's paradise until the Day of Him Whom God will make manifest.

The exaltation of the servant lies in reflecting upon the branching of these two words, observing how one diminishes endlessly while the other ascends endlessly. God's proof applies equally to both, for the signs of God are presented to both. The manifestations of negation, having rejected them, were negated, while the manifestations of affirmation accepted.

No fire is more intense than the manifestation of the word of negation, and no paradise is greater than the manifestation of affirmation. In the first case, the letters below the Most High revolve around it, and in the latter, the letters of the Most High revolve around it, until all return on the Day of Him Whom God will make manifest. If they turn towards Him, they belong to

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the Most High, and if not, they belong to that which is beneath it. Blessed is the one who clings to the cord of God and places their trust in their Lord, for they shall not enter the fire but shall surely enter paradise by the permission of their Lord. Truly, this is the supreme bounty.

For this reason, when the servant recites the letters of the Most High, they find tranquility, as the spirits of those letters connect with them. This is the highest paradise of those who seek refuge, the sanctified, those who glorify, magnify, and exalt. Whenever the servant mentions the letters beneath the Most High, they desire that God's justice descend upon them, for their spirits connect with those letters. In such moments, one must seek refuge in God, exalted be His mention, to be safeguarded from their spirits.

On the Day of Resurrection, all whom God promised paradise in the Qur'an return to the tree of His love. This is the loftiest station of the paradise of those who attain God's pleasure and are delighted by their acknowledgment of His oneness. Conversely, those whom God promised the fire are returned to the word of negation, where they are tormented within that negation. No torment is greater than being veiled from God and believing in anything but Him, and no paradise is greater than belief in God and His signs.

Whenever a discerning observer reflects, they will see how the people of paradise hasten to enter it, even though their sustenance was but the leaves of trees. Meanwhile, the people of the fire enter the fire willingly, deriving benefits from the word of negation, which they boast about and through which they are tormented, though they are unaware. As God has revealed: "They consume fire in their bellies." In this way, the letters below the Most High return to their own spirits, while the letters of the Most High return to their own spirits.

No soul exists but that when they mention the letters of the Most High, the spirits of the angels associated with those letters observe them and send blessings upon them from God. Conversely, when mentioning the letters below the Most High, if done out of love for them, the spirits of the demons of fire observe them. If they do not seek refuge in God, those influences will affect them, even if only as passing thoughts. However, if they seek God's refuge and request His wrath upon those influences, no harm can reach them, not even equivalent to a mustard seed in religious detriment.

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It is as though I see the letters of negation seeking refuge from negation at the appearance of Him Whom God will make manifest, though they themselves are the essence of that negation. At that time, they will find no refuge from their own fire except in Him Whom God will make manifest. When a servant says, "I seek refuge in God," if they are not within the religion of the Bayán, they will not be shielded from the fire. Indeed, they do not utter this phrase except by entering the religion, just as those who have entered the faith.

Seeking refuge in God is, in essence, seeking refuge in His proof. Whoever believed in Muhammad was safeguarded from God's fire because they sought refuge in Him. Even the letters of fire utter the phrase "I seek refuge in God," but it does not benefit them, for they do not seek refuge in His proof. This is because God revealed in the Qur'an: "And whoever believes in God," pairing it with the phrase that follows. Yet, they recite the phrase itself without understanding its implication.

In the early days of Islam, the interpretation of this phrase referred to the second figure, even though the entirety of the Qur'an was recited. At the time of the manifestation of the sign of divinity, it was the Commander of the Faithful, upon him be peace. Had they sought refuge in Him, they would have been saved from the succeeding word. Thus, all, until the Day of Him Whom God will make manifest, seek refuge in God and the Point of the Bayán. However, this brings no benefit to them today, for seeking refuge in God on that day means seeking refuge in Him. Seeking refuge in the Point of the Bayán is seeking refuge in Him.

From the beginning of the manifestation of this tree, all have been saying "I seek refuge in God," yet they reside in the fire, except those whom God has willed, who have recognized the manifestation of this Name. Those who sought refuge in Him were safeguarded from the pure fire. Otherwise, countless souls utter this phrase daily, yet it offers no salvation for them. This is because God has paired seeking refuge in Him with seeking refuge in His Messenger, and seeking refuge in His Messenger with seeking refuge in His successors, and seeking refuge in His successors with seeking refuge in the gates of His successors. The first benefits none except through the last, nor does the outward avail except through the inward, for seeking refuge in the Messenger is identical to seeking refuge in God, and seeking refuge in the Imams is identical to seeking refuge in the Messenger.

And seeking refuge in the gates is identical to seeking refuge in the guardians. Whoever enters the Bayán today is safeguarded from the fire, just as the letters of the Alif were not safeguarded from the fire until they entered the letters of the Qur'an. The letters of the Bayán, until the Day of Him Whom God will make manifest, reside in the Most High in paradise, while those below the Most High remain in their respective stations. On that day, whoever enters His Book will be saved from the fire; otherwise, remaining in the Bayán will yield no benefit, just as remaining in the Alif after the revelation of the Qur'an brought no benefit, nor did remaining in the Qur'an after the revelation of the Bayán.

Until God wills otherwise, the Most High ascends endlessly in its loftiest heights, while those below are cast into the utmost depths of nonexistence. Blessed is the one who nourishes their heart with the letters of the Most High and, when mentioning what is below them, seeks refuge in God, their Lord, for surely He will protect them. It is inevitable that these will be mentioned, yet their mention will not harm those who recite them, just as the believers in the Qur'an mentioned those who had received the Book before them. Thus, God distinguishes the signs so that you may attain certainty in His signs.

Gate 5 (Every Name Pertains to Him Whom God Will Make Manifest)

The fifth chapter of the second unity states that every good name revealed by God in the Bayán primarily refers to Him Whom God will make manifest in its truest essence. Similarly, every evil name revealed by God in the Bayán refers, in its truest essence, to those who represent the word of negation in that day.

The summary of this chapter is that every name of any matter revealed in the Bayán pertains to Him Whom God will make manifest in its primary truth and, secondarily, to the first who believes in Him, extending to the final limit of existence. This is similar to the mention of the earth. When the term "earth" is mentioned, it primarily refers to His own essence, gradually descending until it reaches the physical earth associated with Him, which is His dwelling place, regarded as the loftiest chamber of paradise in the Book

of God. Similarly, every lesser name of goodness revealed pertains, in its primary essence, to the tree that stands in opposition to negation. If the term “earth” is mentioned in relation to those below the Most High, it refers first to His own essence, gradually descending until it reaches the physical earth that is His dwelling place, which constitutes the ultimate end of the fire in the realm of fire—even if He is above the throne of majesty.

Likewise, every mention of goodness in the Qur’an primarily refers to the Messenger of God in its truest essence. Every mention of lesser goodness pertains to the first one who stood in opposition to the initial affirmation. If the term “earth of the Most High” is mentioned, it refers to His own essence, descending until it reaches the physical earth, which is the resting place of His body. All matters return to the Qa’im of the Family of Muhammad, upon Him be peace. All mentions of goodness in the Qur’an primarily pertain to Him, just as in the Bayán, they have been explained as referring to Him Whom God will make manifest.

Every mention of lesser goodness in the Qur’an, even if it involves the mention of “earth,” refers to the earth of the essence of the first who did not turn towards Him. What is true in the Qur’an is likewise firmly established in the Bayán before God. Every name of goodness in God’s knowledge pertains, in its primary essence, to the Point of Will, while those below it refer to the one who did not accept it. Just as every mention of “earth” in existence today refers to the Point of the Bayán.

The spirit descends from the earth of the spirit to the earth of the self, from the earth of the self to the earth of the body, and from the earth of the body to all things, approaching closer and closer until it reaches that earth above the mountain, a third of which is marked with “Sh” in four parts. This is the essence of all earthly terrains at that time, and the position changes according to the change in the matter until it stabilizes in that which does not change.

Thus, under the shadow of the Most High, letter corresponds to letter, and point corresponds to point. This is the highest earth of Ridván, and that is the lowest earth of the fire. I seek refuge in God from that which He does not love, and I ask God concerning all that He encompasses, for He is bountiful and generous.

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How often have the names of goodness in the Qur'an been manifest, rank by rank, from the Messenger of God to each of His successors! Similarly, this pattern applies to those below the Most High, until it reaches the loftiest heights of the earth of paradise at the dwelling of the martyrdom of the Master of Martyrs, and the lowest depths of fire at the dwelling of the sovereignty of the self that opposes Him. This is the decree with God, and it applies similarly in the appearance of every one of the proofs of God.

Today, all names of goodness in their primary reality are encompassed in the essence of the Point, even the mention of the earth as exemplified. In their secondary reality, they are manifest in the letter "S," continuing until the ultimate limit of existence. So fear God, O people, all of you.

Gate 6 (The Bayan Is the Balance Until the Day of Resurrection)

The sixth chapter of the second unity discusses how the Bayán is the balance of truth from God until the Day of Him Whom God will make manifest. Whoever adheres to it is in light, and whoever turns away from it is in fire.

The summary of this chapter is that the Bayán is the balance of truth until the Day of Resurrection, which is the Day of Him Whom God will make manifest. Whoever acts in accordance with what is revealed with what is revealed in the Bayán is in paradise and under the shadow of steadfastness, and the letters of the Most High will be gathered before God. Whoever deviates, even by the measure of a mustard seed, will be in the fire and gathered under the shadow of negation. This truth is also evident in the Qur'an, where God has revealed on multiple occasions that whoever judges by other than what God has revealed is a disbeliever.

The implications of this word and its consequences are clear: whoever transgresses the decree of God is subject to His judgment. How much greater is the transgression when directed at the very Manifestation of God after He has revealed, "I have not created jinn and humankind except that they may worship Me." There is no doubt that obedience is not accepted unless it is obedience to the proof of God. Indeed, actions performed in opposition to the People of the House are mentioned before God, yet today, many claim

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that they had no worship and that their deeds bear no fruit. Similarly, those outside the Shi'a sect, though they act according to the Qur'an, their deeds are nullified before God due to their deviation from divine authority.

Today, few act in accordance with the balance of the Qur'an; in fact, such individuals are rarely seen, except by the will of God. Even if someone does adhere to it but does not enter the balance of the Bayán, their piety will bear no fruit, just as the piety of the monks of the Alif bore no fruit, despite their adherence to the balance during the time of the Manifestation of the Messenger of God. Had they acted according to the balance of the Qur'an, such judgments regarding the tree of truth would not have been made.

The heavens nearly split apart, the earth almost tears asunder, and the mountains nearly crumble from this. The hearts of these individuals are harder than these mountains and remain unaffected. There is no paradise greater or higher in the sight of God than being in His good pleasure. Praise be to Him, for today this bounty is exclusive to the people of the Bayán. Hereafter, whoever does not transgress its bounds will remain in this bounty until the Day of Him Whom God will make manifest. But should someone, God forbid, deviate, they have wronged none but themselves, for God is self-sufficient above all the worlds.

At the beginning of His manifestation, all of the Bayán is obedience to Him, and nothing else. Similarly, all religion during the Day of Alif, at the appearance of the Messenger of God, consisted of following Him, not merely adhering to the balance of their own understanding. For at that time, judgment against those who clung only to the balance of their past was issued. "Whoever is guided, it is for their own soul, and whoever veils themselves, it is against it. God is self-sufficient above all the worlds."

Gate 7 (The Appearance of the Tree of Truth)

The seventh chapter of the second unity discusses the meaning of the Day of Resurrection. The summary of this chapter is that the Day of Resurrection refers to the Day of the appearance of the Tree of Truth. It is evident that none among the Shi'a has understood the Day of Resurrection; rather, all have imagined a concept that has no reality before God.

Vahid 2 (The Day of Resurrection)

According to God and the understanding of the people of truth, the meaning of the Day of Resurrection is the period from the appearance of the Tree of Truth in any era until its setting. For example, the time from the Day of the mission of Jesus until His ascension was the Resurrection of Moses, during which the manifestation of God appeared in that era in the form of that Truth. During that time, everyone who believed in Moses was judged according to their own word, and whoever disbelieved was recompensed according to their own word, for what God testified in that era was what God testified in the Gospel.

From the time of the mission of the Messenger of God, may blessings and peace be upon Him and His family, until His ascension, it was the Resurrection of Jesus. The Tree of Truth appeared in the form of Muhammad, and He rewarded those who believed in Jesus and punished, according to His word, those who did not believe in Him. From the appearance of the Tree of the Bayán until its setting, it is the Resurrection of the Messenger of God, as God promised in the Qur'an.

The beginning of that day is calculated to be two hours and eleven minutes after the night of the fifth of Jumada al-Awwal in the year 1260, (May 23, 1844) which corresponds to the year 1270 of the mission. This marks the beginning of the Day of Resurrection for the Qur'an, which continues until the setting of the Tree of Truth. For anything to reach its Resurrection, it must first attain its station of perfection. The perfection of the religion of Islam concluded at the beginning of this appearance, and from that moment until its setting, the fruits of the Tree of Islam will be revealed.

The Resurrection of the Bayán will occur with the appearance of Him Whom God will make manifest, for today the Bayán is in its embryonic stage. At the beginning of His appearance, the ultimate perfection of the Bayán will be revealed, manifesting the fruits of the trees planted in it. Just as the appearance of the Qa'im of the Family of Muhammad mirrors the appearance of the Messenger of God, it does not occur except to gather the fruits of Islam from the Qur'anic verses planted in the hearts of the people.

The gathering of the fruits of Islam is nothing other than belief in Him and acknowledgment of Him. Yet today, the opposite has occurred, for during the zenith of Islam, He has appeared, and all proclaim Islam relative to Him. However, they exile Him unjustly to the mountain of Maku, even though in

the Qur'an, God has promised all of creation the Day of Resurrection, for it is the day when all will be presented before God, which is to be presented before the Tree of Truth. All will attain the meeting with God, which is the meeting with Him, for presentation to the Most Sacred Essence is impossible, and direct encounter with Him is unimaginable. Whatever pertains to the presentation or meeting is related to the Primary Tree.

God has made clay His dwelling place, such that whoever on the Day of Resurrection is presented before the Tree of Truth and affirms this presentation will not be distant from encountering Him. Even a moment from the Day of Resurrection surpasses in value all the years that precede it, for the fruits of those years are manifested on the Day of Resurrection. Just as the fruits of 1,270 years of Islam became evident from the beginning of this manifestation until the end of this manifestation—which is the initial setting of the Sun of Truth—they will be fully revealed.

From the beginning of this manifestation to the appearance of Him Whom God will make manifest, the fruits of this cycle will pertain to another Resurrection, which will occur with His appearance. O people of the Bayán, have mercy on yourselves and do not nullify the length of your nights on the Day of Resurrection, as those veiled by the Qur'an have done. They prided themselves on Islam for 1,270 years, yet on the day when the fruits are gathered, which is the Day of Resurrection, judgment was rendered against them as being outside Islam, and they were invalidated by this very judgment until the next Resurrection.

How many souls from the beginning of their lives endured hardships and struggled for the pleasure of God, only to be dreaming while asleep and took pride in their dreams. Now, the Manifestation of God has appeared, clearer than any previous manifestation, with evident signs by which the religion of Islam is established. Presentation before God cannot occur unless the fruits of one's faith are manifested in their rightful place, nor can creation fulfill its purpose if it does not rise to its intended station. Yet, they issue judgments against those who turn to God night and day, declaring, "You alone do we worship." Even if such individuals are content with this, it does not satisfy them, as they seek to bring sorrow to the friends of the Truth.

O people of the Bayán, do not act as the people of the Qur'an did, invalidating the fruits of your nights. If you, who believe in the Bayán, declare at the

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appearance of His signs, “God is our Lord, and we associate nothing with Him. This is what God has promised us of the Manifestation of His Self, and we call upon nothing besides Him,” and if you obey Him in what He commands, you will have manifested the fruit of the Bayán. Otherwise, you are unworthy of mention before God.

Have mercy on yourselves; if you do not assist the Manifestation of Lordship, do not grieve Him. When He appears, creation will revert to a state like the one in which I now appear. Yet, it has not even crossed your hearts, apart from your faith, to hasten in responding to God and affirming His signs. For it is He Whom God will make manifest, whose words you must affirm. Do not veil yourselves from your Beloved in any matter, for if a decree is issued from His word, it will remain until the Day of Resurrection. In that Day, the people of paradise will enjoy their bliss in paradise, and the people of the fire will be tormented in the fire. Now that it is the Day of Resurrection, the place of judgment is this mountain. All act as they think pleases Him, yet they accept upon Him what they would not accept upon themselves.

If you were to make a covenant with your Lord to not accept for anyone what you do not accept for yourselves, perhaps in the next Resurrection, even if you do not attain the meeting with God, you would not have caused sorrow to His signs. The benefit of all those who follow the Bayán depends on your refraining from harming Him, though I know you will not abstain. Just as I, in this Resurrection, refrained from benefiting the followers of the Qur’an, you did not refrain from bringing harm.

No fire is more intense for you in the sight of God than to turn to me day and night in worship of God and then judge me in ways you would not accept for yourselves. But God will judge between me and you with justice, for He is the best of judges.

Gate 8 (Death Has Infinite Meanings)

The eighth chapter of the second unity explains the reality of death and affirms its truth. The summary of this chapter is that death has infinite meanings in the sight of God, meanings that only He can encompass. One of these meanings in common understanding is the physical death perceived

by all, which occurs at the moment the human soul is taken. Whatever is considered “death” in the sight of God is truth, and all who are accountable are obligated to acknowledge this.

It is true, not merely in the sense of the physical death understood by the people, but rather as death before the manifestation of the Tree of Truth, which pertains to what is beyond. This death is only realized in five stages: through the words **“There is no God but He,” “There is no God but I,” “There is no God but God,” “There is no God but You,”** or **“There is no God but the One in whom all are assured.”**

The essence of death is that, at the moment of the manifestation of the Tree of Unity, represented by these five stages, all become “dead” by negating negation and affirming affirmation. To fully expound on this subtle mystery, which encompasses the seas of the heavens, the earth, and all that lies between them, would exceed the capacity of any ink or enumeration.

The core of the matter is this: whoever’s will aligns entirely with the will of Him Whom God will make manifest, whose intent is none other than His intent, whose measure is His measure, whose decree is His decree, whose permission is His permission, whose term is His term, and whose Book is His Book—such a person truly comprehends death. For His will is the essence of God’s will, His intent the essence of God’s intent, His measure the essence of God’s measure, His decree the essence of God’s decree, His permission the essence of God’s permission, His term the essence of God’s term, and His Book the essence of God’s Book.

Thus, in the Point of the Bayán, whoever “died” testified to the truth of death. Otherwise, no benefit accrued to them from what they recited in the Qur’an or supplications. How many have declared, “Death is true,” yet their will deviated from His will, rendering them invalidated and exposing their false claims before God! This continues until the stage of the Book is reached, so that His Book, which was the very essence of the Book of God, was revealed to those who considered themselves the most learned of their time. Yet the pen is ashamed to record what they did, even though they would proclaim day and night that “death is true” and would act according to the Book prior to His, outwardly manifesting Islam and expending their knowledge. They claimed for themselves the rights God had ordained in the Qur’an for Him, though their own souls were not lawful for them, for they

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did not act out of faith in God. This is the fruit of knowledge without action in the Book of God.

Had they understood death, they would not have deviated from their own acknowledgment, testifying that it is true, while veiling themselves from the realities affirmed by that truth. This is the death that benefits all on the Day of Resurrection, and beyond that, in the intermediate world (barzakh), until God causes the Sun of Truth to rise.

What is meant by barzakh is the interval between two manifestations, not the common understanding of the state after the physical death of bodies. For this latter notion is below the responsibilities given to humanity, as what is decreed upon them after death is known only to God. What they are commanded in their lifetime, however, must be understood and acknowledged.

Whoever journeys in the ocean of death beholds endless wonders. For example, if someone had truly died during the time of the Messenger of God, they would have perceived that all realities pertaining to those who did not believe in Muhammad, from the realm of abstraction to the realm of limitation, were pure negation and absolute fire. Conversely, all realities pertaining to those who believed in Muhammad, from the realm of abstraction to the furthest limits of limitation, belonged to the Tree of Affirmation.

And the paradise of prophethood is established. The first was not “dead,” as he was annihilated in negation, while the second was “dead,” remaining steadfast in affirmation. Today, the fruits of the “death” of the believers are evident in how their mention is beloved before God and creation, and the abundance of believers arises from them. Conversely, the fruits of not “dying” among those beneath the believers are that no mention of them remains. Even if their numbers increased, they themselves would reject being associated with one another and would disavow such connections.

For today, if someone refrains from speaking of the first tree in opposition to the Truth, what was said of it would itself disavow them and seek God’s wrath on their behalf. In the year 1270, as the Tree of Truth ascended, those opposing it descended further, becoming even more hardened. Yet, as the manifestations have varied, they cannot be discerned except by the proof that appears from God, for He alone knows all things in their proper places. If He wills, He can distinguish a particle of fire from a particle of paradise.

If a thought arises within a soul contrary to what is fitting for the Point of the Bayán, the judgment of “death” is not rendered upon it at the moment of its emergence. This matter is exceedingly subtle—indeed, even more subtle than this—and only those with insight can comprehend it. From the essence of the knowledge of divine unity, the attribution of “death” is valid to the ultimate station of limitation.

For example, if someone in the station of “Alif” finds the “Ba” where it does not belong, they correct and elevate it. This pertains to the functions of the Angel of Death, as such distinctions manifest from Him. And if the “Ba” is raised to its proper station, it continually calls upon its Lord, saying, “Take me and revive me.” When God wills to answer its prayer, He inspires one of His chosen ones to remove from it the spirit of “Ba”-ness and bestow upon it the spirit of “Alif”-ness. Then, it becomes capable of true comprehension. Prior to this, the meaning of the word transforms, for “after God” is greater, as it pertains to “Alif.” If the “Ba” is inscribed without its essence appearing, what is intended by it will remain hidden. It is like a vessel in both its macrocosmic and microcosmic dimensions, unperceived by those who observe, even if it rests upon parchment.

Should one inscribe upon it something inferior, it must be erased, for such a “death” grants life to that tablet. This is analogous to removing from the human self anything that harms its faith. If someone who does not believe in God possesses a tablet, one must declare, “I am dead,” severing any connection to it and disregarding it entirely, for it belongs to the realm of fire and remains within it. Conversely, if a tablet is with one who believes in God, it must be preserved as one safeguards their own being, for it belongs to the realm of light.

The matter, when it is most apparent, is also the most concealed. One who understands death remains perpetually “dead” before God, willing nothing but what God wills. This is death before the Point of the Bayán, for nothing that God wills is revealed except through His decree. This is the true essence of death for those who desire to die in God.

In the realm of creation, God has created nothing more honored than death before Him. All aspire to align their will with the will of Him Whom God will make manifest. Yet when He appears, they fail to fulfill their love and claims, just as many who believed in the Qur’an elevated themselves to a

station where, if Muhammad were to return to life, they would doubt His word. Indeed, He has returned in a form even more manifest than before.

At the beginning of His appearance, it is evident that this is the latter creation after the former. Those who declare that Muhammad is the Messenger of God all gathered yet did not affirm Him. They were unwilling to grant Him even what they desired for themselves in terms of being associated with Islam, nor did they attribute to Him the rights they claimed for themselves. This is something no Muslim would accept from another Muslim. Such is the condition of creation before God.

If His prophethood had been established beforehand, they would affirm it. Yet all remain veiled, countless in number, claiming adherence to His religion but not believing in Him upon His return, except those whom God wills. This persisted until what was to appear became manifest. For those who do not recognize Him, no fire is more intense than the veils they place between themselves and Him, the One who made Islam their religion and the Qur'an their Book. Yet He has no greater honor than that He attained the meeting with His Lord, conveyed His messages, and turned entirely to Him with all that was within His power. This is the true honor in which all should take pride.

If someone were to say, "We did not recognize Him at the beginning of His appearance," the response would be: It is universally known among all who perceive reality that He was the first to respond in the preexistent world when God asked, "Am I not your Lord?" He said, "Yes, glorified are You! There is no God but You; You are the Lord of all worlds."

If they claim that they did not recognize the Manifestation of God, the Qur'an, being the Book of God, was present among all and acknowledged as such. When they heard or saw that the signs of God were manifest from a soul, no doubt could remain in the hearts of those with perception that this soul was the Manifestation of God. The signs before Him were His, just as the signs after Him belong to Him.

And whoever responds first is the first creation, just as it was previously said that the first to respond was Muhammad, and he was the first creation. This remains acknowledged today. If they assert that the first response occurred through him, then he is the primordial essence, for above the throne of the

heavens is indeed the place of the Manifestation of God. God has eternally and will eternally remain equidistant to all things; neither proximity nor distance applies to Him uniquely among all creation. No thing is nearer to Him nor farther than any other, whether the throne is above the heavens, as imagined by those who speculate, or it is the station of the Tree that speaks by the command of God.

Such beliefs are mere delusion and imagination. In the understanding of the inhabitants of the realm of truth, “place” refers to the site of manifestation. For example, all who visit the shrine of the Master of Martyrs affirm what is recorded in tradition: “Whoever visits Husayn, upon him be peace, recognizing his station, it is as though they have visited God above His throne.” Among those with insight, it is evident that this is the station of the Throne of God and the Throne of Muhammad, the Messenger of God, may peace and blessings be upon Him and His family.

It seems as though no one has ascended from the realm of limitation, for all realities heard across the realms become embodied in this world. Just as in this world the Commander of the Faithful, upon him be peace, was the first to believe in Muhammad, this proves that he was a believer across all realms. All realms are actualized under the shadow of this world and manifest here before those with insight. Blessed is the one who perceives all things as they truly are and does not imagine delusory matters that have no reality before God or the people of insight.

The divine essence has eternally existed and will eternally remain, whether manifest as the inner or the outer, or as the outer or the inner. Whatever is mentioned regarding the manifestation of God refers to the Tree of Truth, which signifies nothing but Him. This Tree is the one that has sent forth all the messengers and revealed all the scriptures, eternally existing as the throne of His manifestation and concealment. It has always been among the people, manifesting in each age according to His will.

For instance, during the revelation of the Qur’an, He manifested His power through Muhammad, and during the revelation of the Bayán, He manifested His power through the Point of the Bayán. At the appearance of Him Whom God will make manifest, He will affirm His religion in whatever manner He wills, by whatever means He wills, for whatever purpose He wills. He is the

one who has always been with all things, yet nothing has been with Him. He is not within things, not above things, and not alongside things.

When His “sitting” upon the throne is mentioned, it signifies the manifestation of His power, not a physical throne or chair above the earth, nor the celestial or terrestrial spheres that have existed eternally. None has known Him, nor will anyone know Him, for everything below Him is created by His command, and they continue to be created by His command. He is exalted beyond any description or praise, sanctified from any attribute or example. Nothing perceives Him, yet He perceives all things.

Even the statement that “nothing perceives Him” ultimately relates to the manifestation of His appearance, which is Him Whom God will make manifest. He is the most exalted and the most supreme.

No one capable of pointing can gesture toward Him. Him Whom God will make manifest is the first of His creation, and the mention of the pronoun referring to Him returns to His heart, for both He and His heart are His creation. God has eternally been Lord without being lorded over, eternally been God without being worshiped, eternally been powerful without any power exercised over Him, eternally been knowledgeable without anything known to Him, and eternally been one without being numerable.

The statement “**God has eternally been one without being numerable**” pertains to the time when, at the manifestation of Him Whom God will make manifest, one individual believes in Him. The hearts of these believers testify to His oneness, and there are no others counted among them. Similarly, all names and attributes are understood in this way, without being confined by limits.

Do not focus on boundaries, for “**God has eternally been one**” holds true whether or not you are a believer in this manifestation. If you are not a believer now, consider the first manifestation: look to the Messenger of God, where you can observe all names and attributes. If you wish to say, “**He is a sovereign,**” you will see among His community those who consider themselves mere servants of His. Yet the sovereignty of His essence transcends association with this earthly sovereignty.

If you wish to say, “**He is mighty,**” you will observe those with insight honoring Him by expressing their pride in belonging to His community. Yet

the might of His essence is far above association with this might. If you wish to say, “**He is knowledgeable,**” you will find those endowed with knowledge taking pride in their connection to Him. Yet the knowledge of His essence transcends any connection to this knowledge of these learned ones. If you wish to say, “**He is a ruler,**” you will observe many possessors of authority who take pride in their rulership under His command. Yet the rulership of His essence transcends any association with these manifestations of rulership from Him.

Similarly, observe all names and attributes in their reality. When a servant is knowledgeable, there is no knowledge except His. When a servant is capable of an action, there is no power except His. In every manifestation, all who are guided by that appearance are but aspects of Him. For instance, if you consider the first manifestation, Adam the first, to the infinite, nothing exists except through God. One cannot truly recognize the manifestation of divinity except through the Tree of His appearance, which is His primal will. Beyond this, recognition is impossible, for such is the nature of possibility.

This is the meaning of the statement of the Master of Martyrs, upon Him be peace: “**O my God, through the variation of traces and the transformations of states, I have come to know that Your purpose for me is that I recognize You in all things, so that I may not be ignorant of You in anything.**” For this is the fruit of the existence of all things: that all things recognize their being as established through the primal will and see nothing in anything except the manifestation of God, to the extent that the essence of each thing bears His appearance. Beyond this, the association of His manifestation is equal in relation to all things.

The signs of God manifest in one type of appearance, and from the same source from which the signs of God originate, they descend into the prophethood of a prophet and, below that, to whatever is fitting. The relationship of His manifestation to these two aspects is equal, except that one arises from the highest heights of affirmation, while the other descends from the lowest depths of negation.

If you consider this meaning in a word during one manifestation, you will perceive it in the essence of another. However, the intent is not to observe the essence of God in all things, for this is impossible. He, exalted is His mention, is beyond being within anything, with anything, before anything,

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after anything, above anything, or below anything. What gives reality to the existence of all things is His will, which is itself self-sustaining. He has eternally been, and will eternally remain, as all names exist under His shadow, while He is established in the shadow of God.

The station of will is the station of the Point of the Bayán, which does not manifest in anything except as an aspect of the appearances of His command. The meaning is not that the essence of the will, which is the essence of the Messenger of God, is seen in all things. Rather, it is observed in all things that their reality is established through Him.

For example, if a person were to spend a thousand measures of gold for the sake of the House of God, what would be seen in this act is nothing but the command that the Messenger of God had given on behalf of God. Similarly, if you ask how the essence of gold comes into existence, it must necessarily relate to an aspect that ultimately returns to the Tree of Truth, even if it manifests in one of His manifestations.

No thing can be described as having “existence” unless its reality is established through His will. He is self-sustaining through God, the Mighty and Glorious. He is the encompassing circle, eternally revolving around Himself. He signifies and will always signify nothing but God, exalted and glorified, to whom belong the most excellent names in the kingdom of the heavens, the earth and all that lies between them. There is no God but He, the Mighty, the Beloved. For every name, there is a reality it refers to. For example, if it is said that God, exalted and glorified, is the All-Mighty, then there must necessarily be two manifestations that, in the presence of His primal will, are mentioned and eternally established, signifying none but Him.

Blessed is the one who sees in every thing only the manifestation of their Lord, who rests in nothing except in God, who perceives nothing but Him, and who does not attribute to God what is attributed to His creation. For God, glorified is He, is not within anything, nor of anything, nor upon anything, nor toward anything, nor mentioned by anything. All things beneath Him are created for Him. None but He can comprehend His essence, and none but He can recognize His oneness in His essence.

The will only knows itself, and all that creation perceives is what the will manifests within them. God, exalted and glorified, in His essence, cannot be

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known, perceived, celebrated, or sanctified. None can approach Him except by recognizing their inability to comprehend Him and by abiding in the shadow of His oneness and independence.

Everything exists through Him in its reality, essence, substance, abstraction, beginning, end, outwardness, inwardness, purity, and harmony. He is at the highest heights of His sovereign power and the most exalted summit of His sacred kingship. He is beyond all description and praise, sanctified above every attribute and eminence.

Eternally, God has been God—one, unique, self-sufficient, eternal, everlasting, alive, sustaining, and independent. He has neither taken a consort nor begotten a child. All beneath Him is His creation, brought into being by His command. He has eternally been and will eternally remain self-sufficient through Himself. How, then, could He not be independent of all else and self-reliant in His essence? How, then, could He not be independent of all others? Glorified and exalted is He as befitting the loftiness of His sanctity and the exaltation of His mention. Verily, He has always been the Most High, the Most Exalted.

Gate 9 (The Resurrection of Every Soul)

The ninth chapter of the second unity discusses the reality of the grave. The summary of this chapter is that for every soul, a grave is appointed within the bounds of its station, and all are brought to their ultimate end at the appearance of Him Whom God will make manifest. His resurrection is the resurrection of all; His gathering is the gathering of all; His creation is the creation of all; and His emergence from His grave is the emergence of all from their own graves.

For example, in the Point of the Bayán, when the Manifestation of Divinity raised up the Messenger of God from His own essence, He raised all those who were to be gathered under His shadow. Likewise, upon the earth today, whatever judgment is issued in relation to the religion of Islam will, by extension, apply to His religion.

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All true souls guided by the Bayán are referred back to the primal essence, which, on the Day of Resurrection, was the first to respond to God's command and to acknowledge His oneness. Conversely, all souls lacking truth are referred back to the Tree of Negation at the time of His manifestation. Similarly, when the Messenger of God was raised, all souls beneath the shadow of the Qur'an were resurrected under His shadow. As the Tree of Affirmation was elevated, all true souls were elevated under it.

This does not mean that one soul becomes connected to another, but rather that all remain within the stations of their respective realms. For instance, the letters of "Hay" remain within the stations of their hearts, and at the first resurrection, they are resurrected according to their designated positions. It is not that their souls surpass the bounds of their stations. Likewise, the believers who exist under the shadow of these letters remain within their respective realms. The grave in which all are questioned pertains to their essential capacities. They are questioned in the first mention until the limitless realities are fully elucidated.

Similarly, those under the shadow of the Tree of Negation are questioned regarding what is beneath the goodness encompassed by God's knowledge. This is the meaning of the apparent tradition that, on the Day of Resurrection, the Commander of the Faithful, upon him be peace, will stand on the path before God and proclaim: **"Whatever goodness exists is from me,"** while the second of the letters of negation will confess: **"Whatever evil exists is from me."**

The realms of goodness are infinitely abundant in the divine dominion, as are the realms of the oppositional realms. For example, if for a thousand years one soul causes sorrow to another, it is due to the sorrow inflicted by the second letter of negation during the first manifestation. All multiplied aspects of negation refer back to it, while all affirmed aspects of goodness refer back to the first who believed, who in turn refers to God.

If God does not raise Him up, He will not rise of His own essence. The Tree of Negation, too, in its own bounds, ultimately refers back to God. For if God does not raise it up, it remains in its initial state, knowing nothing of itself or others.

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This is the comprehensive grave encompassing the diverse aspects of all souls. Each day, every soul is questioned about its faith in God and His signs in the Bayán. If the soul responds, its grave is filled with light, and the angels of mercy descend upon it. However, if the soul does not respond, its grave becomes filled with fire, and the manifestations of wrath descend upon it. This occurs within the particular soul because it is an aspect of the comprehensive fiery essence. Likewise, the one who responds to truth is an aspect of the comprehensive luminous essence. For such a soul, a herald and bringer of glad tidings are mentioned, while for others, the opposite applies.

This is the reason every soul benefits from acknowledging that the grave is true. For if a soul belongs to the higher realms of the Most High, it returns to Him and is then separated from Him in another sign—not because its essence becomes His essence, but as a progression. Just as those who believed in the Book of Alif returned to their faith in the Book of Qaf, their creation spread, and they were nurtured within the religion of Islam. Gradually, this continued until their time culminated with the Day of the revelation of the Bayán. They returned to it, and from it, their creation spread among another people until God willed otherwise.

In this paradise, they grow and flourish until the Day of Him Whom God will make manifest. Then, they will return to His Book, and from it, they will spread among another creation until God wills otherwise, for there is no limit to God's bounty. Similarly, if a soul under the shadow of the letters of Alif does not believe, it returns to the first of those who did not believe in the Messenger of God. From there, it becomes separated and descends to the lower realms beneath the Most High of the Bayán.

It remains in a station of ultimate negation until it returns to the first letter of negation in the Bayán. Afterward, it becomes separated again and proceeds toward its own annihilation until it ultimately returns to the first who disbelieved in Him Whom God will make manifest. Then it separates further, and in all these realms, its garment becomes fire. Even if it be adorned with silk, its station becomes fire, even if it is in the loftiest places above the earth. Its sustenance will be of the same nature. Conversely, the garment of those beneath that station, who are created for paradise, transforms their abode into the highest chambers of Ridván. Their food becomes the choicest

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fruits of paradise, even if their clothing is made only of cotton, their seat is but the dust of the earth, and they consume nothing more than lettuce leaves.

There is no soul of a believer whose spirit is taken except that their grave becomes a meadow from the gardens of the eternal paradise. Whatever they desire, God creates for them there, and it is pure before them. Similarly, there is no soul that does not believe in the Bayán except that the pen is incapable of describing the divine wrath that befalls them.

If one wishes to observe in this world the bounty bestowed upon the Tree of Affirmation, they may perceive the countless realities emanating from it, with every soul receiving from it according to what God has granted. Conversely, if they wish to witness the wrath of God, they may consider what has been revealed concerning the Tree of Negation, whose countless realities are tormented in proportion to its essence, just as the countless realities of the Most High are blessed in proportion to theirs.

This is the explanation of the reality of the grave. Few are found who truly understand the truth of it and recognize the grave as a reality. Whoever has comprehended the Bayán of God regarding the truth has also affirmed that **“the grave is true.”**

No spirit transcends the bounds of its station. For instance, a spirit that pertains to creation has eternally been of creation, while a spirit connected to truth has eternally been of truth. A spirit that serves as a sign of God has eternally been a sign, without bounds or limitations. No soul passes at the moment of death without God, the All-Knowing, exalted in His sovereignty, commanding the angels who are purified, sanctified, and glorifiers of His oneness and majesty to elevate that soul to the highest station of paradise and the loftiest horizon of Ridván. Such a soul will experience no sorrow after death if they were a believer in what God revealed in the Bayán until the appearance of Him Whom God will make manifest.

The first appearance will not be acceptable to those who pass without faith in the Bayán, for the breezes of paradise will not reach them. Similarly, if a soul, after the appearance of Him Whom God will make manifest, hesitates even as much as to say “yes” or to gesture in acknowledgment of His truth, the Bayán will yield no fruit for them. No soul that departs without belief

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in the Bayán will taste even the smallest degree of goodness or beauty after death. The pen trembles to describe what has been prepared for such a soul.

Blessed is the one whose spirit is taken while believing in Him Whom God will make manifest and His words, for such a person is a believer in the Bayán and all that it contains. The grace of God toward the believers has no bounds or limits. Eternally, the people of paradise belong to paradise, except for those whom God wills, just as the people of the Qur'an belonged to the Qur'an, except for those whom God willed at the appearance of the Bayán by the will of the Point of the Bayán, which is the will of God. The people of the fire remain in the fire eternally, except for those whom God wills. This will becomes evident at the appearance of Him Whom God will make manifest, as understood by those endowed with knowledge.

For example, the people of the Gospel, prior to the mission of the Messenger of God, were in paradise if they acted according to what God had revealed. However, at the time of His mission, they were judged to be in the fire unless they were guided during that time by God's will. For such souls, it is said that they were saved from the fire and entered paradise. Similarly, the believers in the Qur'an and what was revealed within it are in paradise, except for those whom God wills otherwise. This occurs if any of those believers fail to recognize the Bayán, for they then enter the fire and leave paradise.

Eternally, the universal manifestation of the divine will appears in every Resurrection and ascends. During the rising of the night, which refers to the period of intermission (*barzakh*), the divine will becomes concealed. God admits whom He wills into His paradise and prevents whom He wills from entering it. None knows this except for those who transgress the bounds of the Bayán, at which point their will aligns with a will from the previous manifestation. Otherwise, God is always in a state of action in every moment.

The universal manifestation of the divine will in the intermission may open for the witnesses of the previous cycle a door of knowledge that they are unable to bear. This has been the case from the beginning of the appearance of the Messenger of God until His mission. Similarly, prior to this appearance, from the ascension of Jesus, this matter remained veiled. From the passing of the Messenger of God, peace and blessings be upon Him and His family,

until the initial revelation of the Bayán, the divine will was concealed among the people and none could recognize Him, for He has eternally remained in the station of the primal Point and continues to do so. The Letters of Life dwell within their stations, as do the other letters of the Most High and those beneath them, each in their respective places. All draw sustenance from Him, yet while He knows all, none can know Him. However, whoever turns wholly toward Him is inevitably granted assistance in ways they do not perceive, for He is the All-Powerful, the Most Glorious, the All-Knowing.

Gate 10 (The Questioning of Angels)

The tenth chapter of the second unity explains the questioning of the angels in the grave. The summary of this chapter is that on the Day of Resurrection, the believers in Him Whom God will make manifest will ask people, "Upon what is your religion established?" They will respond, "Upon the authority of the Bayán." If on that day they are believers in the signs of God, they will answer the angels based on the authority God revealed before and taught them. Otherwise, God's proof will be completed against them.

If they do not believe, the word of wrath is decreed against them. Afterward, the angels return to the presence of God, reporting the state of these individuals. If they respond with faith, then the verses of mercy are revealed upon them. If not, the words of wrath are established, and whatever God decrees for them on that day will be carried out.

For instance, whatever the Point of the Bayán decreed concerning anyone will remain established until the Day of Resurrection. The manifestations of negation will abide in the fire, while the manifestations of light will remain in affirmation. The former will suffer in the depths beneath the Letters of the Most High, while the latter will eternally abide in God's mercy, granted within the Letters of the Most High. This is a favor unmatched, extending until the Day of Resurrection. Whatever is decreed for a soul in this grave applies also to the physical grave. If the individual is a believer, their grave becomes a garden from the gardens of paradise. If they are not a believer, it becomes a pit from the pits of the fire.

Even during life, before those endowed with knowledge, the ruling of death is established. If a believer sits upon a piece of earth, that portion becomes a segment of Ridván on the Day of Resurrection by the permission of God, the Exalted. Conversely, if they are not a believer, that land becomes a portion of fire by the command of God, the Mighty.

The meaning of the angels' return to God and their presentation to Him refers to the return of guides to Him Whom God will make manifest. No path leads to the essence of the Eternal God—neither in the present, nor in the return. Glorified is God above all that is mentioned in the name of anything, past or future. To Him belong creation and command in the dominion of the earth and heavens and all that lies between them. There is no God but Him, the Most Great, the Most Exalted.

Gate 11 (The Resurrection of Every Entity)

The eleventh chapter of the second unity discusses the truth of resurrection. The summary of this chapter is that God has created all things in accordance with what He revealed in His Book. This includes the souls of the Most High connected to their respective letters, and those below them likewise connected to their letters. Every entity to which the concept of existence applies will be resurrected on the Day of Resurrection. The resurrection of every entity is through the mention of Him Whom God will make manifest on that day, as the creation of that entity also occurred through His mention at the beginning, even if it belonged to a prior manifestation.

For example, this glass cup and saucer, now placed before God, will be resurrected on the Day of Resurrection with their essential reality, essence, and individual nature. This occurs when the Tree of Reality speaks, proclaiming, **“This cup and saucer are, in essence, manifestations of Him.”** Whatever is decreed for any cup or saucer applies accordingly, just as before their existence, they were affirmed by the word of the Point of the Bayán. This serves as an example, illustrated at the level of the inanimate, to ensure understanding across all realms.

For instance, the Letters of Life were placed into this cycle by His command. In that Resurrection, He will resurrect these Letters in any soul He wills,

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through His word. For nothing is created with essential reality except through His word, as His word is the word of God. At the moment of His utterance, the essential reality of a thing is formed. If it belongs to the Most High, it is through the mention of truth; if it is beneath the Most High, it is without such a mention.

Everything placed in the Qur'an by the Messenger of God stands by the signs of God. Likewise, in this day, which is the day of the resurrection of the Qur'an, everything is raised and established by the command of God. All things upon the earth are in the presence of God, and the resurrection of all depends upon the essence of all. Just as the creation of all was established upon a single soul, so too is the resurrection of all established upon a single soul. When that single soul is raised, every entity is individually raised in its own station.

Even if the resurrection of a thing is through the mention of God—such that none other than Him is aware of it—it eventually becomes evident through the testimony of God, and all bear witness. It is as though this foundation upon which the primal will rests is the very essence, even though it has no beginning. The reality of each manifestation is established through itself until it reaches its ultimate culmination.

For example, this foundation upon which the Messenger of God sat during His time is the same principle described in the traditions that whatever was with the Prophets is also with the Qa'im of the Family of Muhammad in the stations He decrees. For everything they possess comes from Him, and whatever He decrees regarding any thing is that very thing itself. Even if during the early days of Islam Muhammad, the son of Abdullah, manifested in a particular form and manner, today He appears in this form and manner. Until someone becomes an observer of the Point of Reality, they cannot comprehend the resurrection of all things in a single soul.

Even so, any soul with understanding, through reflection, can grasp the responsibility of belief in resurrection to the extent of their duty, until the Day of the appearance of Him Whom God will make manifest. At that time, whoever turns to Him will have their resurrection in the Most High under the shadow of the Tree of Affirmation. Otherwise, their resurrection will be in the lower realms under the shadow of the Tree of Negation.

If something is not named explicitly in relation to resurrection, it suffices that He proclaims, **“We have resurrected all things,”** and all are raised in their respective stations under the shadow of the single Point. If they belong to the Most High, they are under the Tree of Affirmation; if they belong to the lower realms, they are under the Tree of Negation. Nothing escapes the knowledge of God—neither in the heavens, nor on the earth, nor between them. He resurrects all things by His command, for He is all-powerful.

No soul is raised from the grave of clay as a dead body but instead through the living souls of that time. If they are of the Most High, they are among the believers; if they are of the lower realms, they are from beneath that station. There is no escape from the resurrection of all things on the Day of Resurrection before God, the Exalted. For God initiates creation, then brings it forth again, and He measures the creation of all things then resurrects it, for God is all-powerful over all things.

Gate 12 (The Reality of the Path)

The twelfth chapter of the second unity explains the reality of the path (**ṣirāṭ**) and affirms its truth. The summary of this chapter is that the path refers to the manifestation of God and His command in every age. Whoever is established on the true path is on the path of truth, while others are on paths beneath it.

The example of the path is like the manifestation of the Point of the Bayán. For those who believed in Him, the heavens and the earth became more expansive than the heavens of acceptance and the earth of receptivity, higher and broader. Those who traverse this path—the verses of the Bayán—do so in varying degrees. Some, upon hearing the message, immediately said, **“Yes, by our Lord, this is the truth from God, without doubt, a revelation from the Lord of all worlds.”** These passed the path closest to union with the essence itself.

Others believed by merely looking upon Him without needing to hear His words, passing the path closer than the distance between the letter **Kāf** and the **Nūn** in “Kun” (Be). Still others, having heard the verses of God, paused and reflected to the extent of what is deemed a “thing.” These lingered on

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the path, perplexed, for two hundred and two thousand years—or rather, this duration is only a figurative boundary for those who hesitated at the rising of the Sun of Lordship. Otherwise, days, years, and months are irrelevant to those who stop, for there is no “beginning” to the manifestation of God that can be confined by limits.

All manifestations of the Divine return today to the Point of the Bayán. This is why those who ponder deeply in the realm of the infinite undertake their reflection, traversing the realms of the infinite faster than the blink of an eye. Even if they proceed degree by degree, those who reflect more deeply remain longer on the path, progressing further.

How many individuals remain on the path until the next Resurrection, like the Letters of the Book of Alif who have remained on the path of the Book of Qaf until now, even though its Resurrection has passed. If someone were to consider the traditions regarding the path with a pure heart, they would perceive everything clearly.

For those beneath the believers, the path is sharper than a single strand of hair and keener than a sword, as they cannot escape the authority of the verses that came before. They are unable to produce anything like them or to acknowledge the truth beyond the confines of their own selves. Thus, for them, the path becomes sharper than a sword and finer than a strand of hair. Conversely, for the believers, it is broader than paradise, as they declare, **“Our religion was established by the Qur’an, which was the Book of God. All were incapable of producing even a single verse like it.”**

Today, the same Tree that spoke the Qur’an now speaks the Bayán, proclaiming, **“All is from God, without doubt, a revelation from the Lord of all worlds.”** The incapacity of all to replicate the Qur’an is equally apparent in the Bayán. For us, there is no hesitation in traversing the distance between **Kāf** and **Nūn** in affirming faith in God, His signs, and the reality of His Gate and His words.

How many souls have passed the path and entered paradise? How many have fallen into the fire while crossing? And how many remain halted, unable to proceed? Those who traverse are saved, while those who deviate or remain

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stagnant are described as under the shadow of the fire, alongside the Tree of Negation.

How many souls worship God from the beginning to the end of their lives, yet when the signs of God hear them, they do not acknowledge them. If they reflect, they remain halted on the path, and they are gathered under the shadow of the fire. If they deny the truth outright, they enter the fire. Today, a reckoner is needed to count how many have failed to cross the pure path, except those whom God wills. All others, either halted or devoid of faith, are gathered under the shadows of the fire, though they remain unaware of it.

God has decreed their judgment, which remains in effect until the Day of Resurrection. Those still consider themselves in the heights of piety, oblivious to the fact that God's judgment of fire has already been pronounced against them. They will remain tormented by that judgment in their stations until the Day of Resurrection. When God establishes the path, all will comprehend it, yet each is veiled by something that holds no value in the sight of God.

Today, the path of God is His signs, and all are capable of recognizing their authority. Yet they veil themselves with things that bring them no benefit. **Glorified are You, O God! Grasp the hands of those who have believed in the Bayán on the Day of Resurrection by Your grace, that they may cross the path more swiftly than anything else. Truly, You are the one who watches over all things.**

Gate 13 (The Reality of the Balance)

The thirteenth chapter of the second unity discusses the reality of the balance (*mīzān*) and affirms its truth. The summary of this chapter is that from the Point of the primal will to infinity, in every manifestation, the balance is the Point of Reality itself. Its commands emanate from itself. The highest station of the balance in the unity of God lies in the statement **“There is no God but He.”** Whoever enters the balance of negation enters the balance of the fire, and whoever enters the balance of affirmation enters the balance of paradise. Entry into negation is only realized through allegiance to the gates of the fire, while entry into paradise is only realized through allegiance

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to the gates of paradise. Though all negation ultimately leads to one tree, and all affirmation leads to another tree.

To observe the balance of a previous manifestation, one can look to the balance of the appearance of the Messenger of God. From the time of His mission until today, and to infinity, those in the scale of His justice have gone to the fire, while those in the scale of His grace have gone to paradise. Today, the balance is the Bayán. Whoever is not deviated from it is in paradise and within the scale of grace. Otherwise, they are in the scale of justice and the fire.

The origin of the creation of both fire and paradise stems from the Point of Reality. God's judgment upon the one who turns toward Him creates light, while His judgment upon the one who turns away creates fire. God is the creator of both fire and light by His will, which is the Point. He is the master of justice and grace, through the justice and grace that manifest from this Tree.

For example, if the Point of the Qur'an had not decreed the authority of the Commander of the Faithful, upon him be peace, the creation of paradise would not have been realized. Similarly, if it had not been revealed that whoever does not follow Him is not upon the truth, the creation of fire would not have been realized.

Thus, all realities of goodness return through His word to the Tree of Affirmation, while all realities beneath goodness return to the Tree of Negation. The reality of the balance lies within the reality of the primal Tree, extending infinitely through its expressions under its shadow in the knowledge of God. For example, if someone today acts according to the decree of the Messenger of God from the past, they are enacting one of the realities of that balance. Conversely, anyone who denies that is placed within the scale of justice.

Since the manifestation of the Bayán, all things have been resurrected under the shadow of the primal Point. Whoever turns toward it remains established in the scale of grace and affirmation. Conversely, anyone who deviates even slightly is annihilated in the scale of justice, until the Day of Him Whom God will make manifest. He is the Balance; His command is the Balance; His conditions are the Balance; His character is the Balance; His attributes are

the Balance; His realities are the Balance; His manifestation is the Balance; His words are the Balance; and His indications are the Balance.

Whatever is attributed to the Balance is indeed the Balance if that attribution is realized within the Book. Otherwise, to the extent the attribution is severed, the judgment is also severed, until all attribution is removed and negation remains in the fire. Truly, we seek refuge in God, the One, the Radiant, from every mention of fire. There is no command except from God, the One, the Creator.

Gate 14 (The Reality of Reckoning)

The fourteenth chapter of the second unity discusses the reality of the reckoning (**ḥisāb**). The summary of this chapter is that the reckoning of all things lies in the hands of God, and none but God possesses the power to reckon all. God, the All-Knowing, reckons all things through the manifestation of the Tree of Reality in every age—whether in its appearance or concealment. He reckons all things, yet His judgment is not outwardly revealed except at the time of His manifestation. He reckons on the Day of Resurrection with a single word. Just as in this Resurrection, He has accounted for all creation with a single word: **“Verily, I am God; there is no God but Me, the Lord of all things.”** Whoever reflects upon the fire of negation is reckoned with justice, while whoever affirms the light of affirmation is reckoned with grace.

All beings upon the earth are accounted among them. The souls who are subject to reckoning are referred to as the faithful souls of the Qur’an, for others were already reckoned in the Resurrection of the Messenger of God and were annihilated—not in their physical bodies, but in their faith. The earth remains filled with their physical forms, yet their spirits were extinguished.

For the faithful souls of the Qur’an, no proof was stronger than the Book of God itself for the truth of their religion. For this reason, God revealed the Tree of Reality with that same proof by which the religion of these faithful souls had been affirmed. This word, which is the reckoning of all, is to remain until the Day of Resurrection. It was revealed in the language of Qur’anic verses, which is Arabic—the clearest of all tongues.

The majority were reckoned with justice and consigned to the fire of negation, becoming as nothing. Yet those souls who affirmed the oneness of God through this word were reckoned with grace and rewarded with the best reward: verses that will endure until the Day of Resurrection. All goodness is contained within these verses, which will continue to reach them until that day.

No verse has God revealed except that its related spirits dwell under its shadow and are ultimately referred back to the soul for whom God revealed these verses as a reward. This occurs during the long night between two manifestations. If a soul were to say, **“We did not attain certainty that this word is the word of God,”** it would be answered, **“This very word was revealed in the Qur’an before, and even prior to the Tree of Sinai.”**

For example, God revealed in the Qur’an a similar declaration, and from the utterance of the Messenger of God, who recited this word, you attained certainty that it was from God. By the same proof, certainty is established here. For in that instance, it was said, **“Those upon the earth are incapable of producing its like,”** and here, those endowed with knowledge have observed the same matter.

What proof remains for denying that this word is the word of God? If any soul claims they can produce its like, where is their evidence? From the Tree of Reality, if a scribe can write, they may compose two thousand verses in a single day—or at least as many as they are capable of writing. Yet verses of this kind leave no doubt for those of insight that they are from God.

These verses bear witness to themselves that they are the word of God. No one can speak in the manner of these verses, for they are the words of the will, which is the word of God. The eternal essence, which has neither beginning nor end, remains as it has always been. Speech pertains to the realm of creation and invention, for within the will, nothing is seen except God. Thus, these words are attributed to God, as none besides Him has the power to produce their like.

Whoever is connected to this Tree or will be, discerns that this word aligns perfectly with their innate nature. To them, it is simpler and closer than

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expressions of supplication, sermons, knowledge, or Persian language compositions. This is because it is the word of their essential reality, which points solely to God alone. For this reason, these are called the verses of God and referred to as the word of God.

The eternal essence, which has always existed and will always remain, is in a constant state. The act of speech, and what precedes or follows it, are among the three conditions of the attribute of the primal will. Yet God is far above being attributed such qualities or described in such terms.

Every proof used to affirm the truth of the Qur'an is likewise applicable to the Bayán. Thus, people should not disregard the reckoning of God, whereby the pen records them as nothing from the beginning to the end of their lives. How fearful a soul is regarding worldly accounts, which are temporal and insignificant compared to those of religion! Yet, where the measure pertains to faith and the unity of God, and their deeds are rejected, leading to eternal annihilation, they fail to reflect.

The people of insight would give up all that is upon the earth to hear the Tree of Reality declare "Yes" concerning them on the Day of Resurrection, rather than "No." For the reckoning is made through this word. All praise is due to God, for today every discerning soul recognizes the majesty of the Day of Reckoning, even as veiled souls remain unaware of these realities. This stems from their fear of worldly obligations, reflecting the divine dislike for anyone carrying a debt owed to another. People take great care to avoid becoming indebted in worldly terms, yet they remain heedless of their souls and the purpose for which they were created. For one thousand two hundred and seventy years, they acted according to the Qur'an, only to have the pen inscribe "nothingness" over them on the Day of Reckoning and Judgment.

This demonstrates that people lack true spiritual awareness. If they possessed faith's insight, they would give up all that is upon the earth to have their reckoning conducted with grace rather than justice. For justice places them in the fire until the Day of Resurrection, while grace places them in paradise until the Day of Resurrection.

The seventh year of the appearance of Him Whom God will make manifest is the year of reckoning, though it may also be determined as the seventh month, the seventh week, or the seventh day. **He does as He wills and**

decrees what He desires. None can question Him about what He does, while all are questioned for what they do.

Gate 15 (The Truth of the Book)

The fifteenth chapter of the second unity discusses the Book and affirms its truth. The summary of this chapter is that the Book refers to whatever is revealed from the Point of Reality. For the eternal essence, which has always existed and will forever remain, undergoes no alteration or change. Rather, the Book of the Point of the Bayán is a book that points to God, for none but God is capable of producing such a Book. It spans from a single letter to limitless expressions, for whatever emanates from the Point of Reality becomes part of the Book. Whatever is written by the hand of Him Whom God will make manifest is a Book inscribed by the hand of God, for it is attributed to God and remains so, as His Book is truth.

O spirits attached to the word of truth, in the words He reveals—whatever their form—whether verses, which are the water of the divine spring and the essence of Ridván; supplications, which are unchanging milk; interpretations of verses, which are red wine; or explanations of supplications, which are purified honey—all are part of the Book of God. Even writings in Persian are akin to the verses, for all flow from the ocean of reality. If someone contemplates Persian writings with the eye of insight, they will perceive the eloquence of the verses and attain certainty that none but God could produce such words.

Yet how many acknowledge the Book as truth but remain veiled from the Revealer of that truth? How many fail to recognize that the Point of Reality, whose Book is the Book of God and even more exalted, is the source of all these words? Indeed, one letter from His Book is more exalted than all else.

The pride of the people causes the Revealer to hesitate in bestowing His Book upon them, even though it could save them from the fire and admit them to paradise. In some cases, out of His loftiness and mercy, He grants it, yet those upon whom it is bestowed fail to recognize it. The pen hesitates even to recount this, as they continually pray, “**O God, grant me my book in my right hand.**” Yet when God grants it, they refuse to accept it, rejecting

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the One who is a Messenger among His Messengers. Yet they act contrary to what the Pen hesitates to recount concerning them. The Book, however, is the Book of their God, the Messenger is His Messenger, and it has been revealed out of the exalted grace and generosity of God in a manner that allows them to attain certainty that it is the Book of God, incomparable and unmatched.

Just as today, the religion of all is established through the verses of the Qur'an, the Tree of Reality has revealed its words upon all in the same manner. Yet no one took notice, even though all acknowledged and continue to acknowledge that the Book is true. With every appearance of the Tree of Reality, believers in it and its Book are tested—whether they affirm the truth of its preceding manifestation and Book or its subsequent one. Through such tests, only the purest believers remain, who are as rare as the red sulphur.

For instance, had the souls who believed in Jesus, the son of Mary, and His Book recognized that the appearance of Muhammad was the same appearance but in a loftier form, and that His Book was the Gospel in a more exalted manifestation, none of the Christians would have deviated from their religion. All would have believed in the Messenger of God and confirmed the truth of His Book.

Similarly, if the believers in the Messenger of God and His Book had certainty that the appearance of the Qa'im, upon Him be peace, and the Bayán was the same as the appearance of the Messenger of God, and that this Book is the Qur'an in a loftier form, no believer in the Qur'an would have turned away from their religion. Instead, they would have believed and confirmed the Bayán in a time quicker than the blink of an eye.

However, their lack of certainty is unacceptable before God. Indeed, what establishes certainty for them is evident. If they reflect upon the proof by which Islam was established, they will observe that the same proof is manifest here in an even loftier form. Their failure to affirm and attain certainty signifies that their essential realities belong to the Tree of Negation and return to it. Their faith and deeds performed in Islam are provisional, not firmly rooted, and offer them no benefit—not even the weight of a mustard seed.

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If the deeds of the followers of the Book of Alif bring them no benefit today, the deeds of these individuals will likewise yield no benefit. Even if they act in full accordance with what God has revealed, without altering a single letter, it will avail them nothing. This truth has been realized by most jurists and religious authorities, who have deferred to their own interpretations and deemed adherence to the command of the will after its passing impermissible. Yet the truth of the matter is evident before God and returns to the Tree of the Bayán.

The same source of judgment that revealed the law continues to operate in all the interpretations of jurists and authorities. Whoever sees nothing but the decree of God in any judgment is correct, even when interpretations differ. Because all matters ultimately return to God, they are acceptable—even though there is no fundamental disagreement in what has been revealed in the Bayán from God. Each ruling is truthful in its own context.

Discrepancies arise only when applied to specific cases, yet even in such instances, they stem from variations in circumstances, times, associations, and tools. These factors influence outcomes. However, God remains ever engaged in wondrous activity, bringing forth new creations and issuing fresh commands. Though everything emanates from the Point of Reality until today has been and continues to be from God. Despite the apparent infinite differences cited among the adherents of each dispensation, it is evident that what originates from God contains no discrepancies. With the insight of an expanded vision, the secret of this truth becomes clear.

The laws are akin to the creation of beings; they are in perpetual renewal and occurrence. In less than the blink of an eye, new creations and commands are revealed. Yet the perspective of humanity is limited, focusing only on the transitions from one manifestation to another. In the realm of concealment, everything reverts to what was made manifest in the previous appearance, though the inner reality supports all things during its hidden phase. However, it extends aid specifically through what has been revealed during its appearance, as certainty cannot be attained by any soul except by the will of God, the All-Knowing and All-Powerful.

Gate 16 (The Reality of Paradise)

The sixteenth chapter of the second unity discusses the reality of paradise and affirms its truth. The summary of this chapter is that until now, no one except the manifestations whom God has chosen has truly understood paradise or hell. All references to paradise in this world pertain to this realm, which is the origin and culmination of all worlds, where all are positioned in the station of the Throne of Reality. This Throne is the first to be revealed through His revelation.

As mentioned in the supplication of ‘Arafah: **“O You who has established Your mercy over the Throne, such that the Throne becomes hidden in Your essence, as all realms are hidden within Your Throne.”** In the Qur’an, according to the people of the Bayán, the manifestation of mercy in its primal reality is attributed to the Commander of the Faithful, upon him be peace. This is because all that exists in the worlds originates from Him and returns to Him.

For instance, from the time of Adam until today, with every manifestation of truth, the first to believe in it opens the doors to truth, while those beneath it remain subordinate. Ultimately, the essence of all truth culminates in this manifestation, and everything below it is realized in this appearance.

If one contemplates the essence, it becomes evident that the origin of all worlds lies within the station of will, which brings existence into being. This will, by its very nature, encompasses all worlds with a comprehensive essence, for every rank-holder in this dispensation acknowledges within themselves the exaltation of that rank in relation to the will. The world of souls reflects the world of creation, as evidenced by the manifestation of Muhammad, where He was revealed as the first of creation. All believers in Him are convinced that He is, indeed, the first of creation.

Once this reality is established, no soul can doubt that in the knowledge of God, no paradise is greater than the manifestation of God in the Point of Affirmation. With each appearance, the paradise of that manifestation is tied to its era until all manifestations culminated in the Point of the Qur’an. From the time of its revelation, no paradise in the knowledge of God was greater than that of the resplendent soul of its Manifestation. For within souls,

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no one greater than the Messenger of God is recognized as an intermediary between themselves and God. This truth of paradise is revealed in souls only through the appearance of that primal soul. Afterward, in the knowledge of God, no paradise was greater than the Commander of the Faithful, upon him be peace. Similarly, within souls, no one was deemed greater than the Commander of the Faithful after the Messenger of God. They focus solely on Him. Similarly, degree by degree, the ranks of the gates of paradise multiply until they culminate in the letters of unity. For instance, in the fifth manifestation of paradise, no paradise, after those preceding it, was greater than the one revealed at the end of His life, when He stood alone on the plain of Ṭaff. The dwellers of that paradise were present from the time of 'Alī ibn al-Ḥusayn, upon them both be peace.

In this way, observe all the paradises until they culminate in the letter “M,” which then returns to the Point. From the moment this Cause emerged, marked by the ninth hour and its most precise moment, everything that could be enumerated began. The paradise of the Point of the Qur'an in its latter stage became the paradise of the Bayán in its initial phase.

In the knowledge of God, no paradise was greater than this until the Day of Him Whom God will make manifest, and none will surpass it until then. At His appearance, the initial paradise of the Point of the Bayán will transform into its final paradise. After this, the paradise of the letters of “Ḥayy” (the Living), representing the souls of the foremost believers, will be the greatest of all paradises. This process culminates in the paradise of “S,” the final letter of manifestation.

This does not mean that, during the appearance of each new paradise, the prior paradise is no longer in its proper station. For example, at the appearance of the paradise of “S,” the preceding paradise remains enthroned in its position. The same applies to all the letters. For every paradise that is the manifestation of His will, God has ordained nineteen gates.

In this current manifestation, where this arrangement has been elevated, it demonstrates that in each appearance this has always been the nature of His will. As seen in the Qur'an, everything returns to the gates, the gates lead to the People of the House, the People of the House to the Messenger of God, and the Messenger of God to God. Thus, the fourth name is sustained by

the third from God, the third by the second, and the second by the first, which is the essence of the name itself.

The first to enter this paradise was the Holy Spirit, who attained the presence of God before all other souls and acknowledged His oneness. No essence within the realm of possibility can be conceived as more exalted or radiant in glorifying and sanctifying God than this spirit. Similarly, for any soul in this world that reaches its ultimate aspiration in the path of truth, the pinnacle of its joy lies in offering gratitude to God for the blessings He has bestowed.

For instance, if a servant is elevated by God to the station of gatehood, leadership, or prophethood, the ultimate fruit of their joy is the act of thanking God, expressed in their words: **“Praise be to God who has granted me this bounty.”** Likewise, in outward matters, if a servant is seated by God upon the throne of sovereignty, their ultimate delight is found when they turn to God and proclaim: **“Praise be to Him who has honored me with this gift.”**

Thus, all joys ultimately return to the second station, the place of praise. In the same way that essences return to that sanctified station, so too do expressions return to their essence. This is why, for the people of insight, the final fruit is revealed in the beginning. From the praise that emerges following the manifestation of divine favors, permission for such forms of gratitude is granted from the Source of Glory and praise. This is why the first soul, upon entering the initial paradise, attains every possible bounty within the realm of existence. The ultimate fruit of all these bounties is expressed through the word “praise,” as that soul becomes the bearer of this spirit. Whatever emanates from this soul emerges from the manifestations of its paradisiacal reality, extending from the essence of understanding to the outward form of the body. Even garments of silk are bestowed upon it, and all pleasures in paradise become its enjoyment.

However, it delights only in its reflection, which is the station of the Point. It is the revolving “Káf,” eternally turning around itself, with no beginning or end, no limit, and no destination. Similarly, anyone who enters the paradise of the Qur’an realizes that all blessings they witness originate from the bounty of the Messenger of God. Even if someone inherits a single ruby, it is only through the gift of that primal reality, which has decreed it so. If it had

decreed otherwise, that specific soul would not have inherited it. Who could dare to question this or challenge it?

Thus, all that exists in the presence of that Point, from the extent of its being to its utmost ascension, derives from its generosity, which is the generosity of God. Nothing possesses true existence except through the grace of its essence. For example, if someone in this paradise wears a garment of silk, it is solely through its generosity, even though they may have been previously unable to do so.

This is why, if the eye of insight were opened, one would see that all existence is but a handful from its boundless bounty. Everything who entered the paradise of the Qur'an found themselves under the shade of the first Gate, which is the Messenger of God. All other gates of paradise are within the grasp of this primary Gate; indeed, it is through His generosity that these gates have been opened. For instance, anyone who ascends to the highest station in relation to the final letter, achieving the utmost elevation and manifesting in their body what is beyond conceivable in this world, does so only by the permission of that one who has decreed: **"This is one of the gates of paradise and My guidance."**

Likewise, whatever is visibly manifested in the paradise of the tomb of the Eighth Imam exists only by the decree of the Messenger of God, who proclaimed him the tenth of His successors. Although such manifestations may not be apparent at His tomb at present, all such revelations have always been and remain within the grasp of His generosity and the power of His authority. Under every gate of paradise, there exist countless other gates. Every soul that has entered the guardianship of one of these gates becomes, in itself, a paradise for that soul, within its own rank. This truth, infinite in scope, has been evident and continues to flow eternally.

Today, all conceivable pleasures lie within this paradise, and the pleasures of previous paradises have been severed. For example, at the appearance of the Messenger of God, all pleasures associated with the paradise of the Gospel ceased. This is because true joy lies in the recognition of God, in the knowledge of His pleasure, and in obedience to the manifestations of His Cause.

Should a soul become detached from this, whatever paradise they once enjoyed—no matter how exquisite their earthly pleasures—ultimately returns to the fire of annihilation. Even if within the essence of the Gospel letters there remains a sign of truth that once offered ultimate delight, its relevance is confined to the manifestation of Jesus.

Today, that sign has been elevated, and those who hold on to the illusion of its permanence persist in vain, thinking their patience has sufficed. If all the adherents of the Gospel were certain that the appearance of the Messenger of God was the very appearance of Jesus in a more exalted form, not one soul among them would remain bound to the Gospel or find delight in its paradise.

Similarly, after the Qur'an, any imagined delight today holds no truth. If one acts between themselves and God for God's sake, imagining a spiritual pleasure, it is misplaced because they are unaware that the mirror of God has risen in another paradise. This is why all previous delights have been severed, save for those who recognize God alone, believe in Him, know His proof, and believe in it; who recognize His book, believe in it, and embrace all that is revealed in His book.

Thus, the inhabitants of this paradise find their joy in it until the first appearance of Him Whom God will make manifest. By the essence of God, there is no greater paradise for them, at His appearance, than faith in Him and obedience to Him. All other delights of the people of the Bayán are thereby severed. Blessed is the one who enters His shadow and takes delight in His remembrance, for they will endure with His endurance into another cycle and beyond, with no end or limit. Even as they remain in a manifestation, their faith and delight are severed at the time of the next appearance.

I counsel all followers of the Bayán: If, at the appearance of Him Whom God will make manifest, you are all granted success to attain the greatest paradise and the supreme encounter, then blessed are you, thrice blessed! If not, if you hear that a manifestation has appeared with verses preceding the numerical value of the name of God, *al-Aghíth* (the Helper), then all of you must enter under His shadow. But if it has not yet occurred and the cycle of *al-Mustagháth* (the One to be Invoked) has concluded, and you hear that the Point has appeared yet remain uncertain, show mercy to your own souls.

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Gather entirely under the shadow of that manifest Point, even if you have not yet all entered its shade.

If you hear of a soul manifesting with signs, and the people of knowledge in that era affirm Him—not the well-known scholars, but the devout and discerning who see clearly, even though they may appear clothed in poverty and humility—hasten to enter paradise, don robes of silk, while those who cling to prior beliefs remain stagnant in earlier judgments, failing to reflect. Enter completely under His shadow, for He is the First and the Last, the Manifest and the Hidden.

If you have not heard of His appearance, then arise in supplication and humility, so that God's grace to the *Mustagháth* is not cut off from you. However, if you hear that the *Mustagháth* has indeed appeared—He who is your Beloved and Mine, your Sovereign and Mine—then let not even a breath's hesitation hold you back. Enter, all of you, into God's shadow without questioning "why" or "how." This is the greatest of My commands to you, for it is through this that I have created you.

O people of the Bayán, be ever thankful, for if a soul hesitates even for the briefest breath after two thousand and one years, without doubt, they are no longer of the Bayán and have entered the fire. Unless the Manifestation of God has not yet appeared, all are then required to supplicate and plead. It is not the case that you linger like the Jews who awaited the return of Jesus, nor like the Christians who awaited Muhammad, nor like the community of Muhammad awaiting the appearance of the Qá'im of the lineage of Muhammad. Let not my heart be content if anyone remains in the Bayán while the Point of the Bayán has come in its finality, and you persist in what you are upon. By Him Whom God will make manifest, there is no oath in the knowledge of God greater than this: if He should appear and anyone remains in the Bayán, all the wrath of the Bayán shall be upon them, doubled in intensity.

For today, the wrath of the Qur'án is multiplied against those who have not entered the Bayán, just as the wrath of the Gospel afflicted those who did not enter the Qur'án. Likewise, the Qur'anic wrath doubled against them. If such a soul exists, they have never truly entered the Bayán, nor sought the shelter of the Tree of the Seven Letters. Similarly, one who remains in the letters of the Qur'án without entering the Bayán has not truly entered

the Qur'án nor found refuge under the shadow of the Muhammadan Tree. Otherwise, they would not have failed to follow the more exalted appearance of Muhammad in the Hereafter.

The same applies to the Gospel. If a soul truly believed in Jesus, they would have inevitably believed in Muhammad. Their failure to do so is proof that they had no true faith in the Gospel or Jesus. Today, if anyone reflects on the traditions regarding trials and tests, they will see how much effort the true friends of God made to save people on the Day of Manifestation.

Indeed, those with discerning insight have mentioned in their books that the appearance of His Holiness, peace be upon Him, is the very manifestation of the truth about which people have inquired, as referenced in the tradition of Kumayl. Yet, God guides whom He wills and admits them into paradise. This is the reality of paradise in the realm of life and after death, known only to God. There, **“no eye has seen, no ear has heard, nor has it entered the heart of any human being.”** God has created therein everything that one may desire or ask for. Even if the heavens were oceans of ink, all things pens, and every soul a scribe, they could never comprehend even a single aspect of paradise after death. The orbit of that paradise is tied to this very paradise mentioned during the servant's life. If one enters the paradise of God's Manifestation in this life, they will enter the paradise of the hereafter after death. Otherwise, they will enter the fire upon their passing. I seek refuge in God from such a fate.

In that paradise, I saw nothing but God; within it, only Him; before it, only Him; after it, only Him; above it, only Him; beneath it, only Him. To Him belong creation and command, before and after. There is no God but Him, the Living, the Sustainer, the Self-Subsisting.

A soul may dwell in the highest heights of paradise in one Manifestation and, after the next appearance, descend to the lowest depths of the fire. I seek refuge in God and cling to the cord of the Point of the Bayán, in its beginning and end. He is independent of anyone's faith in Him or their entrance into His paradise. Indeed, if all refuse, they enter the fire, while He Himself attains His paradise. Therefore, if one soul guides another, it is better for them than owning all that exists on earth. If they guide a soul to find refuge beneath the Tree of Unity, God's mercy reaches both; otherwise, owning all the earth profits them nothing. The earth is severed from one's

Vahid 2 (The Day of Resurrection)

possession at the moment of death, yet the path of guidance remains founded on love and compassion, not severity or dominance. This is God's eternal way, "entering whom He wills into His mercy," for He is the Most Gracious, the Most Generous.

There is no paradise greater for any soul than to recognize God's Manifestation during His appearance, to hear His verses, and to believe in the meeting with God, attaining the honor of union with Him. To traverse the ocean of His good pleasure, which encompasses the realm of divine delight, and to rejoice in the pinnacle of paradise—the station of singleness—is the ultimate bliss. Praise be to God that today, many remain veiled from this paradise, becoming captivated instead by that which is severed from them at the time of their passing and casts them into the fire.

Veiled from that for which they were created, they not only fail to recognize their purpose but also oppose it. It would have been better if they had simply remained indifferent, rather than hostile. And better still if their opposition had not led them to manifest what is unbefitting regarding the Tree of Truth. They profess belief, yet abandon it on the mountain of seclusion. They claim reverence while leaving it in solitude.

For the doers of deeds, there is no fire greater than that of their own actions. Similarly, for the faithful, there is no paradise more exalted than their own faith. "There is no God but God," the God of paradise, its Lord, Possessor, Sovereign, and Ruler of all that is within it. Paradise subsists by His command, yet He is independent of it and all it contains.

However, those within it rejoice in His presence during His manifestation and later in His hidden state, even if they are unaware of it. All within it ceaselessly glorify Him with praise at every moment and beyond time itself and after time itself. They will proclaim the oneness of God, their Lord, in every state, before every state, and after every state. No soul will enter therein without declaring from the depths of its being, "Verily, I am God; there is no God but Me, the Almighty, the Beloved. Verily, I am God; there is no God but Me, the Watchful, the Sustainer. Verily, I am God; there is no God but Me, the Lord, the Sovereign. Verily, I am God; there is no God but Me, the True, the Inaccessible. Verily, I am God; there is no God but Me, the Lord of all things, the Lord of the mighty throne."

All things are ultimately drawn back to the form of the human temple, whether masculine or feminine. If such a soul resides in paradise, then everything under its dominion is also in paradise, even if it be a thing unparalleled in its essence within its realm. For whatever emanates from the divine will is reflected in the image of the soul, in its own station. If stripped of all forms, nothing remains in its essence except the human form in its true nature.

This is why all things seek from God to exist under the shadow of that which is ascribed to the believer, not beneath something lesser. Paradise is that which is associated with God, and what is ascribed to the believer is ultimately linked to God. If a thing is associated with a soul devoid of faith, everything related to it dwells in the fire, regardless of how incomparable it may be in its realm.

For example, this chamber without known doors or limits, today the highest pavilion of divine favor where the Tree of Truth is settled, seems to resonate in its very atoms the refrain: "Verily, I am God; there is no God but Me, the Lord of all things." Even if other chambers are adorned with gilded furnishings, should the Tree of Truth dwell in one such chamber, at that time, the particles of mirrors would resonate, just as the particles of the exalted mirrors of the supreme station of leadership did, which in the days of the land of Šād reverberated and continue to do so. The decree for anything is tied back to that soul, and thus, any place where the people of paradise reside reflects the utmost potential of their station. Those who gaze toward the truth will witness it.

For instance, no resting place was lower than the site of the martyrdom of the fifth word on that day. Yet, as it belonged to paradise, it manifested at the highest conceivable level within its shadow. If an observer had gazed upon it that day, they would have perceived its walls worthy of being raised from rubies, not gold. The absence of such manifestations was due to the frailty of the souls, not the incapacity of the land, for it was receptive.

Similarly, the land upon which the opposing tree was established on that day was the loftiest of its time. Yet, the discerning could see its annihilation on that same day, as though it had already vanished. Today, there is no trace of either the dwellers of that land or their abode. Thus, God extinguishes negation and elevates affirmation by His command, for He has power over all things.

Conversely, should the resting place of the Tree of Truth be exalted to the highest heights of any land, it inevitably rises in loftiness, eternally and continually ascending. Even in the shadow, if it be the lowliest of lands, it descends to the utmost depths. Ultimately, all things return to the human soul, which, in turn, returns to God in paradise if it is faithful to Him Who will appear. Otherwise, it reverts to falsehood in the fire if unfaithful.

Gate 17 (The Reality of the Fire)

This chapter highlights that the reality of the fire is undeniable, with countless manifestations and levels. Its essence lies in the absence of recognition of God, which becomes evident in each manifestation through ignorance of the divine presence revealed in the truth of the manifestation.

When the Tree of Reality is made manifest, those who fail to recognize it are engulfed by the fire of doubt, denial, or neglect. Even if they had previously proclaimed the oneness of God, recognized Muhammad as His messenger, and acknowledged ‘Ali and the Imams as His proofs and the doors to guidance, their lack of understanding and hesitation renders all prior affirmations void.

For instance, the heart (fūʿād) that once affirmed “There is no god but God,” recognized Muhammad, and upheld the truths of the Qur’an, the Prophets, and the Imams, falls into the fire upon encountering the Manifestation and failing to respond with belief and acceptance. Whether due to heedlessness, denial, or hesitation, this failure results in a negation of all truths once professed, as these truths were initially derived from the Tree of Reality. Upon the new appearance of this Tree, all spiritual recognition and affirmation must likewise be renewed, or they are rendered null.

This passage elaborates on the spiritual dynamics of recognition and rejection in the face of divine manifestations. It underscores that the fruits of the previous faith were inherently derived from the Tree of Reality. When this Tree reappears in a new and more exalted manifestation, failure to recognize and embrace it nullifies all prior affirmations and renders the individual as if they had never believed.

The essence of paradise for those who had recognized the earlier manifestation transforms into fire when they fail to acknowledge the latter, more sublime revelation. Even the foremost inhabitants of the prior paradise may find themselves in the lowest depths of fire if they resist the new manifestation. This is because the first act of disconnection—turning away from God—places them in a state of spiritual deprivation.

The first among the heedless, although given abundant grace and opportunities to recognize the truth, including the sending of numerous signs and envoys, chose rejection and became enshrouded in the “garment of the fire of denial.” Conversely, the essence of paradise is embodied by those who turn toward the manifestation and embrace its truth with absolute sincerity.

Thus, the true paradise or fire of any age is not a fixed state but is directly tied to the soul’s response to the divine manifestation. Those aligned with the manifestation enter paradise, while those who turn away become engulfed in the fire of their own rejection, manifesting in their detachment from the source of divine grace.

And what enters Paradise is that which relates to the first who believed, while what pertains to the first who disbelieved returns to the Fire. The aspects of this Fire are innumerable, though its principal gates are mentioned as nineteen. Otherwise, no one but God knows their full count. For every soul that enters through a gate of Fire becomes itself a gate of Fire within its own station, and every soul that enters through a gate of Paradise becomes itself a gate of Paradise within its own station.

Even though all who are in the Fire trace their state back to its first one, and all who are in the Light trace their state back to its first one, both groups worship God, prostrate before Him, revere Him, glorify Him, and affirm His oneness. However, the former group affirms His oneness in the context of this world’s appearance, while the latter affirms it in the context of the Hereafter’s appearance, which is also the first appearance of this Dispensation and the final appearance of the previous one.

Thus, the former becomes void, while the latter remains established. That former group becomes the Fire, while this latter group becomes the Light. That one becomes obliterated, while this one remains eternal. That one is debased, while this one becomes exalted. That one is impoverished, while

this one becomes enriched, until nothing remains of the former—neither name nor mention, even in itself.

Yet today, both proclaim, “There is no God but God.” However, what is declared in the Bayán corresponds to what God loves, while what is declared in the Qur’án corresponds to what God does not love. Similarly, in previous times, whoever adhered to the Book of Alif (the Gospel) would have declared the oneness of God. Yet, at the time of the appearance of Qáf (the Qur’án), God, exalted and glorified, desired the unity of His oneness to be declared through the oneness of Muhammad, the Messenger of God, rather than through the oneness of Jesus.

Whoever followed the will of God had a spiritual essence established within them by Him, except for those in whom God entrusted that spirit temporarily; it would eventually depart. But whoever did not follow, the spirit of separation (referred to as “Shín”) would take hold within them. The Spirit settled within them unless it was temporarily entrusted, in which case it must inevitably depart. Yet both groups worship God. This is why, following the refusal of the first “Shín” (denial) to prostrate, its essence and characteristics became manifest, as expressed in the traditions. For instance, in the time of Muhammad, this became the plea: “Pardon me, O Messenger of God, from acknowledging the authority of ‘Alī, the Commander of the Faithful, peace be upon him.” The divine response in that day, as conveyed through Muhammad, aligned with God’s decree: “From where I will, not from where you will. I desire to reveal My purpose as I will, not as you will.”

Thus, this same utterance is now manifest in the Bayán. The first to accept is the essence of Paradise, and the first to reject is the essence of Hellfire. All attributes of good culminate in the first who said “Yes,” while all attributes contrary to good culminate in the first who said “No.” As stated in the Qur’án: *“Do not be the first to disbelieve in Him.”* Similarly, I exhort you all: *“Be the first to believe in Him Whom God shall make manifest on the Day of Resurrection, that you may become the source of all goodness in the Book of God, for this is the supreme bounty.”* And I warn you not to veil yourselves from Him, lest you become the source of all that is contrary to goodness, for this is the supreme chastisement.

If a discerning soul reflects, they will perceive that all goodness manifest in the Bayán traces back to the first who said “Yes,” affirming the truth of

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the Primal Point and occupying the highest station in the celestial realms. Conversely, all that opposes goodness traces back to the first who said “No,” who is the essence of the Fire and occupies the lowest depths of denial in the Bayán. This pattern will remain until the advent of Him Whom God shall make manifest, whereupon similar reasoning and outcomes will prevail: Paradise to the one who accepts and Fire to the one who rejects.

The essence of Hellfire comes into existence only through the refusal to prostrate before God, the Worshiped One, which, in turn, is established by the lack of faith in the Point of the Bayán. This failure affirms its fiery nature in opposition to divine truth. The manifestation of this “Hellishness” is not for others or itself but is ultimately directed toward God.

For example, in their extreme caution within their own homes, such individuals might, due to doubts, refrain from performing ablution, abstain from fasting, or fail to offer prayers, even in their local mosques. Yet, all these acts are invalid before God, being rooted in the essence of denial and rejection. Such actions, perceived by them as for God, are, in reality, the very signs and proofs of their veiling from the Point of the Bayán.

Had they recognized Him, they would not have entertained even a fleeting hesitation regarding Him. Yet they knew Him—for the signs revealed by the First Point of the Qur’án, the verses of God, are manifest today in the Bayán. Having seen and heard these verses, their refusal to bow and acknowledge the Lord of Lords established within them the potentiality of denial. They then donned the cloak of the first gate of Hellfire.

God forbid that one should meet such an end! For one who believes in God, no harm can come upon them, and God protects His believing servants. Every soul that stands in opposition to one of the gates of the Paradise of the Qur’án becomes a universal gate of Hellfire. Other fiery attributes gather under their shadow, all ultimately tracing back to the primal heart of denial, which is the essence of pure rejection. Conversely, all goodness and its attributes flow from the Primal Point of the Qur’án, whose essence is the ultimate confirmation and source of all affirmation. The most beloved thing in Hell is the veiling from the truth, while the most detested thing in Paradise is veiling from recognition of God.

Everything near such a soul becomes their own self, from which they remain veiled. For instance, in the Qur'án, the love of everything was manifest in the slayer of the Fifth Letter, who proclaimed "God is the Greatest" while enduring all that he did. If he had known that this one was the Manifestation of that very Greatness, he would have prostrated before Him, and no other love would have entered his heart.

The most hateful thing to such a person is their very self, which is veiled from recognizing its own reality. This aligns with what God has revealed in all scriptures: that He does not wish for the command of "Zayd" (a generic name for a detached figure) to prevail. For example, the first letter of fire in the Bayán—had they comprehended the words of one who attributes themselves to the People of the House, the Imáms, the successors of the Prophet, and the Prophet Himself as a Manifestation sent from God—they would have been honored before their own selves and revered before all.

How could one whose claim is rooted in affirming prophethood, which is the Manifestation of pure Lordship and Divinity, entertain anything but love and humility toward such a Being? Day and night, they would bow before Him. Yet, they remain veiled and unaware of their Beloved, having clad themselves in the garment of the most despised thing—the denial of the first who turned away from Muhammad. Indeed, this is worse than that, for each subsequent Manifestation becomes the cause for the denial of the former, as the succeeding Revelation is exalted in its station.

For example, the creation of Christ was for the sake of the appearance of Muhammad, just as the creation of the Qur'án was for the revelation of the Bayán, and the creation of the Bayán is for the advent of "He Whom God shall make manifest." Even though the Pen hesitates to inscribe the name of one who would conceive of anything less than obedience to Him on the Day of His Manifestation with clear and mighty signs from God, should it do so, it would be due to their rejection. Such veiling arises from denial, and such denial arises from the failure to accept.

Negation arises when one turns away, distance results from such estrangement, and fire manifests when that distance becomes fire itself. On the Day of His Manifestation, if anyone seeks refuge in "He Whom God shall make

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manifest,” none of these outcomes will befall them. The essence of seeking refuge in God on that Day is faith in Him, not anything beyond this affirmation.

For even the first gate of fire would repeatedly utter words like “There is none but God,” countless and unquantifiable times, seeking refuge from its own self, which was characterized by negation. Yet, this availed it nothing. Had it been truthful, it would have sought refuge in the Point of the Bayán through faith in Him, distancing itself from its own essence, which had no belief in Him. Otherwise, what benefit could accrue from prostrating night and day while adhering to the Qur’án but rejecting His ordinances? Could thirty-four daily prostrations to God compensate for rejecting the One who is the Manifestation of His Command?

In such a state, one merely perpetuates what their nature requires—a condition so shameful that the Pen hesitates to inscribe it. Though they prostrate and seek closeness to God, they are, in truth, the farthest from Him, the first among the denizens of fire. Similarly, in the Bayán’s Dispensation, just as the believers circle around the singular divine Word in paradise, so too, in the realms of fire, it is the same. Every multiplicity springs from the first gate, whether in light or fire.

Whoever believes in the Bayán and what God has revealed therein remains under the shade of paradise. Conversely, those who turn away dwell under the shadow of fire. The term “gate” here does not signify something like the gates of a city but rather serves as a representation. For example, the gate of paradise in the realm of “T” refers to the radiance within that world, all existing under the shadow of the primary gate. In every instance, I seek refuge in God from all deniers of affirmation—before, during, and after every moment. Place your trust wholly in God.

The first gate of paradise is symbolically the Point, while the first gate of fire represents its counterpart, extending until the manifestation of “He Whom God shall make manifest.” Visualize the waters of negation flowing through the veins of negative trees, causing them to perish, while the waters of affirmation course through the veins of steadfast trees, sustaining them until negation is completely extinguished. When negation is annihilated, nothing

will remain of it in the Bayán except its mention in the sacred text. Affirmation, however, will be established, its reality enduring as those who are connected to it take pride in their association.

How many a fire does God transform into light through “He Whom God shall make manifest,” and how many a light does He turn into fire? If the Manifestation appears within the span of “Ghiyath,” and all enter under His shadow, none will remain in fire. If He manifests during “Mustaghath” and all accept Him, no one will remain in fire either, for all will be enveloped in light.

This sublime favor and supreme illumination have been sought from “He Whom God shall make manifest,” a favor unparalleled and a light unequalled. It ensures that the community does not remain in a state like that of the followers of the Gospel, who waited for two succeeding revelations from God but lingered in anticipation, still awaiting the one promised, “Whose name is Ahmad.” Even if the Manifestation does not appear within these two designations, He will inevitably manifest, for His appearance is inescapable.

Although the reality of His manifestation might shine as clearly as the sun at its zenith, some might view the decline of all others as akin to stars fading into the brightness of day—not in the physical sense of bodily forms or outward appearances, but in the station of faith and truth. They might imagine circumstances akin to today and declare, “That is God, your Lord. To Him belong creation and command. There is none other but He, the Exalted, the Supreme.”

While the divine measures vary in every instance, no mention exists in the Bayán except that of Him. Perhaps this ensures that, upon His appearance, one will not witness sorrow among the faithful in their hidden states.

In the verse mentioned, the believer is reminded of the absolute reliance on God and His sufficiency as the ultimate sustainer and protector. It is stated that all things depend on Him, and without faith in Him, nothing bears fruit. Similarly, with faith in Him, no harm or lack can truly affect one. The text emphasizes the singular importance of God, declaring that nothing in the heavens, the earth, or between them can suffice apart from Him, for He is the all-knowing, all-powerful, and all-sufficient.

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The mention transitions to life after death, stating that the human heart cannot grasp its realities. The prayerful phrase, “I seek refuge in God,” rejects any association with the torment of fire. The narrative then turns to the symbolism of fire and light, asserting that in the current manifestation of the Bayán, the distinction between these elements becomes evident. When a servant enters a land belonging to light, they enter paradise; if they enter a land associated with fire, guided by love for the divine, they enter fire immediately unless their intention is purely for God’s sake.

It is described that believers in God refrain from entering locations considered as domains of fire unless sanctioned by the Point of the Bayán or “He Whom God shall make manifest.” If these figures see a benefit for a believer’s soul or if divine testimony necessitates it, then entry may occur.

The passage concludes with a reference to historical and symbolic lands, such as Kufa, where fiery opposition once resided. It invokes acknowledgment of God’s truthfulness in fulfilling His promise, urging the faithful to observe and reflect on these manifestations of divine will.

Thus does God obliterate denial until no trace of it remains, even in the land itself. Then observe the station of light and proclaim, “God has fulfilled His promise.” Likewise, God establishes affirmation by His command, for He is all-knowing and all-powerful.

Gate 18 (The Hour)

Chapter Eighteen: On the Explanation that “The Hour is Coming, Beyond Any Doubt”

The essence of this chapter is that in every manifestation of the divine Will, the “Hour” is, in its primal reality, the Manifestation itself. This “Hour” descends until it encompasses all rightful utterances attributed to it in previous dispensations. If it is declared in a prior manifestation that “the Hour will come,” this statement is true, for it signifies the exaltation of the succeeding Manifestation. In the current dispensation, the “Hour” refers to the Bayán itself, which has come to humanity to judge them until the Day of Resurrection, leaving no escape from its decree.

If the vast seas of the heavens were ink used to describe the “Hour,” even a drop of its reality could not be fully conveyed. In every true manifestation, the “Hour” is established when the Divine Decree confirms it as such. Contemplate the advent of God, for the “Hour” will come upon you suddenly, and before God, your Lord, you shall all be presented.

Gate 19 (The Bayan is a Gift for Him Whome God Shall Make Manifest)

Chapter Nineteen: That Whatever is in the Bayán is a Gift from God for Him Whom God Shall Make Manifest

Glory be to You, O my God! How insignificant is my mention, and whatever is attributed to me, when compared to Your boundless reality. Should I seek to relate it to You, then accept it from me and all that is ascribed to me, through Your grace, for You are the best of the generous.

The essence of this chapter is that the traces and fruits of the Manifestation of Truth, in every dispensation, are gifts from God bestowed upon Him Who will appear in the subsequent Manifestation.

Whatever God revealed to Jesus was a gift from God for Muhammad, the Messenger of God. Today, the meaning of Jesus’ book lies within the souls of those who believe in him, and even the smallest portion, like a particle of clay, is counted as returning to its origin. Similarly, whatever God revealed to Muhammad, now visible in those who believe in the Qur’an, reflects the hearts of his believers as mirrors. This was a gift from God to the Qá’im of the family of Muhammad.

Likewise, whatever is formed in the Bayán from its cherished dimensions is a gift from the Point of the Bayán to Him Whom God shall make manifest, who represents the final appearance of the Point of the Bayán. It is an honor and pride for all to be accepted by Him, whether as a soul or as an entity associated with His mention.

For example, today the least of the Qur’anic manifestations would not accept the gift of the Gospel without aligning it under the shadow of love for

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Muhammad. Similarly, the Bayán would not elevate even the humblest aspect of a prior revelation unless it entered the love and acceptance of its own shadow. In the same way, Him Whom God shall make manifest will not accept anything attributed to the Bayán unless it is also attributed to His own book.

This cycle continues indefinitely, as the first manifestation of God serves as a gift in every subsequent appearance, drawing back to the initial manifestation as a divine offering for the day of its reappearance in the next world.

How distant is the soul that severs itself from its connection to Him and removes this gift from itself! For instance, if believers in the Qur'an today wish to deliver a gift to the Messenger of God, they must all believe in the Bayán; otherwise, they sever this connection and the divine grace is withheld from them.

The essence of exaltation lies in this: the Tree asks, "Why have you veiled yourselves from meeting your Beloved, who has always been and remains the object of your hearts' desires?" This is because, in your pursuit of the world, you do not act unless you perceive in it the pleasure of God. Yet today, when the Tree of Truth, the source of all divine pleasure, has manifested itself through the fruit of its existence—which is and has always been the culmination of your souls—you have veiled yourselves. Whatever affects you arises from your own selves, for God is indeed independent of you and of all that you ascribe to yourselves. If you attribute yourselves to God, then it is through this that you achieve piety and find cause for glory. Otherwise, you will annihilate only your own selves, and you shall bear witness to this and come to certainty.

Vahid 3 (The Manifestation of God)

Gate 1 (Creation is For Who Points to Him)

The Gate and the first tenth of the third Unity state that whatever is mentioned as belonging to a thing is its dominion, and it is more rightful for it than for any other. The summary of this principle is that God, the Lord of

Vahid 3 (The Manifestation of God)

all worlds, has created all things for the one who points to Him. That one is the mirror of truth, who has eternally and will forever manifest God. All things have been and are created through him. He exists by his own essence, through God, while all things exist through him. Nothing comes into being except by his will. Thus, he is more worthy of all things than anything else, for all else belongs to him by the granting of the sacred Essence, who has given ownership of all things to him. He is, therefore, more rightful of all things than all things themselves.

The fruit of this knowledge is that if the Point of Truth bestows all things upon a single entity, it is and has always been more rightful than any other, whether in practice or by decree alone. For example, if the Messenger of God in the past had taken possession of all that is upon the earth, he would have been more entitled to it than its owners, for it is through God's granting that all things belong to Him. Similarly, if Him Whom God Shall Make Manifest takes possession of the realities of all things, He is more rightful.

From their realities to their own selves—yet He is far beyond and greater than turning His gaze toward all things, for all things gaze upon His generosity and grace. He is self-sufficient in His essence, independent of all things, and dependent on God by His very being.

The fruit of this principle is that, at the time of manifestation, if He issues a decree, all who recognize His truth must not question Him with “why” or “how” regarding His command. No one has the right to assert ownership of any matter before Him if He commands regarding it, for He is more entitled to it by His own essence. Although He does not command except in accordance with the decree of the Bayán until such time as He wills to renew His covenant with all things, if He commands one of those who inherit according to the Bayán that one carat is the divine decree regarding them in the Bayán, and if they act contrary to it, they have disobeyed the command of their Lord.

For instance, if today the Messenger of God were to say that a command revealed in the Qur'an should now be performed in a particular way, there is no doubt that this command would still be the decree of the Qur'an, even though it is now expressed differently, for all that was revealed previously was from Him. The decree of the past and the present is the same for those who know His truth. This is His entitlement. However, the entitlement of the people is such that the pen of modesty refrains from mentioning it.

All follow His command to perform the Friday prayer, yet if He directs one of them not to pray at their designated place or declares another soul more worthy of their position, they would not accept it. They would have expressed faith in His first command but would not submit to the second. For example, if one like the Muslims was not satisfied with Him being, this situation would not have occurred. This is the entitlement of the people, and that is His entitlement, which resides in hearts.

The verse of God's oneness, if replaced by another verse through His command, becomes more rightful to Him than the former, as it originates from His own essence. For instance, during the manifestation of the Messenger of God, the verse of oneness that previously resided in the hearts was elevated, and a new, radiant verse in the Qur'an was revealed, illuminating all hearts. If it were not more rightful, how could He have abrogated the prior verses? In the supreme exaltation of servitude, when the servant declares His ownership in this manner, how could the derivatives of such declarations even deserve mention? It suffices that those who gaze upon the Sun of Truth know their place and take pride in their association with Him, even if it is through the attribution of ownership, just as all things derive their honor from the fact that He is the sovereign of all things, and none other than Him.

If, in a later manifestation, others fail to take pride in Him, the truth of their prior acknowledgment and pride in Him remains affirmed. This reality is evident and manifest. If the letters of the alphabet take no pride in the letters of rhyme and do not seek shelter under their shadow, they are nonetheless honored through their association with the tablets of the alphabet. Similarly, this has been true from the earliest times until it reaches the first Adam, who has no beginning, and beyond Him to what has no end.

Say: God begins all things and then restores them, and there is no mention after God. Will you not then believe?

Gate 2 (The Word is Truth)

The second gate of the third Unity: By His word, a thing is created, for His word is truth. The essence of this gate is that the word of the Tree of Truth cannot be compared to the words of others among created beings,

Vahid 3 (The Manifestation of God)

for by His word the reality of a thing comes into existence. For example, had the Tree not spoken in the Qur'anic dispensation about the guardianship of the Commander of the Faithful (peace be upon him), the creation of that guardianship would not have come into being.

It would not have come into being, even though he has eternally been the Guardian of God. However, the inception of manifestation depends upon His word in that particular dispensation, not before it. In this manner, all that is beneath the Truth, from the first spark of fire to its last, is created by His word. If He had not declared, "This is beneath the Truth," it would neither have been realized in the horizons nor manifested in the souls. This is why both light and fire circle around His word.

Similarly, in the Dispensation of the Bayán, if the mention of the first fire had not been made, how could its creation have been realized? Likewise, in the case of light, if He had not mentioned it, how could its guardianship have been established? Reflect on what befell the gates of fire after the veiling of the Tree of Love in the Qur'anic dispensation—why is there no mention of them? How is their reality affirmed from before them? The repudiation of them has been apparent to all, and there has never been any doubt for those endowed with hearts.

If He speaks with the letter of the Illiyyín, the Universal Soul is created within its realm to proclaim the oneness of God with sincerity and purity. If He speaks with the letter beneath the Illiyyín, the Universal Soul is created within its realm in fire according to His justice, such that the pen of modesty refrains from mentioning its true worth.

In every manifestation of the Truth, no honor is greater for the people of that manifestation than that the gaze of the Manifestation does not regard what is beneath their worth. If it does, then by necessity He will mention His decree, and through His decree, their creation is realized, becoming a fire for the people of that manifestation. If people understood how beneficial it is that the gaze of the Manifestation does not regard anything beneath the Truth, then all would strive with the utmost strength to ensure this.

That which is beneath the Truth should not be mentioned in His presence, for if a judgment is made concerning it, it becomes a fire in that manifestation—a

fire in which people perish. For instance, at the beginning of this manifestation, had all strived to ensure that nothing unworthy of the Tree would be mentioned, it would not have become a fire in which the veiled ones are condemned to dwell eternally. Creation comes into being through His mention. Otherwise, why does no one mention the prior letter in comparison to this second one, even though the injustice of both, in relation to creation, is equal? Rather, because this one, in opposition to the Truth, performed an unworthy act, its existence is realized in this way until the Day of Resurrection, when all will renounce it and it will be consumed in the fire of its own annihilation.

No honor is greater than this: in the manifestation of every Truth, the people of that manifestation take hold of the Words of God, for the creation of their realities depends upon Him. For example, if a verse is revealed without specifying a particular subject or command—such as the verse: *“To God belongs the kingdom of the heavens and the earth and all that is between them, and God is powerful over all things”*—a manifestation in the Bayán arises that points to this verse, and even to an infinite extent, manifestations under the shadow of that manifestation continue to emerge, all pointing to this verse. Similarly, verses of this nature are few in the Qur’an, yet the manifestations of divine authority from the time of the appearance until today are beyond count.

Thus, under the shadow of each verse, infinite forms are realized. Even if the matter pertains to a specific command, all adhere to it until the Day of Resurrection, such as the obligation of the Khums or other prescribed ordinances. This is why His word creates things, and it is unlike the word of anyone else, for in it nothing is seen but God, and there is no reality other than God.

The Creator of all things, yet not the sustainer of all things, not the protector of all things, not the giver of life to all things, nor the originator of all things, nor the initiator of all things—except that to Him belongs creation and command, from before and after. Such is the Lord of all worlds.

If a soul recognizes the manifestation of *Him Whom God Shall Make Manifest*, there is no greater honor for it and all others than ensuring that no mention of fiery attributes is made in His presence, implying that anything other than God has created the fire. Each soul, to the extent of its own reality, receives

from that source of grace until the next manifestation, so that between the two manifestations, it may take pride in His bounties, even if it is through a single verse. Indeed, the spirits attached to it will inevitably become manifest concerning it. And who is more truthful in speech than God, if only you would believe?

Gate 3 (The Bayán Revolves Around He Whom God Shall Make Manifest)

The third gate of the third Unity: The Bayán and all within it revolve around the utterance of *Him Whom God Shall Make Manifest*, just as the letter “A” and all within it revolved around the utterance of Muhammad, the Messenger of God, and that which God revealed to Him in His first manifestation. Likewise, all within it revolved around His word during His latter manifestation.

The essence of this principle is that the focus of the Bayán is none other than *Him Whom God Shall Make Manifest*, for none other than Him has ever, or will ever, fulfill its purpose. Indeed, His revealer is none other than Himself. The Bayán and its believers yearn for Him more than any lover longs for their beloved. Similarly, the Qur’an and the spirits attached to it longed for the manifestation of its Revealer, and they looked, and continue to look, toward none other than Him.

Today, the Qur’an sends blessings upon those letters that have ascended to and been incorporated into the Bayán. At the same time, it calls for vengeance upon those spirits that have not entered into the Bayán nor recognized its Revealer. And He did not grant His word to it. Likewise, the Bayán sends blessings upon the believing souls among itself, who are the letters of Illiyyín, for they believe in **Him Whom God Shall Make Manifest** and elevate Him toward His Book. It seeks vengeance from the Almighty God upon the letters beneath the Illiyyín, who, at the time of His manifestation, do not prostrate to God in acknowledgment of Him and remain veiled from the presence of God.

If someone observes with the eye of the heart, they would hear today from the letters of the Qur’an: *“Help, help, O our God and the God of all things!*

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Rescue us and deliver us from the fire of our association with that to which we were once ascribed. Attribute us instead to You, admit us into the Bayán, for indeed, we have been among those who supplicate for Your grace." This is the very cry of the letters of the "A" from before and will be spoken word for word by the Bayán in the future.

The Bayán bestows mercy upon those souls who have not squandered their due rights, nor purchased for themselves wrath, and who have prostrated themselves before its Revealer. At the time of the manifestation of *Him Whom God Shall Make Manifest*, the Bayán looks toward its believers and asks, "*Is there any spirit among you who will come today to acknowledge Him Whom God Shall Make Manifest, or remain faithful to the covenant of their Lord within Me?*" The Bayán rejoices in the acceptance of its believers, as they turn to its Revealer, and grieves if any sorrow from the believers reaches it concerning its Revealer.

Today, there is nothing more sorrowful than the Qur'an, for all recite it, yet they possess none of its mercy—only its vengeance. This mirrors those who, at the time of the revelation of the Qur'an, recited the Book of the "A," yet held nothing of its blessings. The people of the Bayán have not acted like the people of the Qur'an, who became veiled from their Beloved by various things. Instead, the elevation of the Bayán is its ascent, and its delight is its afterlife. Its souls cry out, "*O Bayán!*" They contemplate the command of God and prostrate before Him to whom they were commanded to prostrate, for the Bayán is not enriched by them unless they believe in *Him Whom God Shall Make Manifest*, who is its Revealer and the Revealer of all Books. It intercedes for its believers before Him, and its intercession is accepted in His presence. There is no servant who calls upon God through the Bayán whose prayer is not answered—until the appearance of *Him Whom God Shall Make Manifest*. At that time, if someone calls upon God for something incompatible with the Bayán, their prayer will not be accepted.

O Lord, from Your grace and bounty, we beseech You concerning the Bayán and all within it, for what You love and not for what You do not love: that You may have mercy upon it and upon those who believe in it at the time of Your manifestation, and that You may elevate it and those who believe in it on that Day with what You reveal from Yourself, for You are the most merciful of the merciful.

Gate 4 (The Next Manifestation is Greater Than the Prior)

The fourth gate of the third Unity: That which God has revealed to Him in terms of verses and words is greater and loftier than what was revealed before.

The essence of this principle is that in every manifestation, the divine will elevates the manifestation itself, and its words are loftier than those of the previous manifestation. Indeed, the first is a sign of the second, and the second is a sign of the third, as is evident in the sight of God and those endowed with hearts. In reality, the first exists only for the sake of the second, the second only for the sake of the third, and the third only for the sake of the fourth, extending infinitely toward what has no end. This is the measure of its progression.

The favor of the Messenger of God, may peace be upon Him, over Jesus is akin to the favor of the Qur'an over the previous Book. Similarly, this holds true for the next manifestation and the one after that. For the command of God has no limit, nor is there any cessation in what God manifests. Blessed is the soul that, at the time of every manifestation, dons the garment of the tradition of 'Askari, peace be upon Him. The Holy Spirit, in the gardens of Sagur, tastes from our pristine orchards.

The meaning of wondrous words is the Tree of Truth in every manifestation. If there is doubt among those endowed with hearts about the greatness of the Qur'an compared to the Book of the "A" in their manifestations, that doubt will persist in subsequent manifestations. There is no later manifestation except that it is the very manifestation of the first in a more exalted form. Likewise, His Book is none other than the first Book, in a more elevated manner. This is why all are veiled—they cannot comprehend. Otherwise, the command of God is more manifest than anything, for to God is the ultimate return and end, both in the beginning and in the end.

The manifestation of God's will in each manifestation is a sovereign manifestation over all things. Lesser manifestations are mentioned under its shadow. For instance, whatever is exalted from the Imams or the Shi'a in the manifestation of God is sheltered under the shadow of the manifestation of the Messenger of God. This holds true for what came before and for what follows

thereafter. No manifestation of His exists except that it prevails over all and dominates all particles of what is mentioned in its name. In its manifestation, it is a shadow over all, and all must follow it. This is the command of God, from before and after, and we are all devoted to Him.

Gate 5 (The Command Is Entirely the Manifestation's)

The fifth gate of the third Unity: Elevated stations above the earth are raised if He permits, and if He does not permit, they remain fixed—for the matter is in His hands. The essence of this principle is that once the manifestation of the Tree of Truth has been realized, the command is entirely His.

In all that He commands and forbids, His prohibition is decisive in what He forbids. There is no escape: souls in the exalted stations beloved of God must be raised from their graves, and at the time of their resurrection, the stations return to His command. If He permits their elevation, they are elevated; otherwise, they remain fixed. To Him belongs creation and command. He does as He wills and decrees as He desires. He is not questioned about what He does, but all are questioned concerning everything He does. What He does is what God does, and what He decrees is what God decrees. He is not questioned about His actions, but everything else is questioned, for He is the mirror that reflects none but God, the One Lord of all things—the Lord of all that is seen and unseen, the Lord of the worlds.

Gate 6 (God Has Created Everything and Everything is Below Him)

The sixth gate of the third Unity: Whatever is mentioned as bearing the name of a thing, God has created it in the realm of origination.

The essence of this principle is that God has revealed in the Bayán a word that encompasses all knowledge, which is this: *“Verily, I am God; there is no God but Me. All that is below Me is My creation. O My creation, fear Me!”* Every thing to which the concept of “thingness” applies is, beneath God, His creation in the realms of origination, invention, bringing forth, and

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manifestation. However, within these levels, the manifestations of truth exist, who are all signs leading to God. They are the ocean of eternal names and attributes, always pointing to God. Yet, they are mentioned only in terms of names and attributes, not in terms of the essence of divinity or His essential being.

The reality of their existence is that they are, beneath God, His creation, and all are His worshipers. Every thing to which the concept of “thingness” applies is brought into being by God through His will, and His will itself is brought into being by His own self. Thus, today all things are ascribed to the Bayán, for the spirit of their “thingness” is derived from it.

Within these truths and realities, all have been created by the very essence of the Seven Letters, which is the manifestation of the primal will. It becomes evident in the manifestation of the mystery of God and remains hidden in every inner reality of God’s command. Indeed, all belong to God, and all return to Him. *God originates all things, then brings them back, and we are all devoted to Him.*

Gate 7 (Meeting God is Meeting the Manifestation)

The seventh gate of the third Unity: That which God has revealed about the mention of meeting Him or encountering the Lord refers to *Him Whom God Shall Make Manifest*, for God cannot be seen in His essence.

The essence of this principle is that the eternal essence, in itself, cannot be comprehended, described, characterized, unified, or seen. Although all perceive, describe, praise, and glorify Him, and He is seen, what is mentioned in the heavenly scriptures as the encounter with Him refers to meeting His manifestation. The intended meaning is the Point of Truth, who is the primal will.

What is mentioned in the Qur’an about meeting God or encountering the Lord refers, in its essence, to meeting the Messenger of God. It gradually descends from the primal reality until it appears in the form of a thing that points solely to God under the shadow of that primal reality. For instance,

what is revealed concerning the Imams of Guidance, such as “*Whoso recognizes you has recognized God*” and similar expressions, stems from this knowledge. Through understanding this principle, the meaning is unlocked.

Similarly, regarding the believer, it is said that their joy is the joy of the Messenger of God, and the joy of the Messenger is the joy of God. Likewise, their sorrow is the sorrow of the Messenger, and their sorrow is the sorrow of God. By this, the believer intended is the primal reality—the gates of guidance—and from there it descends until it applies to every believing soul. Even if a believer commits a sin, the connection to this reality remains intact.

In him, nothing is seen except God, for he is attributed to Him. However, if it resides in the possession of one beneath the believer, nothing is seen in it except fire, for it is attributed to them. The same applies to the dust upon which they are settled and to everything attributed to them. All things have been created solely for the meeting with God, which is the meeting with the primal will in its true essence.

Mentions of what lies beneath Him are by nature indirect and do not possess independent existence. His likeness in all conditions is like the sun, while those beneath Him are like mirrors, reflecting the sun’s radiance. If the mention of meeting is applied to Him, it is through the reflection of the divine unity that originates from Him and appears within Him. Otherwise, the application of this term is only rightful for Him. Whoever attains the presence of *Him Whom God Shall Make Manifest* has attained the presence of God and has succeeded in the presence of the Lord, provided they are believers in Him. Otherwise, even if they witness Him in a particular manner during His ascent, they will not have truly attained the meeting with God.

For such individuals, what benefit is derived for them? Indeed, it would have been better for them to have remained in eternal nothingness than to exist without faith and without the meeting of the primal will. The meeting of the divine will with the primal will is akin to the reflection of the sun in mirrors, continuing thus to the end of existence. How, then, could one compare the direct meeting with the sun itself to the reflection in mirrors? Although the reflection is nothing but the sun and speaks of nothing but the sun, such is the condition of contingent existence when faced with the eternal essence, and the state of createdness when encountering the preexistent truth.

Whoever associates the meeting with *Him Whom God Shall Make Manifest* with another meeting, or attributes to Him an equal, a counterpart, a semblance, a peer, or any likeness in this meeting, or describes Him with what applies to others, has failed to recognize Him and is unworthy of mention.

Whoever ascends in their existence does not surpass their own capacity to recognize Him. If knowledge of Him is impossible, how could knowledge of the Eternal Essence be conceivable? *Glorified is God above what the speakers say, with great glorification, and exalted is God above what those who remember mention, with great exaltation.*

Gate 8 (Everything Is Contained Within the Bayan)

The eighth gate of the third Unity: That everything in the greater world is contained within the Bayán.

The essence of this principle is that whatever is named as a “thing” belongs to the Bayán. Its name and the spirit attached to it relate to the name, not to the thing itself, which pertains to its essence. All that exists in the Bayán is encompassed by this verse: *“If We were to reveal this Bayán to those in the dominion of the heavens and the earth and all that is between them, then all, by their Lord, the Merciful, would believe. God, there is no God but Him—the Living, the Watchful, the Self-Subsisting. God, there is no God but Him—the Overpowering, the Manifest, the Unique, the Inaccessible, the Exalted, the Holy. His are the most excellent names. All in the heavens and the earth and all that is between them glorify Him. Glorified and exalted is He above what they describe. Say: Verily, God, He is the Sovereign, the Supreme Ruler, the All-Powerful, the All-Knowing. His are the highest attributes, and all in the heavens and the earth and all that is between them prostrate to Him, for He is the Mighty, the Beloved.”*

These are nineteen names that point to God, under which all names and likenesses are mentioned. Opposite them are the nineteen letters of negation, which correspond to the nineteen gates of fire, as opposed to the nineteen gates of paradise.

Whoever does not believe in the Bayán but recites these four verses, which pertain to creation, sustenance, death, and life, with hearts reliant upon

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these names, will not be considered a believer. Such a person belongs to the gates of fire, and one must seek refuge in God from them.

And anyone who is purified and dissociated from falsehood, attributing all mentions of good things in the Bayán to its names and likenesses, while considering all mentions of that which is below as falling within the silence of the letters of negation, effectively recites the entire Bayán and confirms all that God has revealed previously. These four verses return to this verse: *“God bears witness that there is no God but Him. To Him belongs the kingdom and the dominion, then might and power, then authority and divinity, then strength and the jewel, then sovereignty and humanity. He gives life and causes death, then causes death and gives life. Verily, He is the Living who does not die, the Sovereign who does not fade, the Just who does not wrong, the Ruler who does not shift, and the Unique who cannot escape anything from His grasp, whether in the heavens, the earth, or what is between them. Verily, He has power over all things.”*

This verse, in turn, relates to another verse: *“God bears witness that there is no God but Him. To Him belongs creation and command. He gives life and causes death, then causes death and gives life. Verily, He is the Living who does not die. In His grasp is the dominion of all things. He creates whatever He wills by His command. Verily, He has power over all things.”*

This verse connects to the phrase *“In the Name of God, the Most Mighty, the Most Holy.”* All the letters of the Basmala return to the point of the letter *B*, for all began with the point, and the entirety of the Bayán is an elaboration of the point. Its appearance is reflected in the mirrors, and its likeness is that of the sun, while all the letters are like mirrors reflecting its radiance. Within no letter is there a first except Him, no last except Him, no manifest except Him, and no hidden except Him.

Likewise, whoever enters under the shadow of belief in the Qur'an, in their reality, nothing is seen except the reflection of the Cause of the Messenger of God, for by His grace, they are sheltered under His shadow. The entirety of the Bayán is the manifestation of the point, and the point holds the station.

The Will of God's manifestation is the essence of the appearance of God, and all things return to *Him Whom God Shall Make Manifest*, for He is the one to whom all the Bayán and all within it return with utmost humility

and profound reverence. He is the one seen in the mirrors of the Bayán. For example, if the Bayán manifests justice, He is the Just; if it manifests grace, He is the Gracious; if it manifests sovereignty, He is the Sovereign; if it manifests knowledge, He is the All-Knowing; and if it manifests power, He is the All-Powerful. For in the mirrors, nothing is seen except the sun, even if they exist in their reflective capacity.

All the letters of the Illiyyín of the Bayán return to *Him Whom God Shall Make Manifest,* who is the first gate of paradise and the Most Great Name revealed in divinity. All beneath the letters of the Illiyyín return to the first gate of fire, which exists under the shadow of this Name and draws its sustenance from annihilation. If one looks with a discerning eye, all goodness is observed in the grasp of *Him Whom God Shall Make Manifest*, and all shadows opposing Him are seen before Him.

For example, today He is manifest in the Point of the Bayán, just as previously He was manifest in the Point of the Furqán. No greater honor exists for the Bayán and its believing souls than that nothing is seen in them during the appearance of *Him Whom God Shall Make Manifest* except Him. In the prior manifestation, there was no doubt that He was manifest in them, and nothing was seen in them except Him. Similarly, today no one doubts the Point of the Furqán, and yet the Point of the Bayán is the very manifestation of the Point of the Furqán, but in a more exalted form.

Indeed, in all the mirrors of the Qur'anic revelation, it is He who is manifest. However, His concealment is due to the loftiness of the manifestations and the intensity of the light, which veils Him from view. This is why today the manifestations of the Qur'anic revelation draw near to God through Him and seek nothing other than His pleasure. How, then, could they issue decrees of their own? Thus, those within the Bayán cannot be saved except through the recognition of *Him Whom God Shall Make Manifest* in their own realities, not through the recognition of one who has already been manifest. For He is ever manifest, dwelling in the cradle of honor, independence, exaltation, power, and sovereignty. All the attributes of His actions are reflected in the Bayán. His most excellent names are the signs of His paradise, while the names beneath them, veiled in fire, are the apparent manifestations of His justice.

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At such a time, it becomes evident that the Sovereign of the Bayán is the manifestation of His name, and through mention of Him, all deeds are carried out. Likewise, He is the manifestation of His majesty, wealth, power, and invincibility, and of all praiseworthy attributes. This is evident in the Point of the Bayán as well, now manifest on the mountain. He observes that nothing exists but His own manifestation, and all perform their actions through Him, whether they are Qur'anic manifestations or those beneath them. However, since they have veiled themselves from their Beloved, they are eternally consumed in the fire of veiling and derive no joy from knowing their Beloved.

If a thing becomes pleasing within the realm of existence, it is He who has been pleased. If a thing becomes despised, it is He who has been despised, for nothing is seen within that thing but the sun of His will, which grants it its existence. Without this, it would be pure nonexistence. Indeed, even the reality of the word “nonexistence” does not come into being except through His mention. Otherwise, it would not even be recognized or mentioned. This is the meaning of the saying of the Messenger of God: *“O God, Show me the realities of things as they truly are.”* This means not that in the essence of every thing you observe the Point of the Bayán, but that its manifestation appears at various levels: in the rank of earth as earth, in the rank of water as water, in the rank of air as air, and in the rank of fire as fire. This does not diminish anything from Him or cause any increase to Him. For if infinite mirrors are placed before the sun—whether they be of ruby, diamond, crystal, or glass, or of any material conceivable—their reflective nature reflects the sun without anything being added to or subtracted from the sun itself.

For example, consider the manifestation of the Messenger of God after His declaration. His prophetic mission lasted twenty-three years. If He had not declared His prophethood by God's permission, no soul would have been guided. Yet nothing would have been diminished from Him, nor would anything have been added to His reality. Even without the declaration of His mission, after the appointed time of His earthly existence, He would have ascended to His sanctified horizon, eternally radiant as He always has been and always will be.

Thus, all are sustained by the bounty of the Point of Truth without even a drop being diminished from the ocean of His grace or any increase being

added to it. Likewise, if the radiant traces of Him were to be written infinitely in the most exalted forms beyond all conceivable imagination, and if infinite souls were guided by Him, nothing would diminish from Him or add to Him. He remains as He always has been. In this way, God creates the radiance of the sun as itself in its station of mention. Verily, He has power over all things.

Gate 9 (The Bayán Exists Within a Verse of 19 Names - For Any Soul)

The ninth gate of the third Unity: That all things in the Bayán exist within the verse of the Bayán.

The essence of this principle is the Bayán exists within a verse in which nineteen names are mentioned, and under their shadow, nineteen letters of negation are also mentioned. All things that pertain to the human reality, if they signify affirmation, are included among His names and most excellent attributes, even if they consist of a single particle of dust. However, if they signify negation, they are mentioned among those described in *“that which they remain silent about.”*

Blessed is the one who believes in Him who pours forth these verses from the ocean of His power, brings into being these likenesses through the manifestation of the sun of His grandeur, and fulfills all that is described with the name of negation, unyielding to the majesty of His holy exaltation. This is the Point of the Bayán in that manifestation, the primal will in every manifestation, and the very essence of *Him Whom God Shall Make Manifest* at the time of His appearance by the permission of His Lord.

Watch for this, O people of insight, for we too have been watching. He rises only for Himself and sets only for Himself, like the sun that rises in the heavens of hearts. Those who face it with the nature of mirrors reflect it without altering the essence of that radiance in its exalted mention and its sanctified glory. To God belongs the command, from before and after, and on that day, the believers shall be pleased.

Gate 10 (The Bayan Exists Within a Verse of 19 Names - For Prophets)

The tenth gate of the third Unity: That what is in this verse is contained within the first verse, from “*God bears witness*” to “*God, Almighty and Powerful.*”

The essence of this principle is that its details have been mentioned in the gate preceding this one, but in a manner that any soul might comprehend. This pertains to the mention of souls who, in the station of prophethood, grasp these truths—not in the station of hearts, which is the station of the manifestation of the names of God. For these manifestations have no limit, boundaries, manifestations, hidden aspects, elevations, nearness, risings, or settings. Everything bound in its station, the soul, when clothed in the garment of limitation, assumes boundaries; otherwise, in the station of hearts, nothing is seen but God and His names. *To Him belong creation and command, from before and after; indeed, we are all His worshippers.*

If a soul today reflects upon the first manifestation of the Messenger of God, which represented the determined station of the will in that dispensation, they will realize that whatever ascribed existence to itself—whether of truth or falsehood—drew its reality from the ocean of His manifestation. Thus, all exist through Him. The intended meaning of the first verse is His very essence in the Furqán, and the intended meaning of the phrase “*all things emanate from the B of Bismillah*” is also Him.

Similarly, consider the Bayán: all that the believer in God or anything beneath Him attains is realized through the manifestation of the Point of the Bayán. The meaning of the verse “*all is within Him*” refers to Him, for He is the sign of the creation of this verse, and He is the B of Bismillah in the realm of creation. This B signifies Him, just as words and letters are realized through the point and multiplied infinitely. Similarly, the spirits of all realities are created and multiplied through Him.

When the mention of *those endowed with hearts* arises, it refers to those who are signs pointing to the phrase “*There is no God but God.*” When the mention of *those endowed with souls* arises, it refers to those who are signs pointing to the Messenger of God, peace be upon Him. When the mention

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of *those endowed with spirits* arises, it refers to those who are signs pointing to the Imams of Guidance, peace be upon them. When the mention of *those endowed with bodies* arises, it refers to those who are signs pointing to the gates, peace be upon them.

The names and attributes are manifestations of the multiplicity of that primal unity. Reflect upon the verbal letters of the Bayán: all multiplicity originates from the first unity, even if it extends infinitely. And in the multiplicity of the universal manifestations, there arises a strength in the manifestation surpassing that of the primal unity.

Yet, all things are realized through Him, and all return to Him, just as they originate from Him. It is not that all the letters of the Bayán become that single letter, but rather that each letter, within its own limit, represents a will derived from Him. Similarly, each soul, within its own station, points to Him. Reflect upon the return in the same way you reflect upon the origin: if today a soul arises in the east of origin, its origin is nothing but what it assumes of the garment of the Bayán upon its heart, spirit, soul, and body. Similarly, if a soul returns in the west of return and witnesses the appearance of *Him Whom God Shall Make Manifest*, it returns to Him in the garment of recognition that it assumes, for the mirrors of origin are from Him and return to Him.

Thus, all things exist within their own limits, originating from the point, without returning to the essence of the point, even though they arise from it. Indeed, consider all things as mirrors and the point as the sun in the sky. If a white mirror faces it, it manifests the verse of hearts. If yellow, the verse of spirits; if green, the verse of souls; if red, the verse of bodies. If it is of colors beyond these, it reflects according to what is inherent within it. Even if, God forbid, a soul devoid of faith stands before the mirror, it reflects its own lower colors and desires.

This is why the statement "*I am your Lord, the Most High*" arises in opposition to the statement "*From God, the Almighty, the Glorious.*" Thus, in every manifestation, pure truth becomes indistinguishable from falsehood for those without insight, except for those endowed with vision, who perceive the realities of things as they truly are. These individuals are always observing the sun of truth, and the manifestations and boundaries of the mirrors do not veil them from the Manifest One.

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They are the truly righteous in the Book of God, from before and after, and they are the rightly guided. For instance, if someone observed during this manifestation, they would have witnessed this type of reflection in the second letter of negation. That letter, while remembering the sun of the unseen, appeared in the station of God's testimony, and that unseen sun acted upon it as it did. The pen is too modest to describe it.

Reflect upon this, O possessors of understanding, all of you together. And be certain, O you mirrored suns, all of you together.

Gate 11 (Verbal Letters and Their Spirits Are Created Through the Point)

The eleventh gate of the second Unity: That which is in the verse is contained within the phrase *"In the Name of God, the Most Mighty, the Most Holy."*

The essence of this principle is that all verbal letters are created through the point, and their spirits are realized through the point of truth. In the Furqán, that point is Muhammad, the Messenger of God, may peace and blessings be upon Him and His family. In the Bayán, it is the essence of the Seven Letters. In the manifestation of *Him Whom God Shall Make Manifest*, it is the divine reality, the heavenly essence, the essential light of the divine, and the absolute purity of essence, which is the sun of truth. Its radiance constitutes its signs, and everything beneath it is merely shadows in mirrors.

This has been explained in prior gates and will appear in its appropriate places. God is the protector of the righteous.

Gate 12 (The Sun and the Mirrors)

The twelfth gate of the third Unity: The likeness of the point is like that of the sun, while the likeness of the other letters is like that of mirrors facing it. Everything in the Basmala is contained within the point.

Whoever says, *"God, God is my Lord, and I ascribe no partner to my Lord,"* has remembered God in accordance with what is decreed in the point.

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The essence of this principle is that the mention of the point signifies the reality of the primal will. If it is mentioned in the station of “*In the Name of God, the Most Mighty, the Most Holy, from God, the Most Mighty, the Most Holy*,” it is then the mention of the essence of that reality.

The will becomes evident through the eye of perception, for if the letter *B* is separated, the first manifestation of it becomes the letter *’Ayn*. Thus, in every aspect, He is manifest upon and within all things. This is the mystery behind the statement of Amīr al-Mu’minīn, peace be upon Him: “*The point is beneath the letter B*,” referring to a correspondence that speaks of letters and numbers, not of essence or intrinsic reality.

In the manifestation of the Point of Truth, which in the Qur’an appeared as the name of the Messenger of God, its likeness is taken as the sun, and those guided by it are outward suns reflected in mirrors. The fruit of this principle is that knowledge is taken rather than action. The station of action is this: today, as the same Point is manifested in the Bayán, every soul that believes in Him must recognize nothing within themselves as their honor except as a shadow seen in a mirror before the sun in the sky.

For example, if one says “*God is greater than my soul*,” or if a believer in the Qur’an utters this phrase, before the true *Allahu Akbar* spoken by the Point of the Furqán in its conclusion, it resembles the sun in the sky relative to its shadow in the mirrors. This truth, however, was not fully apparent in this cycle, except as knowledge for some souls, not as action. It is like the supreme elevation of what ennobles a servant, a branch extending from its root, but not fully realized.

In the manifestation of *Him Whom God Shall Make Manifest*, the believers in the Bayán must act upon this principle, which is the essence of both knowledge and action. They must perceive no existence for themselves except through Him. Just as the reality of their hearts, spirits, souls, and intrinsic bodies has been realized through the manifestation of the Point of the Bayán, He has placed these verses within the selves of creation so that they may turn toward Him. Thus, all knowledge and faith lies in this: if a person observes and draws conclusions from the fruits of their own existence and, at the appearance of every divine will, regards themselves as utterly dead—as all souls were in the previous manifestation—then they achieve true recognition. For instance, those who today believe in the Messenger of God do not consider

themselves significant in His presence. Instead, they find honor and pride in their faith in Him, firmly established in the pleasure of God. However, they remain veiled from realizing that the manifestation of the Point of the Bayán is the very manifestation of the ultimate appearance of the Messenger, but in a more exalted form.

If someone possesses both this knowledge and the actions aligned with it, they will never remain veiled in any manifestation. In every manifestation, they will attain the presence of their Beloved and partake of the fruits of that manifestation. *Blessed is the one whom God has taught this knowledge and enabled to act upon it.*

Had this knowledge been widespread among people, the station of Amīr al-Mu'minīn, peace be upon Him, would have been seen as equal in favor to that of the Messenger of God, even though the sun of his virtue reveals nothing except that he is the sun of truth. As someone might say, this statement points not to the ocean of the essence of eternity but rather to the ocean of the divine will. It signifies the idea: *"The ocean is as it was in pre-eternity; the events are its waves and forms."* These are exactly like the reflections in mirrors that point to the sun, for in the realm of existence, which is the station of mirrors, nothing else is possible.

The first mirror to reflect the sun of truth throughout all worlds has been Amīr al-Mu'minīn, peace be upon Him. In every manifestation, He has appeared under a different name until it reaches this manifestation. Indeed, He is the mirror of all manifestations. *Blessed is the one who has sought shelter under His shade*, for such individuals are the companions of destiny, the signs of the All-Powerful, the companions of the Day of Origin. They ascend to a horizon that none among the worlds can surpass, save for the one God, when He decrees a thing, creates whatever He wills and even higher than what He wills. Verily, He has power over all things.

The fruit of this knowledge is that in the manifestation of *Him Whom God Shall Make Manifest*, if all on earth bear witness to Him and He bears witness without their bearing witness, His testimony is like the sun, while their testimony is like the shadow of the sun, which does not align unless placed in direct correspondence. By the sacred essence of God, one line of His words is better than the words of all on earth. Indeed, I seek forgiveness for even mentioning this preference, for how could the reflections of suns in mirrors

compare to the effects of the sun in the sky? The former lies in the realm of non-existence, while the latter is in the station of the reality of existence through God, the Almighty and Glorious.

If someone receives the reward of a single *Lá iláha illa'lláh* from Him, it is better than the reward of all things having acknowledged God's oneness. Yet, I repent for mentioning this comparison, for it is beyond preference—it is as I have stated before. Whatever He testifies to is the testimony of God regarding that thing, and whatever He speaks concerning it is the speech of God about it.

If, during His manifestation, a king exists and declares his sovereignty, he is like a mirror claiming in the presence of the sun that light resides within him. Similarly, if a scholar boasts of his knowledge before Him, it is the same. If a wealthy person proclaims his wealth, it is likewise. If a powerful one displays his power, it is the same. If someone claims honor, it is the same. Even those of the same kind as him would laugh at such claims, knowing that the sun of truth.

For example, countless kings have existed on the earth, both during the manifestation of the Bayán and in manifestations preceding the Bayán. Yet all kings, along with their manifestations, ultimately terminate in the point of the divine will, regardless of which manifestation it may occur in. The same is true for those of knowledge, wealth, power, and honor. Reflect upon this, gain certainty, and act accordingly concerning all names and attributes—and indeed regarding every thing to which the concept of “thingness” is applied.

Do not display any claim of existence before Him, for such claims arise from nonexistence. Observe the condition of those who sought to affirm the Messenger of God by affirming the monks of the Book of the “A.” Similarly, consider the Bayán: there were those who sought to affirm the Point of the Bayán through the affirmation of individuals who, for 1,270 years, had been veiled in various degrees by the first manifestation of His in the Qur'an.

This happens even in the time of acceptance—so how could the pen turn to mention the condition of those in a state of rejection? These individuals attempt to bring faith in the one who resides in the fire by affirming the reality of paradise and hell. Through their affirmations, they seek to validate the Word of God, and through their testimony, they try to confirm the truth of

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the Realized Truth, whose testimony is the very testimony of God regarding all things.

The one to whom all believe through faith in Him is the true believer, while disbelief in Him leads to judgment beneath the station of faith. If someone acts on a ruling other than that which pertains to the name “Believer,” which is one of His names, what limit can be placed upon them? It is a waste to even mention the letter “H” in describing them, for purity can be decreed in their case, but by their own ruling, it cannot be applied to Him.

“By the One who split the seed and created the soul, who stands alone in might, sanctified in greatness, and unique in oneness”

By His majesty and might, no fire is greater than the veiling of people from their Beloved, to whom they turn night and day. And no paradise is greater than beholding the sun of truth and seeing everything else as mere shadows in mirrors, acting only in accordance with His will. If a soul that has issued judgments in the name of God were to uncover the reality of its actions, it would fully grasp the torment of being veiled within itself. Such torment would be inevitable for it, even in the darkest of nights. And God guides whomever He wills to the path of true certainty.

God does not love to mention those who do not believe in Him and His signs, but God loves the righteous.

Gate 13 (Impermissible to Ask About Him Whom God Shall Make Manifest)

The thirteenth gate of the third Unity: It is impermissible to ask about *Him Whom God Shall Make Manifest* except in accordance with the Book, and to act in accordance with it is better for those who have spoken of faith with their tongues. This may apply to some in relation to others. God is a witness over all things.

The essence of this principle is that questioning about *Him Whom God Shall Make Manifest* is not permissible except concerning matters befitting His station. His station is the pure manifestation of divine appearance, even the very essence of appearance itself. The essences of all manifestations are

revealed under His shadow. If there is any virtue in existence, it is a reflection of His grace. If there is any thing, it is by His reality.

Whoever seeks to observe His knowledge should look to the scholars of the Bayán, who have knowledge of His Book from the prior manifestation. Whoever desires to witness His power should look to the possessors of power in the Bayán, who have been empowered by the manifestation of His prior might. Similarly, the possessors of honor reflect His prior glory, the possessors of greatness reflect His prior grandeur, and the possessors of strength reflect His prior strength.

From beginning to end, the Bayán is the repository of all His attributes and the treasury of fire. The light of His essence and the spirits associated with it on the earth are signs pointing to His words from His prior manifestation. All were created for the manifestation that follows. For example, His name “*the Generous*” in the Bayán was created for His name “*the Generous*” in His current manifestation, just as the name “*the Bestower*” in the Qur’an was created for the name “*the Bestower*” in the Bayán. This pattern applies to all names and attributes of the Truth, both in the realm of Truth and beneath it.

Whoever comes to know Him becomes as if lifeless before His will, and no proof is greater for them or for their own soul than His very presence. This is true for all, as all verses and words arise from the ocean of His grace, are illuminated by the vastness of His generosity, and are enlightened by the majesty of His glory.

If one seeks to question Him, it is impermissible except within the context of the Book, so that the line of His response may be understood as it is—becoming a verse from the Beloved to the questioner. For instance, in the Bayán, whoever embodies this praiseworthy attribute of refraining from inappropriate questioning is beloved in both His hidden and manifest stations. However, one must not inquire about matters unbecoming His station. For example, if someone asks a jeweler about the value of straw, such a person is deeply veiled and rejected.

The same applies to the highest heights of creation in relation to Him, except for what He describes of Himself on the Day of His Manifestation. Imagine a scenario: someone questions Him in His Book about matters revealed in the

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Bayán concerning certain boundaries that they have established for themselves. In response, He reveals not from His own self but from God:

“Indeed, I am God, there is no God but Me. I have created all things, sent the messengers before, and revealed the scriptures upon them so that you may worship none but God, your Lord and the Lord of all things. Indeed, that is the true certainty. It is the same to Me whether you believe in Me, for you only prepare the way for your own selves. If you do not believe in Me or in what God has revealed to Me, you only veil yourselves. I have been independent of you from before, and I will remain independent of you hereafter. So, help your own souls, O creation of God, and believe in My verses. For whoever does not believe in Me or in what God has revealed to Me is, in the sight of God, like one who did not believe in the essence of the Seven Letters and the Bayán, though they believed before in Muhammad, the Messenger of God, and the Furqán.

How will you act on that day when you would refuse to associate yourselves with those souls? Likewise, if you truly understand, you will enter into the religion of God and refuse to remain in the Bayán after what God has revealed to Me of His verses. Verily, He has power over all things. I am the Point of the Bayán, and before this, God manifested Me as He had manifested Me previously. Blessed are those who have recognized Me and believed in the Bayán before. Then hasten in the Cause of God and fear Him alone. See nothing in Me but God, your Lord and the Lord of all things—the Lord of the heavens and the earth, the Lord of all that is seen and unseen, the Lord of the worlds.

What you possess is like the reflection of the sun in a mirror, and thus is your understanding from your books compared to what We have revealed to you previously in the Bayán. So, O servants of God, be mindful of Him. Let your inquiries to your Beloved be brief, concerning only the loftiness of His oneness, the exaltation of His sanctity, the elevation of His glorification, and the transcendence of His greatness—in knowledge, in word, in deed, both outwardly and inwardly. For He loves hearts that point solely to God and are centered on His love, and spirits, souls, and bodies that direct solely toward Him.

The letters of His “Living” essence are the same as the Living Letters of the Bayán, which are identical to the Living Letters of the Furqán, and likewise

to those of the Book of A to Z, continuing until the Book of Adam. From the appearance of Adam to the first manifestation and the Point of the Bayán, only 12,210 years of this world's time have passed. Beyond this, there is no doubt that God has created countless Adams, whose number is known to none but Him. In every world, the manifestation of the divine will has been none other than the Point of the Bayán, the essence of the Seven Letters. The Living Letters are exclusively the Living Letters of the Bayán, His names are only the names of the Bayán, and His likenesses are only the likenesses of the Bayán.

He is universally recognized as a prophet with a book attributed to God, yet all remain veiled from His true knowledge and unaware of His book, except for the believers in the Bayán. In the same way, observe the manifestation of *Him Whom God Shall Make Manifest*, for He is none other than the primal will in all worlds. His book is the book of that primal will in all worlds. He has been and will always be a sign pointing to God. His book has been and will always be the voice of God. His names have been and will always be manifestations of the name of God, exalted and glorified. His likenesses have been and will always dwell under the shadow of God, exalted and glorified.

To Him belong creation and command, from before and after. There is no God but Him. Indeed, we are all devoted to Him.

The very Point of the Bayán is the same as the Adam of the primal creation, the first of its kind, and the same as the seal that is in His hand, which has been preserved by God from that time until now. The sign engraved upon it is the very same sign that was engraved upon it before. This explanation is offered due to the weakness of human understanding; otherwise, Adam in the station of the Point is the same as this Adam.

Consider a youth who has reached the age of twelve. He would not say, "*I am from the drop that descended from a certain heaven and was established in a certain earth.*" If he did, it would show a regression, and those endowed with knowledge would not deem him fully mature in intellect. Similarly, the Point of the Bayán does not say today, "*I am the manifestation of the will from Adam until today,*" for such a statement would reflect the same kind of regression. This is why the Messenger of God did not say, "*I am Jesus,*" for that would imply that Jesus had ascended from his own station to reach that level.

In the same way, *Him Whom God Shall Make Manifest*—when He is mentioned in the station of being beloved at fourteen years—would not say, “*I was that twelve-year-old*,” for such a statement would account for the weakness of human understanding. All things progress toward loftiness, not regression, even though the fourteen-year-old at one time was the twelve-year-old, just as he had previously been in the form of Adam’s seed, gradually advancing until he became twelve. From that age, he progresses further until he reaches fourteen.

If today one of the believers in the Qur’an considers it acceptable to say, “*I am among the believers in the Gospel*,” then the Point of Truth also considers it acceptable to speak in this way. Similarly, this principle applies in the Bayán, and the Bayán, in relation to *Him Whom God Shall Make Manifest*, follows the same progression infinitely. The manifestation of God appears in each dispensation as He wills, but each subsequent manifestation is the maturity of the preceding one. Therefore, at the point of maturity, it would not befit Him to refer to His prior station as His own, for the station of maturity encompasses all that belongs to its previous station, while also surpassing it.

For example, the letter *Ghayn* exists, but not as *Ṣad*, even though *Ṣad* contains what *Ghayn* possesses and more. However, *Ṣad* does not encompass the thousand *Ghayns* contained in *Ẓā*. This pattern applies in the numerical and creative orders as well.

At the beginning of each manifestation, those who enter that manifestation through God, the Mighty and Glorious, and recognize the previous manifestation alongside what it bestowed, are those who progress. Otherwise, they remain veiled from the new bounties of God and are consumed within what was. For instance, the will that manifested from Adam to the Point of the Bayán retains the thrones and the followers associated with its prior manifestations, but the former do not possess what this new manifestation holds. Even though the throne is of His essence and the thrones signify the signs pointing to Him, they do not encompass what belongs to this appearance.

Every soul who was sincere in faith—or indeed every thing that existed in the *’Ilīyyīn* of the previous cycle—has inevitably entered the paradise of the new manifestation. Today, all have entered the Bayán and continue to do so. However, those who remain veiled are not judged to be within paradise;

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instead, the decree of fire applies to them. This is because paradise in every age is the perfection of that age. Today, perfection lies in the Bayán, not beneath it. In the manifestation of *Him Whom God Shall Make Manifest*, perfection will be found in His Book, and so it will ascend infinitely.

Each subsequent manifestation incorporates the previous one along with its own perfections. In no manifestation is there a will other than that which strives to bring all into that manifestation, saving them from the fire and admitting them into paradise. The degree of this depends on the extent to which the means for it have been provided and carried out. Otherwise, matters remain until it becomes clear how the brave ones of the Bayán and its forerunners act—whether they bring everyone into paradise with their effort or, according to what resources are available, advance the Cause of God as much as possible.

By the sacred essence of God, the Mighty and Glorious, if the possessors of authority and knowledge in the time of *Him Whom God Shall Make Manifest* were united in faith in Him, He would not be content to leave even one soul of the Bayán upon the earth. How, then, could one who is not of the Bayán presume to exert effort or claim to assist the Absolute Truth until no thing remains except that it has entered paradise? This is the greatest bounty and supreme success in every manifestation. When all on earth come under the shadow of that manifestation and owe their allegiance to its Cause, only then is the essence of the divine will satisfied. Otherwise, it remains eternally supplicating for the grace of God until that state is realized. And it is inevitable that it will be realized, for God is and always has been powerful over all things. In every cycle, according to what benefits the entirety of creation, God will bring about the necessary means. Ultimately, all who dwell upon the earth will be granted a portion of the supreme paradise. *Indeed, He is the All-Knowing, the All-Powerful.*

Gate 14 (Preserve the Bayan With Utmost Care)

The fourteenth gate of the third Unity: On preserving the Bayán with the utmost care by every soul.

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The essence of this principle is that what remains among the people from the Tree of Truth are His words and the spirits associated with them. The extent to which people preserve these words, honor them, elevate them, and safeguard them reflects in their own spirits. It is not permissible for the tablets to remain hidden; they must be collected, bound, and preserved in the most honorable manner possible by every soul, ensuring they do not become like the Qur'an, with scattered fragments found in corners of mosques and inappropriately treated.

No soul invests even a mustard seed's worth of effort in the Bayán without God guaranteeing to grant them two thousand times its reward. If such recompense does not reach them in this world, they will certainly attain it in the next, and no hand will sever the connection between them and God. *Blessed is the one who preserves the words of God with the utmost care and embellishes them as best as they can*, for the honor and adornment of their spirits lie in this.

It is not that preserving the Bayán requires gold worth a thousand measures, but that a soul in whom the spirit of the Bayán resides, through their faith. Even a single measure of the Bayán becomes a necessity for one who seeks its worth. All exist in their respective stations, apparent to those who are perceptive. No servant who possesses the entirety of the Bayán will remain unblessed; instead, their good deeds will be multiplied, and they will be nourished with uncountable provisions. The angels, who are the stewards of all things, will shower blessings upon them, seeking mercy and forgiveness for them.

The more effort expended in elevating its craftsmanship, lightening its weight, magnifying its calligraphy, and embellishing its tablets, the more beloved it becomes to God compared to lesser acts. It is unworthy to inscribe in its margins the trivial notes of students that diminish its majesty. The essence of this principle is that each person, in their station, should preserve the Bayán in a manner reflecting its unparalleled nature, even though there exist infinite levels above and below them.

Permission has not been granted to write it with anything other than excellent script, for its recitation, observation, and contemplation bring divine pleasure. These actions must ultimately lead to the application of what God has revealed within it. For there is no word that does not draw its spirit

from its recitation. Whoever gazes upon the Bayán with reverence and sends blessings upon it with the prayer,

“O God, bless the Bayán and those who have believed in it in every condition, with might and majesty. O God, chastise those who have not believed in it with Your power and justice,” fulfills the rights of its words.

This is the grace of God upon His servants, for He is bountiful and self-sufficient. All the majesty of the Bayán reflects *Him Whom God Shall Make Manifest*. Mercy is for those who believe in Him, and punishment is for those who do not believe in Him.

Gate 15 (Belief in Him Whom God Shall Make Manifest is Belief in God)

The fifteenth gate of the third Unity: Whoever believes in *Him Whom God Shall Make Manifest* is as though they have believed in God. Whoever does not believe in *Him Whom God Shall Make Manifest*, even if they profess belief in God and in what they believed before, it is as if they have never believed. They will be cast into the fire.

The essence of this principle is that the manifestation of God in every cycle—embodying the primal will—is and has always been the radiance of God (*Bahá’u’lláh*). All things, in relation to His radiance, are nothing. Every soul that believes in His subsequent manifestation has, in effect, believed in all His manifestations, both past and future, within that cycle. The future manifestation is encompassed within the current one, as the current is a reflection of the former.

For instance, the reality of the soul at fourteen years, before it reaches nineteen, contains its nineteen-year maturity within the fourteen-year self. Thus, whoever believes in *Him Whom God Shall Make Manifest* and in what He commands, believes in God from the eternal beginning—without beginning—and attains the pleasure of God in every manifestation. But whoever does not believe in Him, even if they claim faith in all worlds and enjoy God’s favor, their deeds become as scattered dust, as if they never believed in God even for a moment.

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This truth is evident in the Point of the Bayán to those endowed with insight, and in the Furqán, it is even clearer to all. Whoever believes in Muhammad, peace be upon Him and His family, has certainly believed in God and His commands in all worlds. Whoever does not believe in Him has not believed in God or His commands in any world.

Thus, those without faith are judged beneath the station of the believers in the Qur'an of their time. *Be certain of this, O people of knowledge, all of you together.* It is possible for a soul to be a believer in one manifestation but cast into the fire in the next. Conversely, a soul in the fire in a previous manifestation may become a believer in the subsequent one.

In the subsequent manifestation, one may find themselves in paradise, for the manifestation of God has neither a beginning nor an end that can be defined. If someone is not a believer across a thousand thousand manifestations but becomes a believer in the one following, all their previous worlds are transformed into faith. Conversely, if, God forbid, the reverse occurs, all their faith is reduced to nothing. This is because, in each manifestation, whatever constitutes God's pleasure resides solely with that manifestation—whether it is before or after.

For example, during the appearance of the Messenger of God, whatever was the pleasure of God, from the beginning of creation up to the advent of the Qa'im, peace be upon Him, was contained within the pleasure of that day's manifestation. Similarly, the pleasure of *Him Whom God Shall Make Manifest* today is the Bayán, up until His own manifestation. At that point, His pleasure is renewed in His appearance, eternally as it has been and will be. This is the station of divine will before God and will remain so.

No manifestation occurs without a covenant being taken from the believers in that appearance to affirm faith in the next manifestation. If they fulfill this covenant, no one remains in the fire. For instance, had the adherents of the Book of the "A" fulfilled their covenant with Jesus, no one would have remained in the fire during the manifestation of the Messenger of God. Likewise, in the Furqán, had all accepted the divine radiance of that manifestation, no one would have been judged beneath the station of faith or left in the fire.

Similarly, if all the believers in the Bayán were to believe in *Him Whom God Shall Make Manifest*, no one would remain in the fire, and no one would be judged below the station of faith. However, vigilance toward the next manifestation is necessary, ensuring that no delay occurs between its appearance and universal belief among the faithful of the Bayán. The interval of time—even if only to the station of the Mustagháth—is unworthy if precaution does not protect them from delay.

This caution lies within the fire, for it always has and always will. Yet, there is hope in the grace of God, who is compassionate and merciful, that at the time of the manifestation, through His exalted commands and sacred tablets, He will awaken all His servants from their slumber and not allow them to remain in the fire under the decree of the Bayán until the station of *Mustagháth* is reached. Who but God knows the timing of the manifestation? Whenever it occurs, all must affirm the Point of Truth and give thanks to God, even though there is hope in His grace that before *Mustagháth*, the Word of God will be exalted and the divine proof will manifest.

The proof lies in His verses, and the evidence of His being is Himself. He is recognized through Himself and not through anything other than Him. Exalted is God above what they describe.

Gate 16 (Impermissible to Act Except Through the Traces of the Point)

The sixteenth gate of the third Unity: It is impermissible to act except through the traces of the Point.

The essence of this principle is that no action is permissible except through the traces of the Point of the Bayán. In this manifestation, for the Living Letters, their traces appear through the sun of truth, for the verses are specific to the Point, the supplications are specific to the Messenger of God, the commentaries are specific to the Imams of Guidance, and the scholarly forms are specific to the Gates. Yet, all these arise from the same ocean to ensure that all these traces are observed in their primal reality in the most exalted form.

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There is no honor greater for them than the precedence of faith, which is the most glorious of all things before God and the people of knowledge. All grace dwells under its shadow. From the time of sunset until the rising of *Him Whom God Shall Make Manifest*, the obligatory traces are elevated, and the Living Letters and all who believe in God and the Bayán remain under their shadow. Except for one who soars in the knowledge of a decree of God, whether concerning principles or branches, if one manifests any effect through their actions without exceeding the bounds of the Bayán, they will remain under its shadow. Otherwise, they are unworthy of mention before God and the people of knowledge. During this cycle, if one reflects, they will perceive the clarity and ease in the statements, arguments, and delights of what has been revealed from the Point of the Sun of Truth. For His traces are akin to the radiance of the sun compared to the light of stars. Is it possible for anyone to equate the two? *Exalted is God above such a comparison, infinitely glorified and greatly exalted.*

However, one should strive to understand the knowledge of letters, the correspondences of numbers, the names of God, and the connections between similar words and effects. In their rightful place, where permission has been granted, the order of the Bayán should be presented in whatever form makes it most pleasing. Even if it manifests in a thousand variations, all ultimately return to the essence of the Bayán. For no letter is added to it, nor is any letter removed from it, except that the arrangement, preservation, and correspondence between parts may differ slightly in one version compared to another.

It appears evident that no new arrangement is given except that it becomes sweeter and more harmonious than the previous one. *Blessed is the one who reflects upon the arrangement of the Bayán and gives thanks to their Lord*, for He reveals signs and purposes from God within the Bayán, until God raises what He wills and brings forth what He desires. Verily, He is mighty and powerful.

The best arrangements are those that adhere to outward boundaries. For example, if ten prayers, each a hundred verses, are listed together, they should not intermix or confuse the arrangement. The five streams should not be blended. Verses should remain in their loftiness, supplications in

their elevation, commentaries in their seat of majesty, and the sublime words in their celestial heights.

The loftiness of its sanctity and the elevation of its Persian words reflect an unparalleled majesty, as no subtle observer could overlook the essential connections therein. *This is a grace of God upon the scholars of the Bayán*, who rise to what they are commanded until God relieves them through the manifestation of that which they turn to day and night, seeking their Lord.

If none appears to clarify or organize the Bayán with its structure, it remains like the sun among the stars, as its clarity outshines all else. This occurs when all are veiled, much like the Point of the Bayán writing three commentaries on the Qur'an: two following the structure of its verses to completion and one on the Surah of the Cow, structured in scientific discourse. Even a single letter of His commentaries outweighs the collective works of all commentators from the Qur'an's revelation to its ascension.

Who compares the radiance of the sun to the light of the stars? Such a comparison holds no validity before God. Will you not reflect?

Gate 17 (Impermissible To Transcribe the Bayan Except With Calligraphy)

The seventeenth gate of the third Unity: It is impermissible to transcribe the traces of the Point except in the finest calligraphy. If anyone possesses even one letter written without excellence, their work is rendered void, and they are not among the believers.

The essence of this principle is that all traces of the Point are referred to as the Bayán. However, this name, in its primal truth, applies exclusively to the verses. It then applies in a secondary sense to supplications, in a tertiary sense to commentaries, in a fourth sense to scientific forms, and in a fifth sense to Persian words. However, the true designation of this name belongs solely to the verses and none other, as befitting their rank. Permission has been given that the designation of "Servant of the Bayán" may be passed among souls, for the name *Bayán* is derived from the essence of God's name. The first to name Himself with it was God, exalted and glorified, as He

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revealed: *“Indeed, I am God, there is no God but Me, the One, the Bayán.”* All the mysteries of the Bayán are manifest in this name, for the numerical value of *Bayán* aligns with *One*, forming the comprehensive number of God’s name.

Thus, it becomes a mirror reflecting the Point of the Bayán, which is itself a mirror for God, and for *Him Whom God Shall Make Manifest*, who is the mirror of God. Whatever in the Bayán belongs to God has been and will remain for God. In its comprehensive expression, it reflects Him; in the mention of each letter of the One, it reaches the numerical completeness of that exalted word. For they are, and always will be, for God. However, all ultimately return to the First Gate.

As is evident in the Point of the Bayán, what lies within the mirrors cannot equate to the sun in the sky. *“There is no God but God, the Lord of the heavens, the Lord of the earth, the Lord of all things, the Lord of what is seen and unseen, the Lord of the worlds. Truly, your God is one God; there is no God but He, the Most Merciful, the Exalted, the Inaccessible.”*

It is not permissible for anyone to write a single letter of the Bayán except in the finest script. Excellence is defined by what is most suitable for each individual in their capacity—not beyond it, nor below it. This ensures that the spirit associated with that letter in the Bayán is elevated to the utmost potential within its realm. Among the believers in the Bayán, nothing is seen unless it has reached perfection within its station.

Consider how today the *Letters of Alif* are distinct in their excellence among nations. In the same way, those in the Bayán must excel such that if one from the Bayán were in the East on the earth, by virtue of their refinement and the excellence of what they possess in their station, they would become beloved. This is the greatest path for attracting all religions to the true faith of God, the Merciful. Yet, this depends on one’s capability; it should not bring hardship upon oneself in any matter. God does not desire to see a believer in sorrow; rather, all duties are prescribed according to one’s ability.

It seems as though, even now in this mountain, the adorned Bayán is cherished by the people of the Bayán, who find joy in its recitation. Through this, they prepare themselves to present their copies of the Bayán before *Him*

Whom God Shall Make Manifest, which is the ultimate act of presenting oneself to God. Such presentation has always been and will always be a sign of devotion. They conceal any display of their own existence before Him, for anything less would be contrary to humility and grace. *Fear God, O people of the Bayán, all of you together.*

Gate 18 (Interpretations Must Be in The Finest Script)

The eighteenth gate of the third Unity: Whoever desires to interpret anything from the traces of the Point or to compose a work for the pleasure of God must not allow their copy to be presented to anyone unless they have transcribed it themselves in the finest script, or at least in a script beneath their capacity. Only then is it permissible; otherwise, it is not.

The essence of this principle is that God loves in the Bayán that whatever arises from any matter—be it derived from the station of the Point or reaching the utmost of its perfection—attains the highest refinement in both form and essence. Thus, no soul experiences even a mustard seed’s worth of aversion or bears what God does not love. Among these decrees is the ruling that anyone who writes a commentary on the words of the Bayán or composes a book in any science must transcribe the original version themselves with the finest script they can muster. If they cannot, they must give it to someone else capable of doing so, then preserve it with themselves before offering a copy to another. The traces of each soul should remain in the possession of that soul before being shared. If this standard is not met, their actions may be rendered void, except in cases where it is not feasible, or where a better copy is produced for the individual. In such cases, permission is granted to provide the work to another before transcribing it oneself, so that the improved version may be completed and returned. This is permissible in situations where capability is lacking; otherwise, completing it oneself remains the preferred course in the sight of God.

This stands in contrast to the practice of the scholars of this age, who preserve incomplete manuscripts with numerous contradictions on each page, merely because they are considered original versions. Such carelessness resembles the “Book of Sorrows” now found in this mountain, attributed to its compiler. If a book contains even a single misplaced mark in an unsecure place, it is

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unworthy of preservation and unsuitable for the boundless ocean of God's grace. Let your works, O people of the Bayán, reflect the utmost refinement according to what is within your capacity.

Say: *"God is more gracious than all that is gracious. None can escape the sovereignty of His gracious dominion—not in the heavens, nor on the earth, nor in what lies between them. Verily, He is supremely gracious and infinitely merciful."*

Gate 19 (Give for the Glorification of the Bayan)

The nineteenth gate of the third Unity: Permission is granted for those who wish to spend their possessions on the traces of the Point, in any manner they desire, as long as it elevates them through the love of God.

The essence of this principle is that God, out of His boundless grace, has permitted each person to spend as much as they are able for the glorification of the Bayán. If it were possible to dedicate all that is on earth to the exaltation of the Bayán, such permission would have been granted to Him, such permission would have been granted. The fruit of this principle is that, in the time of *Him Whom God Shall Make Manifest*, one should reflect: if His traces are given such rulings, how might His very self be treated? Let not what occurs today repeat itself, where countless copies of the Qur'an from the era of the "A" remain widely disseminated within Islam, yet His abode lies in a mountain, where the chamber of His rest consists of mere clay bricks.

However, wherever His dwelling is, it is upon the Throne of God, whether it is upon the seat of majesty or over the soil of the earth. This statement serves as a reminder for the believers in the Bayán, that they should not act toward Him as those veiled from the Qur'an acted. Nonetheless, before Him, *light and darkness are equal; both glorify His praise in the evening and the morning.*

Vahid 4

Gate 1 (The Point Has Two Stations)

The first gate of the fourth Unity: The Point has two stations: one in which it speaks on behalf of God and one in which it speaks on behalf of what is below God. The latter is the station of servitude through which God is worshipped day and night, and His praise is sung morning and evening.

The essence of this principle is that God has created two stations for the Sun of Truth. One is the hidden station of His essence, which manifests divinity. Whatever verses are revealed, they are from Him. He cannot be described by any description or defined by any attribute, for He is exalted above all mention and praise and sanctified beyond any essence or substance. None but Him can know Him, and He is not found except by Himself. *To Him belong creation and command. There is no God but Him, the One, the Majestic, the Most Exalted.*

This is the station of the mighty verse: *"Say, God is Truth. Whatever is other than God is creation, and all worship Him."* Beneath this verse lies His creation, and within it, nothing is seen except God. Whatever is below, He is the Creator, and this is a verse in which no sign of being a sign can be discerned; rather, it is the very Manifestation of God, the Essence of the Mystery of God, the Loftiness of the Loftiness of God, the Sublimity of the Sublimity of God, the Eternity of the Eternal, the Essence of the Everlasting, and the Pure, Absolute, Eternal Countenance.

A sign exists for the sake of recognition; otherwise, the sign itself is not perceived. For if the sign is regarded, it becomes creation, and He is not mentioned in Himself except by that through which the Essence of the Eternal is made manifest. For Him, there are neither places nor boundaries. His nearness is identical to His distance, and His distance is identical to His nearness. His Firstness is identical to His Lastness, and His Lastness is identical to His Firstness. His Manifestness is identical to His Hiddenness, and His Hiddenness is identical to His Manifestness. His Loftiness is identical to His Proximity, and His Proximity is identical to His Loftiness. His coolness

is identical to His warmth, and His warmth is identical to His coolness. His Essence is identical to His Being, and His Being is identical to His Essence.

God has ever been a God, and there was none worshiped there; He has ever been a Lord, and there was none to be lorded over there; He has ever been Beloved, and there was none to love Him there; He has ever been Worshipped, and there was none to worship Him there; He has ever been Sought, and there was none to seek Him there. Glorified and Exalted is He above all that is mentioned of Him in terms of name, attribute, or quality. God has ever been a God, and there is no god besides Him. God has ever been a Lord, and there is no lord besides Him. God has ever been a Sovereign, and there is no sovereign beneath Him. God has ever been a King, and there is no king besides Him. God has ever been a Ruler, and there is no ruler besides Him. God has ever been All-Knowing, and there is none knowing besides Him. God has ever been All-Powerful, and there is none powerful besides Him. God has ever been Being, and there is no being beneath Him. God has ever been Creator, and there is no creator besides Him. All names are in His grasp, and all attributes are within His hold. Whatever is in the heavens, on the earth, and between them glorifies Him. There is no god but He, the Mighty, the Beloved.

What sign is this, beyond which all else is mentioned as creation? Whoever has recited or recites the prayer *“Glory be to Him who is Ever-Living and will never die”* until its end will find the ocean of this verse manifest within their heart. This is because such prayers appear at the beginning of every Dispensation as unique and singular, and its Manifestations are rarer than red sulfur. At the end of each Dispensation, they become more unattainable than the unattainable and loftier than the loftiest, like the phrase, *“Glory be to Him who is an everlasting Judge.”* At the culmination of each Dispensation, it attains an elevation among the hearts of those who glorify, rendering judgment for all, such that none even conceive of issuing judgment upon them. Yet, at the beginning of every Dispensation, none contemplate their judgment.

Similarly, the phrase *“Glory be to Him who is the Truthful One”* at the end of a Dispensation reaches such loftiness that, from the height of dignity and the majesty of grandeur, no one considers themselves worthy of affirming His truth. Rather, He affirms whomever He wills, and many take pride in having

been affirmed by Him. Yet, at the start of a Dispensation, He is so rare and exalted that no one affirms Him, even though all truth finds its validation in His affirmation.

This is the case with all names and attributes, for in them nothing is seen but Him. He manifests through those names and attributes, while in His presence, everything else sees itself as utterly nonexistent. Consider today the Dispensation of the Qur'an: Who among men is worthy of assuming the name of the Knower, while the heart knows nothing? How much does one regard themselves as effaced before the Messenger of God? Reflect similarly on the Manifestations of the Names.

The attributes and names are but an immense ocean; when the servant contemplates the essence of the verse, they are drowned within it. Many seekers of this ocean have perished by turning their gaze to anything other than the apparent within it. Were it otherwise, the manifestations of the Ever-Living would perceive their own mortality. Similarly, this holds true for all examples and attributes, for within these mirrors nothing is seen but the One who is Ever-Living, everlasting and unceasing. It is by His life that these are alive.

Likewise, He is the Sovereign, as there is no sovereignty beside Him; the All-Knowing, as there is no knower apart from Him; the All-Powerful, as there is no power save His; and the Truthful One, as no one is truthful besides Him. Indeed, the divine names have neither beginning nor end, neither enumeration nor limit. In the essence of all things, there have been and will be signs from God that bear witness to His unity. Such a sign proceeds from His will and reveals only Him. The will itself, being His very essence, acts as a mirror of God, reflecting nothing but God, Exalted and Glorious.

This is the verse in which nothing is perceived but God in every entity. When one turns their focus to God, creation is unseen; and when one mentions creation, they see creation as originating from God, for they recognize that this creation is the Creator's creation. All else is creation in every condition.

Consider today the Dispensation of the Bayán: whoever affirms God's unity does so through the teachings of the Point of the Bayán, from whom the word of unity has risen, shining forth from that exalted Source. Yet, at the

moment of its radiance, it indicates nothing but God. In the station where His manifestation occurs, it points only to Him.

Indeed, the aspect of creation is a testimony to servitude before God, just as the aspect of the essence of every thing testifies to its own servitude for God. Everything is created from the shadow of His example. Thus, it has been narrated that there exists a “verse of truth” and a “verse of creation,” by which creation worships its Lord. It is through this verse of creation that prostration before Him occurs.

In this manner, all things worship their Beloved through the verse of creation, yet none reach or can reach Him except through the verse that, in the sight of God, belongs to Him and points to Him—not to itself. If a verse points to itself, it belongs to creation. Yet none among the possessors of hearts has looked or will look at anything except unto God alone, for within all names, the hearts see nothing but Him. Were it otherwise, the worship of the servants would be severed, while every thing has been created solely for the purpose of worshipping Him, as revealed in the Qur’an: *“I have not created the jinn and humankind except that they should worship Me.”*

Similarly, just as nothing but God is seen within the names, nothing but God is seen within the mirrors of these names, which are the hearts of the monotheists. If a soul, while considering a name, turns to something other than God, in that moment they are veiled and drowned in the ocean of veiling.

For example, when one gazes upon a mirror, they perceive only their reflection within it and do not intend the mirror itself. In the mirror, the mirror is seen only as it reflects, not as itself. The reflection within the mirror is established by the one who manifests, not by the mirror itself. If the mirror were the essence, it would need to be visible even before the manifestation. Similarly, reflect upon the mirrors of the living letters: if the mirror itself were the focus, then it would necessarily precede the act of reflection.

If the name “Ever-Living” (*Hayy*) were to be perceived in the mirrors before the manifestation, it would have to be seen prior to the act of manifestation itself. However, from the moment of manifestation, it is the Manifested One that is seen, as though nothing exists within this Ever-Living save Him—just as within a mirror, there is nothing but your reflection, not your essence.

This reflection exists within the reality of the reflection itself, not within the essence of the mirror. If it were within the mirror itself, the living letters (*ḥurūf ḥayy*) would have to be visible before the reflection of the Manifested One appeared in them. And if they are mentioned as living, their life is attributed to the manifestation and not inherent to the mirror itself.

This is a matter hidden and contained within the ocean, where all meticulous observers have drowned, mistaking the reflection in the mirror for the essence. However, the reality of the throne's reflection is that the reflection itself is the essence of the example, and its manifestation comes through the one who manifests and the mirror itself.

Reflect upon all names and attributes; within them, nothing is apparent but God alone. Do not fix your gaze upon their essence, form, or attribution, lest you become veiled from the intended purpose. This path is so subtle that in the Qur'an, the doors of the names have not been opened, and the Manifestations of Oneness have not disclosed their mysteries before their explicit expression. If mention has been made, it is akin to the words of the Master of Martyrs (*Sayyid al-Shuhadā*, peace be upon him), who said:

“O my God! You have commanded me to return to the traces, so return me to them cloaked in the garments of light and guided by the insights of discernment, so that I may return to You from them just as I entered into You through them, safeguarded from gazing upon them and elevated in aspiration beyond reliance upon them. Verily, You have power over all things.”

Even today, traversing this ocean remains exalted above all, for one cannot, while knowing the reality of the mirror, look away from the mirror. Thus, this decree remains elevated above all except for those who see nothing in the names but God, who do not mix the ocean of creation with the ocean of truth, nor the ocean of truth with the ocean of creation. They see nothing in the ocean of truth but God, and if they perceive the aspect of truth that is the essence of the verse, they enter the ocean.

Creation does not remain at the pinnacle of truth; rather, it calls upon the name of Truth, as nothing is seen therein except God. In the human form and, indeed, in all things, God has placed this reality: that through the first sign, they may recognize Him, affirm His unity, and see no independence except Him, perceiving all else as His creation. Through the sign of their own

selves, they worship God, prostrating before Him, and severing themselves toward Him from any love for what is other than Him.

If someone thus turns to God with such focus, they are perpetually connected to that which is the grace of possibility within the realm of existence. Indeed, the servant perceives in themselves nothing but their servitude. These two stations are mentioned only in the Point of Truth, for none other possesses the power to speak on behalf of God. Rather, all things that bear the name “thing” must journey in the ocean of servitude, for none are capable otherwise. Only through the will of God has permission been granted, and no servant can attain the ultimate beyond.

After the setting of this Sun, no one but *Him whom God will make manifest* will possess the power for such a manifestation of divine appearance. He alone is the pure manifestation through whom all signs that indicate God appear in the hearts of all. If a soul ascends and enters the ocean of their own heart, they will then witness the majesty of God, perceiving that all else is and has ever been His creation. Yet that same soul remains forever a worshipper of God and severed toward Him.

Just as the ocean of the Divine Will is the pure realm of manifestation, all hearts are created from the shadow of its signs. Each journeys to the extent possible in the station of servitude. Even the most infinitesimal particle proclaims its servitude, declaring in its station of servitude the words: *“Indeed, I am God; there is no god but I. I have ever been and shall forever be.”* From the ocean of the manifestation of His essence, which is the mirror of God, all existence has risen and continues to rise. Within this, His essence is not mentioned but rather the essence of God. His essence has always been and continues to be the creation of God.

This is the path (*ṣirāṭ*) than which nothing finer has existed or can exist in the knowledge of God. When one gazes upon God through this sign, all that God has described for Himself is ascribed to Him. But when one gazes upon this sign, all that is described of creation is ascribed to it. God has ever been a God, and all else has been and continues to be His creation. There has never been a third between God and His creation; rather, any third is His creation. There is no god but He, and all are His worshippers.

Gate 2 (All That Returns to the Point Returns to God)

The Second Gate of the Fourth Unity concerns the principle that all that returns to the Point returns to God, and what does not return to the Point does not return to God. Likewise, all that returns to God returns to the Point, and what does not return to God does not return to the Point.

The essence of this gate is that the Eternal Essence has ever been and will ever be beyond comprehension, description, attribution, or vision. What descends from Him does so through the word of His will, and what returns to Him returns likewise. In every dispensation, the sign of His will has particular stations and manifestations that the possessors of knowledge perceive and recognize.

For instance, in the present Dispensation, all that is exalted within the Bayán pertains to God and belongs to Him until the appearance of *Him whom God will make manifest*. At that time, if anyone acts for the sake of another, such actions will not return to God, even if performed with the utmost sincerity in unity. For example, the monotheists of the *Kitáb al-Alif* [Book of the Alif] bore no fruit after the appearance of the Messenger of God (*Muḥammad*), except for those who entered the Furqán [Qur’án].

Similarly, whatever is exalted in the Qur’an through praiseworthy attributes, the essence of concealed knowledge, and the sovereignty of divine praise becomes void if it does not enter the Bayán and brings no fruit. Likewise, for the people of the Bayán, at the appearance of *Him whom God will make manifest*, none of their deeds will return to God unless they believe in Him—even if they utter the phrase “*There is no god but God*.” Before that appearance, however, whatever exists in the Bayán pertains to God and returns to Him—not to the Eternal Essence directly, but through *Him whom God will make manifest*.

This concept of returning to Him is akin to the relation of the Ka‘bah, which is referred to as “His House” (*Bayt Allāh*). This attribution is due to its exalted and lofty station, but beyond this symbolic relationship, no other connection is possible in the realm of existence, as the Eternal Essence cannot be coupled with anything.

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At the beginning of creation, the Will attaches itself to a thing, and in its ultimate return, the thing returns to Him. If, even nine-tenths of a tenth of a moment before the command of *Him whom God will make manifest* to exalt the Bayán, someone were to pick up even a grain from the ground with the intention of dedicating it to God, it would be accepted and their existence would bear fruit for the divine cause of the Seven Letters (*Ḥurūf-i-Sabʿ*). Such an act would receive the reward of all things from Him.

However, if this action coincides with the appearance of His command, it must then be performed with His permission. If it is in accordance with His pleasure, it becomes the paradise of that act, in what He commands and enjoins through what is done or will be done. This is the mystery of all existence, the unseen essence of every fire and light. Whoever clings to this bond of truth will never dwell under the shadow of fire in any matter. They will not dwell in the shadows of fire but will instead be sheltered in the shade of paradise. Otherwise, in every religion, when you observe its adherents, you find them claiming, “We act for God.” For instance, the sorrow that occurred in the Qurʾan for the mirrors of God—those who said, “We act for God,” while in truth, they acted against God. Similarly, in the Bayán, whatever befell its believers at the hands of the followers of the Furqán (*the Qurʾan*) was committed while they claimed to act for God, though in reality, they acted against God.

By the truth of *Him whom God will make manifest*, nothing in the knowledge of God is greater than this: no soul directs anything against Him or His believers without claiming they act for God. They say, “We do this for God,” but they lie and falsely claim their actions are for God, while in reality, they act against Him.

O people of the Bayán, have mercy on yourselves! Judge with your reason, accept the truth, and do not remain veiled by concealed matters, for the proof of God at the time of His appearance is manifest over all things. Consider what you now see: those who believe in the Qurʾan. At the time of its revelation, there was not a single believer in it other than one person for seven years, though the proof was as it has always been. This was due to the lack of understanding among the people of that time. Likewise, in the Bayán, until the Day of Resurrection, whoever enters will encounter the same proof as at the beginning. The servants who remained veiled at the outset did so

due to a lack of understanding. Otherwise, the proof of God at the time of His appearance is complete and manifest over every particle.

When the Bayán was revealed, if all the believers in the Qur'an had wished to believe in it—indeed, if every soul had sought to believe—then the proof of God would have been complete and perfect against them. God testifies against all, just as He did to the first believer, saying through the same proof that the first believer accepted, the same proof applies universally. Why, then, have they remained veiled? It is with this very proof that God chastises them until they enter His religion. Let this serve as a warning to all who possess insight, for you are all held accountable.

Gate 3 (God's Manifestation of His Will)

The Third Gate of the Fourth Unity: On the truth of *badá* (God's manifestation of His will).

The essence of this gate is that no act of worship surpasses the acknowledgment of *badá*, for *badá* is an affirmation of God's absolute power to do as He wills. If a soul worships Him with a devotion surpassing anything conceivable within creation, yet acknowledges *badá*, this act of worship becomes greater than all other devotions. This is because it acknowledges His ability, if He so wills, to cast them into the fire, while remaining just and beyond question in His actions. None can say "why" or "how" concerning His decrees, for He is just in His judgment.

Conversely, if someone disobeys Him in every conceivable way yet fails to perceive *badá*, this disobedience is considered greater in His sight than all their transgressions. If He wills to admit them into paradise, who has the right to question His judgment, saying "why" or "how"? For He remains praiseworthy in His divine justice and exalted in His decree.

The *badá* of God is distinct from the *badá* of His creation. The *badá* of creation arises from weakness and incapacity, while the *badá* of God arises from His power. In every Dispensation, His *badá* manifests through His will, demonstrating His absolute authority. Even before *badá* is revealed, He has decreed faith and paradise for the believers, and He upholds His authority

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over all. Through *badá*, He reveals His power, and His sovereignty remains unchallenged.

For Him, whether it is the Qur'an, the Bayán, or the judgments of the Furqán or the Bayán, they are all but expressions of His supreme power and unmatched sovereignty. This serves to remind all that everything is in the grasp of His power and under His control, now and forever. For them, there is nothing except by His permission. This is but the *badá* (manifestation) of His will, for the Eternal Essence has ever been and shall forever remain in one constant state. The manifestation and concealment are attributes of His will, and the beginning and the end are the structure of His intention.

If one considers Him, His beginning is identical to His end, and His manifestation is identical to His concealment. O observer of the Bayán, do not become veiled by the use of these terms. The name "beginning" (*awwal*) may refer at times to the hidden essence, at other times to the first mention, at times to the first creation, and at times to the first fire.

The "first" mentioned in the realm of His will refers to the primary creation within the realm of the Eternal Essence. Similarly, the "first" mentioned in creation is akin to the shadow of the sun as reflected in a mirror, in relation to the primal will. Likewise, the mention of "first" in the context of fire pertains to the eternity of its nature, which in creation is perishable, not everlasting. Do not become veiled by the manifestations of His names, for each thing abides in its own station and does not exceed its ordained limit.

After understanding that the *badá* of the Eternal Essence is the *badá* of His will, and that His decree is His decree, look upon each manifestation and its primal *badá*. This *badá* is like an infinite ocean, ever surging. As all who have existed within this manifestation have observed, the nature of this appearance in the ocean of will is apparent. Similarly, in the previous Dispensation of the Furqán (*the Qur'an*), it was known by the name of glorification (*tasbīḥ*). In the traditions, it is stated that once the station of decree (*qaḍā*) is reached, there is no *badá* for it.

This means that if faith reaches the fourth station, which is the pillar of magnification (*takbīr*), there is no *badá* in what has been decreed, as a bounty from God. However, if it pertains to justice (*'adl*), *badá* remains forever applicable. It has ever been and will forever be true for all things, never

separating from any matter in any station unless God so wills. Indeed, He has power over all things. The meaning of the station of decree (*qaḍā*) in the pillar of magnification (*takbīr*) is the ascent of the will, which rises from the pillar of glorification (*tasbīḥ*) and culminates at its descent in the pillar of dust (*turāb*), reaching its ultimate end in itself.

For example, what was decreed during the life of the Messenger of God and the *badá* manifested therein remains firm until His ascent. After that, what He made lawful remains lawful until the Day of Resurrection when another manifestation appears at its conclusion, and what He forbade remains forbidden until the appearance of the next manifestation at its conclusion. His martyrs reside in the *badá* of His ocean of decrees, except in cases where certainty of His pleasure has been established. If something has been mentioned explicitly for the Messenger of God, it has not been established by mere analogy. Rather, it never exceeded even a mustard seed beyond the bounds of the Book of God.

However, after the setting of the Sun of Truth, the *badá* of His hidden reality has been and continues to be with those who believe in Him. Yet, since no one recognizes Him, they do not become illumined by it. Even in the days of concealment, He does not command anything other than what He decreed in the days of manifestation. This is the meaning of the divine *badá*, Exalted and Glorious is He: that the servant can never find rest on the throne of hope, even if they ascend to the highest conceivable station within the realm of possibility, for the consideration of *badá* surpasses that station.

Similarly, if one descends to the lowest conceivable station, they cannot find solace on the throne of fear. The contemplation of the *badá* of God is greater than remaining in that state. Yet the manifestation of this *badá* proceeds from the source of His will, not from anything else, and it becomes apparent in the Bayán. If paradise is decreed for something, it remains so until the Day of Resurrection, firmly established for it. If in regard to something, paradise is not decreed, then until the Day of Resurrection, it remains in fire, subject to divine justice, and perishes. However, at the appearance of the Resurrection, if the very tree of fire accepts the manifestation, it becomes a tree of paradise. Conversely, if the tree of paradise becomes veiled, it turns into a tree of fire.

This reality has been witnessed in every Dispensation. Those present in this Dispensation observed it: in every manifestation, individuals exerted their utmost effort to leave a mention of good for themselves in the Book of God until the next manifestation. This effort is greater than expending countless wealth in exalted places to establish one's mention among others. However, those very exalted places might turn into places of humiliation, leaving no trace of their mention, if they deviate from the truth. Otherwise, their reward is with God, for God rewards the righteous.

Gate 4 (All Mentions of the Servant are Bonds of Servitude to Me)

The Fourth Gate of the Fourth Unity: On the principle that all mentions of the servant are bonds of servitude to Me.

The essence of this gate is that the spirits of all things return to the human form, and the paradise of all things is within the paradise of humanity. An example of this is if an unmatched diamond is in the possession of a believer, its value is magnified through its association with the believer. Similarly, all things derive their worth and essence in relation to this form. This human form, in turn, is associated with the divine names and attributes.

If the heart points to God, it is mentioned under the shadow of *His Most Beautiful Names* (*asmā' al-ḥusnā*) before God. If it is associated with an attribute, it is mentioned among His attributes. This corresponds to the saying, "*There is nothing but God, His names, and His attributes.*" This form does not bear the judgment of name and attribute except insofar as it enters under the shadow of each manifestation at the time of that manifestation. Otherwise, the station of faith is lifted from it.

How, then, can it bear the judgment of name or attribute, for God's gaze is upon the reality of things, not upon outward appearances. Consider today: though every praiseworthy attribute resides within the Letters of the Alif, they are instead mentioned by attributes of fire. If today in the Bayán, a soul is a believer in God and His signs, even if seated on the dust, such a person is seated upon the throne of honor. Conversely, anyone else, even if

sitting in the highest seat of prestige, is in the utmost abasement before God and the possessors of knowledge.

At the time of the appearance of *Him whom God will make manifest*, every believing man who becomes a believer in Him is worthy for the sun of His name to rise in their heart and for that name to be enshrined in their essence. Every soul that is a believer in the Bayán is and has always been a servant bound to His servitude, just as the *possessors of forms* in the Qur'an were and remain bound servants to the Messenger of God.

But woe to the servant bound in servitude who, before their Master, commits acts contrary to the requirements of servitude! Reflect upon this and be saddened. See how many have placed the yoke of servitude around their necks and taken pride in it, only to act unjustly towards the noblest manifestation of their Master in the end. How could such a matter be permitted, that they reside in the mountain while all believe in Him? Yet they were not content with the very essence of faith in Him under the name of Believer. If they had been, such events would not have occurred.

Thus, all are drowned in the ocean of veils. The suns shine in mirrors through His radiance but remain veiled from Him. The fish of the sea are alive through Him, yet they question Him today. All believers in the Qur'an await the appearance of the Qá'im of the family of Muhammad—peace and blessings be upon Him and His family. They supplicate and plead for His appearance, take pride in seeing Him in their dreams, and then send Him with their own hands to prison, confining Him to the mountain.

This is the meaning of the tradition: "*In Him is a likeness to the one who is described, sold, and bought.*" O people of the Bayán, take refuge in your Beloved and place the yoke of His servitude around your necks. Do not permit for Him what you would not permit for yourselves as His bound servants. Surely, you have heard of the appearance of the Messenger of God before, and of His companions and those who awaited Him. After His appearance, what befell Him over seven years—and in another narration, nine years—is well known. Yet the lessons of those events have brought no benefit to you, for if they had, such actions would not have occurred in this manifestation.

Have shame before your Beloved and refrain from treating *Him whom God will make manifest* in this way. Resolve within yourselves to refrain from

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doing to any soul what you would not want done to yourselves, whether among those of power or those of humility. If you act thus, by God's will, you will not cause Him sorrow. For the suns in the mirrors do not recognize the Sun except through its reflection within themselves. Thus, they see Him as one like themselves, while in reality, all are upheld by Him. It is from His bounty that the heavens and all between them were created.

Consider the statement of one among the Letters of the Bayán, who said: *"From His bounty is the world and all it contains; from His knowledge is the knowledge of the Tablet and the Pen."* Yet even the phrase "from" (*min*) is insufficient, for everything to which the concept of "thing" applies is but a single drop from the vast ocean of His bounty and a mere particle from the immense sea of His favor.

In His time of manifestation, you should understand His worth. Do not, during His days of appearance, weep for Him in places of honor while He resides in a mountain, enduring sorrows. By His grace and bounty, you are free from all sorrow, yet He bears the burden of grief. Reflect on this O possessors of insight, reflect, and then consider further.

Gate 5 (All Primal Points are His Signs)

The Fifth Gate of the Fourth Unity: On the fact that all primal points are His signs.

The essence of this gate is similar to that of the previous one, elaborating on the exaltation of all that is attributed to Him. Yet, it does not explicitly mention the handmaidens, for He is more deserving of dominion over His creation than any other. When He wills a matter, none can question Him with "why" or "how," whether it pertains to the highest or the lowest of creation or any station. He decrees as He wills, is not questioned about what He decrees, while all are questioned about what they do.

The fruit of this gate is that if the Master does not grant permission to His servants, they cannot rightfully establish connections. Similarly, in the time of His manifestation, if He forbids anyone from partaking in one of the signs of His dominion, it becomes forbidden for them. For example, He has forbidden it to all who do not believe in Him, and such disbelief is graver

than any other transgression. Thus, no one should hasten to deny Him on the Day of His appearance. If someone does not believe, let them remain silent, for many have heard mention of Him yet refrained from affirming Him. They approach one of His signs while it is forbidden for them due to their lack of faith, and it will not become permissible for them except through belief.

Take heed, O people of the Bayán, for the manifestation of God will appear as God wills. Do not let that which is beneath the truth come to represent the truth, for His signs are proofs over all. If you reflect deeply, you will immediately affirm this. Consider: what difference exists between the miraculous nature of the entirety of the Qur'an and the single chapter of Surah al-Tawhid (*The Unity*)? Similarly, there is no difference between faith in the last manifestation, whose heart pointed to God, and faith in the first. Always look to the appearance of the Point of the Bayán, so that perhaps on that Day, you will not veil yourselves from your Beloved. If you had reflected on the appearance of the Point of the Qur'an, you would today comprehend the Cause of God. This has only been decreed so that you may exert your utmost effort—not that you strive in all aspects of religion while veiling yourselves from the one who is the essence of that religion. Consider the Qur'anic dispensation: you observe all striving with utmost precision and effort, yet they issued decrees against the very one who is the Manifestation of the Faith, imagining that their decrees and precautions established the religion through their interpretations.

When the jurists of the Qur'an elevated their caution to this extent, how will it be in the Bayán? Yet in the Bayán, the decree of taking life has been prohibited more strictly than anything else. No act has been as forbidden as this: if anyone even contemplates taking the life of another, they exit the religion of God and are subject to chastisement as long as God wills. That which was lawful for them in the Bayán becomes forbidden, even the very breath they take. God has not permitted anyone in the Bayán to issue a decree of death against another under any circumstance, in any station, or in any matter—even if the person appears in opposition to their faith in matters of knowledge or belief.

Such judgment belongs to no one but God. O perverted people, what right do you have to issue a decree for taking life? Do you not realize that it is through the blessing of that soul that you bear the name of Islam? Reflect

on what befell the People of the House in the past under the name of Islam. Those deeds were committed in the name of Islam, yet in reality, they acted against the essence of Islam, for there is no Islam without faith in Him.

From the time of the setting of the Sun of Truth, it has not been and will not be permissible for anyone in the religion of the Bayán to decree death. If anyone does so, they act outside the Bayán. Such an act does not belong to the teachings of the Bayán. There is no sin greater than this for such a person, for God has revealed in the Qur'an: "*Whoever kills a soul, it is as if they have killed all of humanity.*" This decree applies to the souls of the believers. How much greater is the sin if that soul has been likened to the Ka'bah, attributed to God, and called the "Self of God"? Despite such emphasis in the Book of God, the fire prepared for those who ascribe themselves to the Qur'an has yielded no effect from the beginning of Islam until today. For them, no chastisement is greater than disobeying their Beloved while professing worship and prostration to Him.

God has decreed upon His sacred essence that He will not forgive anyone who even contemplates the killing of one of the believers in the Bayán. How much more severe will it be if someone issues such a judgment or, God forbid, commits such an act? Every ruler who recalls the sufferings of the first and last Manifestations and refrains from harming any soul, acknowledging the trials that befell the *Letters of the First* [followers of the first Manifestation], fulfills a right upon God. God will bless whatever has been bestowed upon such a ruler and multiply what has been decreed for them.

If the days of such a ruler coincide with the appearance of *Him whom God will make manifest*, it will be their duty to assist the Manifestation of the Faith and seek His guidance in alleviating burdensome acts of worship. They should request sovereignty from Him until the Day of Resurrection, for He is the Giver of all things and the rightful authority over all matters. If He bestows sovereignty upon them, no one has the right to take it away by divine decree, for He is more worthy of all things than anyone else. This is evident in all decrees that proceed from God's command. No one can breach what is established by Him, nor should anyone become veiled from the Beloved of all by anything, for all that one possesses has come from Him, even before His appearance. Support Him, and if He commands striving in His path, then be exalted in the honor of being martyred for His cause, that your name may

be inscribed in the register of the near ones. Otherwise, you will depart from this world without leaving any mention behind.

It is not enough to engage in acts of mourning for the Truth during blessed days, as was the custom among all believers in the Qur'an, from the highest to the lowest, who commemorated the sorrows of the Messenger (*peace be upon Him*) and His successors, and recounted the sufferings inflicted upon His followers. Yet, despite their mourning and weeping for the successors of His religion, many of these same individuals became oppressors and tyrants toward the very ones they grieved for. The learned among them issued verdicts against those successors, while others remained veiled by their own ignorance.

Reflect on the events of the past so that you may not commit acts that would lead to your eternal abode in the fire. In the Bayán, much emphasis has been placed on ensuring that no one causes grief to another, so that the Sovereign of creation may not be grieved by the shadows in the mirrors. If they turn toward Him, they have significance; otherwise, they are absolute nothingness. From the beginning of their lives to the end, even with utmost caution and effort in worship and action for God's sake, they remain lifeless in the presence of the Manifestation of God.

What value do their deeds hold? Rather, their worth is no greater than the mention of *nothingness* itself, which is naught before God. No one has the authority to decree except *Him whom God will make manifest*. He is the Blessed Tree that appears with clear signs for the pleasure of God, to renew His religion, and to judge justly among the people of the Bayán. He will also render fair judgment upon those who have not entered the Faith, should that Day arrive. Otherwise, how could the sovereigns of the Bayán enjoy comfort for themselves while a soul on the earth remains that does not believe in God and His religion. For those not among the sovereigns of the Faith, it is not permissible in the religion of the Bayán to tolerate such a condition. However, even for them, it is not permissible to harm those associated with the Bayán under any circumstance or in any station—except at the appearance of *Him whom God will make manifest*. Even then, the treatment of non-believers is subject to His command and the guidance He provides.

The believers in Him and the Bayán have been granted permission to open lands, bringing all under the shadow of faith in God and His religion without causing even the slightest sorrow to those associated with the Bayán. Even in the conquest of territories, this principle has been upheld: the people of those lands were not subjected to harm but, wherever possible, were invited to the religion of God through other means. For those unperceiving of divine insight, the goods of this world often hold value; by acquiring them, there is hope that they might enter the religion of God.

This ruling applies to those outside the Bayán, not to its followers—except at the appearance of *Him whom God will make manifest*. His command is the divine command, arising from the sacred realm of His holiness. Through His command, all are elevated, manifesting their potential in existence according to what He ordains and determines. For the servant possesses no power to ordain or manage, except by God's permission. Indeed, He is the best of planners and decreers.

At the time of elevation and divine decree, nothing escapes His knowledge—neither in the heavens, nor on the earth, nor between them. Nothing is beyond His power, whether in the dominion of command, creation, or anything beneath them. He creates as He wills by His command, for He has power over all things.

Gate 6 (He is Not Questioned About What He Does)

The Sixth Gate of the Fourth Unity: On the principle that He is not questioned about what He does, while all else is questioned about everything.

The essence of this gate is that the Eternal Essence neither has nor has ever had, by Its very nature, a manifestation or a concealment. Beyond that, there has been and will be no manifestation or concealment. No one has access to His realm, which is characterized by the statement “*He is not questioned*” (*lā yus'al*). He has no action inherently tied to His essence that could be described as “*He acts*” (*yaf'al*), nor is there any judgment established for Him. Rather, He created the primal will (*mashiyyat*) in the same manner that He created all things—through itself. He created it by

itself and attributed all to it, and it to Himself, because of its loftiness and sublimity.

Just as He called the Ka'bah His house, while in truth all places are equal before Him, He assigned the Ka'bah a special status due to its exalted and sublime association with Him. Similarly, He made the primal will the manifestation of "*He is not questioned*" because nothing greater or loftier in His knowledge could exist that would merit such a bestowal. It is akin to the celestial sphere that neither oppresses nor points (*lā yajīr wa lā yashīr*) and similar examples.

He made the will the manifestation of "*He does what He wills and ordains what He desires*" because His essence is the very will itself. He has desired and will desire only what God wills, and nothing of God's will manifests except through the will. Likewise, nothing that God ordains becomes apparent except through what the will ordains. None other is worthy of such a bestowal, for through this will, all creation arises.

If God were to establish two separate wills, no single manifestation could appear in creation, and between the two, confusion would arise. The order of the dominion of the heavens, the earth, and all that lies between them would collapse. From the One who has neither beginning nor end, there has ever been and will ever be one will that manifests anew in each Dispensation. This will becomes the manifestation of "*He is not questioned about what He does*" and "*He does what He wills.*"

In the realm of the letters of the living (*ḥurūf ḥayy*), nothing is seen but His will, just as in the realm of the multiple letters, nothing is observed but His will. If anything enters a heart other than what His will has determined, in that moment they are not within the paradise of that manifestation, and they are deemed disobedient. The exaltation of the mirrors lies in the fact that nothing is seen within them except the sun. If the essence of the mirror itself is observed, how could it be worthy of mention before the Sun of Truth? Conversely, if the sun is observed, its movements are the movements of the sun, for there exists nothing for it other than the essence, attributes, actions, and orientation of the sun itself.

In the Dispensation of the Furqán (*the Qur'an*), Muḥammad, the Messenger of God (*peace be upon Him*), was the primal will (*mashīyyat*), and the Letters

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of the Living (*Hurūf Hayy*) were the essence of His will, revolving around His command. They desired only what He desired, for they were perpetually oriented around His decree. Similarly, the multiplied letters of this unity, from the first to this day, have sought nearness through aligning their will with that of Muḥammad. Without this alignment, they would not be worthy of mention.

Consider everything that occurred in Islam: actions done without love for Him were carried out under the pretense of His will. Were it not for this pretense, they would not have possessed the strength of even a gnat. This was also true in the dispensation preceding Muḥammad, and it remains so in the Dispensation of the Bayán. Here, the Sun of Truth has risen in this cycle under the name of the Gate (*Báb*), and all matters occur according to His will until the appearance of *Him whom God will make manifest*.

Whatever transpires in this Dispensation aligns with His will, and if it goes against His pleasure, it is still falsely attributed to His will. Were it not for this pretense, no thing would possess even the slightest power. This is the meaning of “*There is no power or strength except through God, the Most High, the Most Great.*” Without this reality, no manifestation of truth would find comfort in any dispensation, for it is through this connection that all things find their strength.

At the end of each manifestation, creation becomes so fully aligned with His will that they desire nothing but what He desires. How, then, can they recognize their Beloved or seek anything other than love for Him and that which He loves? If you wish to observe this truth clearly, consider the moment of severance: the one who severs themselves is, by their very act, cut off from their own essence. How, then, can they pass judgment upon another?

Whether in legislative matters or in the order of creation, the same principle applies. For example, if a Muslim severs themselves from Islam, they can no longer judge themselves as being Muslim—how, then, can they judge another? At that moment, they must inevitably find themselves in some other position within religion, even if it means joining the community of Adam. In such a case, any judgment they issue reverts to the judgment of Adam, as that was the manifestation of the will of God at that time.

All actions return to God, for He has denied the existence of any power or strength except through Himself. This remains true whether one considers the legislative realm or the order of creation. Should one seek to understand this while not being within the Bayán, they will find no power or strength remaining, for the essence of all has been gathered into the Bayán. Beyond it, there is no power or strength left to be claimed.

In the community of Jesus, no power or strength remained except through God. Were it otherwise, they would have been judged by the truth, yet such judgments were not forthcoming. The same holds for Islam after the appearance of the Bayán and for the Bayán after the appearance of *Him whom God will make manifest*. From the day of His appearance, all power and strength belong to God alone, manifesting through that reality which is the embodiment of His will. For the people of the Bayán, no power or strength remains in truth unless they dwell under His shadow and so it continues unto infinity. Consider this: if power and strength remained in falsehood, it would hold the same relation to truth as it did before. Today, those in error act based on the illusion of such a relationship, yet in reality, there is no power or strength except through God, manifesting in every appearance through that which proceeds from God. If you look with the eye of the heart, you will see that all power and strength reside with *Him whom God will make manifest*, through God, the Exalted and Glorious, and within His bounds.

This manifestation, from Adam to today, has always been supported by the aid of this appearance. Do not focus on places or boundaries, for the will is the sign of God and has always pointed to God. If the first Adam had not been supported by this aid, no believer would have found shelter under the shadow of faith today. Similarly, every prophet in every manifestation has been a believer in that manifestation. Without the aid of this appearance from *Him whom God will make manifest*, how could they return to Him and turn completely toward Him at the time of each appearance?

Even if a thousand thousand manifestations were to occur after this one—indeed, extending infinitely—the aid for all these manifestations would still originate from the Manifestation of His will. This is the very same primal Adam, without beginning, as seen within the realm of existence. This is the secret of truth: whoever journeys within this ocean perceives the meaning of “*There is no power and no strength except through God.*” They see both

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compulsion (*jabr*) and absolute freedom (*tafwīd*) as nullified and walk upon a path wider than the expanse between the heavens and the earth.

In every age, they recognize the Manifestation of “*He does what He wills and decrees what He desires*” at the time of His appearance, and they weep during His concealment until the day of His next appearance. For at that time, all understanding is severed from everything else, and the Manifestation of “*He is not questioned about what He does, while all are questioned by His command*” is recognized. They bow in submission at the moment of His appearance and do not veil themselves from Him. The separation between the “Kaf” and the “Nun” (*Be, and it is*) is never apart from Him, for they see that whatever is manifested in every appearance arises by His word. They focus on the essence of the matter, not on the various outward aspects of each manifestation. In every appearance, such a path leads to the paradise of union, which surpasses anything conceivable in existence.

All previous manifestations are witnessed in their entirety in the current manifestation. For instance, if someone looked upon the Messenger of God (*Muḥammad*), they would, in doing so, have observed all the prophets in His appearance. Similarly, all future manifestations are contained within what is possible in the current manifestation. Such a soul is worthy of recognizing *Him whom God will make manifest* and addressing Him while turning toward God, saying:

“O my God, You are the First, and there was nothing before You.”

For all previous manifestations culminated in the Bayán, and all within the Bayán culminates in *Him whom God will make manifest*. Before Him, nothing remains hidden, for were it so, judgment concerning faith and belief would not rest solely on Him.

“You are the Last, and nothing is beyond You.”

This is because all future manifestations emerge through His appearance, not apart from Him.

“You are the Manifest, and nothing is above You.”

For everything that appears in His time is revealed through Him, not independently or through those who do not believe in Him. Were there another manifestation independent of Him, it would necessitate assigning superiority

to it. However, judgment remains upon the absence of belief in Him, not upon anything superior to Him.

“You are the Hidden, and nothing is beneath You.”

If there were another reality hidden apart from Him, it would have to be the essence of existence itself. Yet, every essence is annulled before each manifestation unless it enters that manifestation, which is the Manifestation of God.

“Indeed, You have power over all things.”

For no one else is the manifestation of the essence itself, and nothing can arise outside the bounds of His will and decree. For if it were otherwise, a decree from the Possessor of the Command would remain, and yet, before every manifestation, what existed in the previous appearances becomes as nothing unless it enters into the new manifestation. This is why the one who knows God, at the time of the rising Sun of Truth, reaches the ultimate limit of their existence. At the time of its setting until the next rising, they remain in tears, pained by the concealment of the Sun, experiencing a sorrow beyond all other sorrows. For all sorrows exist within the shadow of this sorrow.

Consider the weaning of a child from milk: since milk sustains the physical nature of the child, its absence causes great pain. Now reflect on what sustains the essence of the heart—if it becomes veiled, how much greater is the anguish! These worldly loves, which sometimes arise between people, are mere reflections of the love that manifests within the essence. How much greater is the effect of separation in the manifestations of the King of existence, while these lesser loves pale in comparison to the love of the soul. Likewise, the love of the soul is insignificant compared to the love of the heart.

By the sanctified essence of God, all in the world of nature are in motion. Should they ascend and enter the realm of essential existence, they cannot distance themselves even for a fraction of a moment from the manifestations of glorification (*takbīr*). Rather, they will always remain settled near the grave of their final abode of annihilation. Similarly, if they enter the realm of love for the self, they become cloistered in the manifestations of divine separation (*tahīl*). Should they ascend from there, they become cloistered in the love of the manifestations of glorification (*tasbīḥ*).

If they ascend further and contemplate these manifestations outwardly, they will prostrate themselves before God. For all love, if it exists after faith in Him, becomes a divine love; otherwise, it remains a worldly attachment. In the fire, consider the essence of this essence, the purity of this purity, the mixture of this mixture, and the coolness of this coolness. All delights are created under the shadow of His dominion and directed toward Him in relation. For all pleasure resides in His good pleasure, as the servant drinks the cup of tribulation knowing it is His satisfaction, just as one drinks the cup of pure wine in paradise.

What, then, of one who delights in His love? All other loves become as nothing before Him. This is why the traveler in this paradise, at the time of any manifestation, is absorbed in the radiance of that Countenance. At the time of its setting, they burn with separation until its rising. Their sorrow in separation from Him becomes the most exquisite delight, surpassing all other pleasures, both for themselves and for those endowed with knowledge.

How can the pen describe the removal of veils while all dwell within the ocean of veils? None have yet ascended from the transient corporeal world, which turns to dust after death, to the realm of essential existence. How, then, can they reach the vanishing body or the stations beyond, as God has ordained?

Thus, those who find delight in the essential pleasure are fewer than the rarest red sulfur. Indeed, such souls are almost nonexistent, for most are absorbed in things whose pleasures are confined to the span of their lives, if even that. For many, such pleasures are not even decreed. No soul is always in the state of experiencing what it finds pleasurable.

The fruit of all these explanations is this: recognize the Point of Truth at the time of its manifestation. Under the shadow of this recognition, you will witness all good. Do not become veiled, for you will then be deprived of all good. At the very least, traverse the realm of essential existence so that you may, even for a brief morning, be with Him in a manner befitting, for otherwise, in the transient corporeal world, all have been and are with Him night and day. This is because His concealment resides in His own throne within creation, and that same place is the highest paradise (*Firdaws al-A'lá*) and the Garden of Contentment (*Jannat al-Ridwán*), just as it was before His

manifestation, during it, and will remain after His setting. In every exalted throne that God has decreed for Him, it remains so.

All the people of the Bayán are like fish in the waters of His command, living by His decree and seeing nothing but Him, perceiving their very existence as dependent on Him. Yet they remain veiled from Him when each decree is issued. They focus instead on its fruit, striving not to remain veiled from Him in any manifestation, for this is the essence of knowledge and action.

If a servant becomes aware, blessed is the one whom God remembers, for when He remembers, all things remember Him, and God is the best of those who remember. He is the manifestation of the divine will in this Dispensation, the Point of the Bayán. At the time of *Him whom God will make manifest*, His essence, which is exactly the same essence, appears in its most exalted form. If anyone remembers Him, they remember God. Without this, nothing else is worthy of remembrance.

Do not stray into your own desires, for you will find nothing there. The command of God emerges from His treasures, and He is the essence of the treasures of God's command, from before and after. Will you not then be grateful?

Gate 7 (All Below God is His Creation)

The Seventh Gate of the Fourth Unity: On the principle that the beginning is from God, and the return is to Him.

The essence of this gate is that all below God is His creation. The beginning of all things is from God by His command, and the return of all things is to God by His command. Consider the prayer: its beginning was through the command of God given to the Messenger of God, and its return is to God through the command of the Point of the Bayán. Similarly, in *Him whom God will make manifest*, all the ordinances of the Bayán are fulfilled. He is none other than the Point of the Bayán, for the return cannot be attributed to other than God, nor can the beginning arise from other than Him. In every instance where a beginning is conceivable, it pertains to God; and where a return is conceivable, it pertains to God. However, the manifestation of this beginning and return is through the manifestation of that time. For

instance, all prayers in Islam revolved around the command “*Establish the prayer*” (*aqim al-salāt*), which issued from the tongue of the divine will. Similarly, the return of all these believers, if they alter the command, is only by the decree of God.

For the people of understanding, the beginning itself is the return, and the return itself is the beginning. Yet this truth must not lead one to neglect deriving its fruits. Though this phrase—*the beginning is the return, and the return is the beginning*—is found innumerable times in the scriptures of the past, few have derived its fruit. The fruit lies in this: if one looks at the Point of the Bayán today, they see nothing but the essence of the beginning, which is the Point of the Furqán and its ordinances. Similarly, in *Him whom God will make manifest*, one sees nothing but the Point of the Bayán.

This understanding must manifest in action; otherwise, what benefit is there in merely uttering phrases while remaining veiled from their fruit? For those endowed with insight, this explanation and reminder suffice if they reflect. God begins all things and then returns them, and to God do all things return—specifically to the command of *Him whom God will make manifest*. Blessed is the one who attains His presence, for He is the Mighty, the Beloved.

Gate 8 (By His Signs, He Creates the Essence of All Things)

The eighth Gate of the Fourth Unity: On the principle that by His signs, He creates the essence of all things, provides sustenance, causes death, and grants life.

The essence of this gate is that all things return to the decree of the human self, which is created from four signs:

- **The sign of creation:** the heart (*fu’ād*).
- **The sign of sustenance:** the spirit (*rūḥ*).
- **The sign of death:** the soul (*nafs*).
- **The sign of life:** the body (*jism*).

All these elements are mentioned within the nineteen souls who are the gates of paradise. For every creation and the sustenance, death, and life that occur through the appearance of these manifestations are established by them. Similarly, in opposition, in the nineteen gates of fire, whatever pertains to these aspects—creation, sustenance, death, or life—also occurs through God’s decree, for those entities existed through God before, even though they later emerged outside the fold of divine will.

Thus, judgment is passed on those attributes that are not associated with the essence of the Seven Letters (*Hurūf-i-Sab‘*). However, those that are tied to the remembrance of the Messenger of God remain connected. For example, if one of the people of the Bayán gives a leaf of paper to a believer, this act is not separate from the deeds of the Letters of Unity (*Hurūf-i-Wāḥid*), as this is merely the multiplied form of their collective will. Such an act is only performed in obedience to them, and in this act, nothing is seen except the act of God.

Thus, if in the East or the West, one of the people of the Bayán manifests an aspect of creation, sustenance, death, or life to another, it is God who manifests it, and at that moment, the individual becomes the manifestation of that act. In such a manifestation, nothing is perceived but the Primal Unity (*al-Wāḥid al-Awwal*), and in that unity, nothing is seen except God. This is why none but God is the creator of any thing, none but God is the sustainer of any thing, none but God is the cause of death for any thing, and none but God is the giver of life to any thing.

On the other hand, if one of the letters of fire manifests these aspects—creation, sustenance, death, or life—to another, it is only through God that it occurs, but it does not pertain to God, nor does it return to Him, nor can it be attributed as coming from Him. This is because, in that moment, something other than God is seen, and such perception does not arise except from viewing something apart from the Point of the Bayán. Just as the meeting with God (*liqā’-ullāh*) cannot be realized except through the vision of that Point.

Everything that is established within the Bayán concerning these four aspects—creation, sustenance, death, and life—is mediated through the verses and words revealed in the Bayán. Reflect on the past: before the verse of pilgrimage (*hajj*) was revealed, there were no specific ordinances

tied to it. Only after its revelation did these matters come into existence that revolve around creation, sustenance, death, and life in the context of pilgrimage (*hajj*), how could they have been realized otherwise? Similarly, consider all ordinances and observe that none are manifest except through God. None other than Him has been or will be the Creator, Sustainer, Cause of Death, or Giver of Life.

At the time of each manifestation, do not veil yourself from the Point, for if you remain veiled even for a moment, you will not be mentioned within the sphere of God's acts. For instance, if someone within the Qur'anic Dispensation manifests sustenance, even though it is through God that sustenance is given, their act does not return to God if they fail to recognize Him and remain veiled from His manifestation. Such an individual cannot attain the worth of being mentioned under the shadow of the acts of His manifestations.

Consider this: if today a believer in the Bayán gives a single cup of water to another, it is sweeter in the sight of the one who knows God than if someone who does not believe in the Bayán were to present the entire earth at the highest level of love. This is because the cup of water is given under the shadow of the acts of His manifestations, while the other act, though through God, is not judged as worthy today. God does not attribute such an act to His manifestations because the manifestations the individual believes in have been fulfilled and have reached their stations, yet they fail to recognize this.

How, then, can such an act be judged under the shadow of the acts of the manifestations of Truth? *Exalted is God beyond that, in utmost glorification!*

If someone comprehends even one aspect of the attributes of *Him whom God will make manifest*, it is better than comprehending all the attributes of the Bayán after His appearance, though not before. This is because, in such an act, the act of God is manifest, while previously, though it existed, it was not worthy of being attributed to God unless the very essence of that act became aligned with the attributes of the Bayán. At that point, it is worthy of being realized within the manifestation of His act. For the Letters of the Living might appear and yet people continue to cling to the Letters of the Living, prostrate before their stations as if nothing has changed. This is evident even today. Though the Letters remain the same, their decree is lifted after

the manifestation, and the acts of God become manifest through the new outward manifestations. Therefore, judgment is rendered through them. *O possessors of insight, wait expectantly, for we too have been waiting.*

Gate 9 (A Believer of the Bayan Deserves Their Name to Be Recorded)

The Ninth Gate of the Fourth Unity: On the record of those who rise with the Bayán and its decrees.

All those who rise with the Bayán, by virtue of their dominion, should have their names recorded along with what God has decreed for them. This record will last until the Day when the Point of the Bayán is made manifest again, to recompense every soul for what they have earned. Truly, God is swift in reckoning and is indeed self-sufficient and exalted.

The summary of this gate is from the time of the revelation of the Point of the Bayán to the appearance of *Him whom God will make manifest*, any person of dominion who is exalted by the Bayán and manifests what they are capable of in the path of love for the Point of Truth, elevating His word, deserves to have their name recorded in a book, inscribed upon the essence and purity of the Bayán, until the return of the Point. At that time, they will receive the finest reward.

What reward could be greater than this: that one whose mention is the mention of God should mention every soul and express satisfaction with them? This alone is an honor sufficient for anyone, as it pertains to the primal oneness of multiplicity, the first manifestation of divine power.

From the time of the Messenger of God (*Muhammad*) until today, if anyone's deeds were recorded precisely, it would be evident that no one has acted in exact accordance with the religion, word by word. This has never been heard. However, in the Bayán, whoever arises will do so with the manifestation of divine power and eternal sovereignty, rendering unnecessary the conquest of all lands, to take even a mustard seed's worth from the soul of a believer. Truly, God enriches whomever He wills by His grace. Indeed, He is bountiful and generous.

Gate 10 (Prohibition of Studying Texts Outside the Bayan)

The Tenth Gate of the Fourth Unity: On the prohibition of studying texts outside the Bayán, except as permitted by God in matters related to theology.

The summary of this gate is the Point of the Bayán has been manifested by God as the embodiment of infinite appearances in this Dispensation. From the highest heights, it calls people to God with the proclamation, “*Indeed, I am God; there is no God but Me.*” Likewise, it proclaims, “*I am more insignificant than every particle,*” issuing from His tongue. In every matter and by infinite means, expressions from Him have been revealed—whether in the form of verses, supplications, interpretations, philosophical sciences, or Persian responses—such that no one remains in need of anything else.

Permission has not been granted to learn from sources other than the Bayán’s revealed works. However, if someone creates knowledge in a field and it bears the name of God—indicating their faith—it is permissible to learn from them, provided their words are connected to the utterances of the Point. Otherwise, how can it point to the Tree of Truth if its words lack the remembrance of the Reminder? In such cases, there is no mention of God within their remembrance.

It is forbidden to engage in the composition of matters that “*neither nourish nor satisfy,*” such as principles of logic, jurisprudential rules, legalistic reasoning, metaphysical philosophy, non-practical linguistic studies, and similar subjects. Likewise, detailed studies in grammar and morphology are discouraged unless they serve a practical purpose. For instance, understanding only what is necessary to distinguish the subject from the object and their related elements is sufficient for learners. Beyond that, God does not forgive those who occupy themselves unnecessarily with such pursuits, even if most people in this Dispensation are content with Persian expressions.

If someone wishes to understand the Bayán, they should only acquire the amount of knowledge they need, no more beyond the essence of the Bayán, and not apart from it. This is the straight path for learners and educators until the day when the Tree of Truth is made manifest. On that day, the Book of Truth will speak, and to return to the silent Book is to veil oneself

from the speaking Book. This silent Book is sanctified and exalted beyond the scientific and practical pursuits of humanity.

In this Dispensation of the Point, all who have observed His reality have seen that He is free from the knowledge of grammar, morphology, logic, jurisprudence, principles, and anything derived from these. For all such sciences exist to comprehend the command of God in His word. Yet, for one whose purpose aligns with God's purpose and whose word is God's word, what need has He for such pursuits? God has endowed Him with a power and eloquence such that, if a swift scribe were to write continuously for two days and nights without pause, the amount revealed from that source of utterance would equal an entire Qur'an. If all the thinkers on earth gathered, they would not comprehend even a single verse from it, let alone produce its equal or speak with its knowledge.

This is a divine gift bestowed upon whomever God wills, as He wills, through what He wills, for whatever purpose He wills. Indeed, He is the All-Powerful, the All-Knowing. Let none become veiled from their Beloved during His manifestation by such pursuits. God revealed in the Qur'an:

"It is God who created seven heavens and of the earth their like. The command descends among them so that you may know that God has power over all things and that God encompasses all things in knowledge."

Yet at the time of fruition, people sought only to express their incapacity before the manifestation of power and to display their lack of knowledge before the manifestation of knowledge. All the while, they were created for this very acknowledgment.

If someone attains certainty in the verses revealed by *Him whom God will make manifest*, who is the manifestation of God's power and knowledge, they will have achieved the fruit of the Bayán. Otherwise, there are countless individuals who recite the Qur'an yet remain veiled from its fruit—acknowledging the power and knowledge of God as manifested in the one who is the *Qá'im of the Family of Muhammad*.

Consider how, in this verse, nothing is seen but the power and knowledge of God. Similarly, in the manifestation of *Him whom God will make manifest*, nothing is seen but the power and knowledge of God. Everything has been created for this purpose, yet today, people remain veiled from Him, failing

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to recognize the manifestation of His power and knowledge. His knowledge exists within Himself by Himself, and in His creation through His creation. His power is over all things, but only within Himself through His divinity, and within His creation through His lordship.

This is the essence of all essences, yet people remain veiled from it due to their reliance on speculative sciences. If such sciences are not coupled with faith in Him, they become as nothing. The believer's faith grants them true dignity, even if they lack such knowledge. The essence of all knowledge is established for the believer, as they affirm it by their faith.

Thus, it is as if all others are as lifeless beings, failing to perceive the fruit of knowledge and wisdom. The gravest of people at the time of *Him whom God will make manifest* are those who take pride in their learning, yet fail to comprehend that all their knowledge was meant to understand His words prior to His appearance. At the time of His manifestation, what need remains for these sciences, when His words are evident, and His purpose is dominant?

This has been observed in every manifestation, as evidenced in this one, where all have witnessed this truth. Indeed, God establishes truth, and He is the best of judges.

Gate 11 (Those Who Exceed the Limits of the Bayan)

The Eleventh Gate of the Fourth Unity

On those who exceed the limits of the Bayán and cannot be judged as believers, regardless of their knowledge or ignorance, whether a king, a servant, or a slave.

The summary of the gate is at the time of the revelation of the Bayán, God gazed upon all His creation and ordained boundaries for every soul, regardless of their station. These boundaries ensure that no soul in the paradise of the Bayán suffers distress or deprivation. Instead, God decreed for everything to be elevated to the pinnacle of its potential through the actions of those with the power to do so, ensuring no one is excluded from their rightful paradise.

For instance, consider a tablet upon which beautiful verses have been written. Its paradise lies in being adorned with gold, skillfully crafted designs,

and embellishments of the highest attainable standards. When its owner brings it to the highest degree of excellence within their capacity, they fulfill their obligation. However, if a higher degree of beauty is possible in their knowledge but they fail to provide it, they deprive it of its paradise. God will hold them accountable for withholding grace despite their ability.

Any soul that transgresses the boundaries of the Bayán, whether the highest or lowest of creation, is not judged as a believer. Nevertheless, every soul must be mindful not to pass judgment on *Him whom God will make manifest*. Before His appearance, none can fully know the essence of their own soul, which is their highest paradise. At the time of His manifestation, He alone will decree upon every soul.

At the moment of His appearance, no one has the right to question His decrees with “why” or “how,” for all the boundaries of the Bayán originate from Him. The stages of His manifestation will unfold in the same way as the revelation of the Bayán, letter by letter, and verse by verse. He will manifest to the dwellers of His sovereignty just as the Point of the Bayán manifested, beginning with His illumination upon two souls gradually and continually, be vigilant at the time of His appearance, for when it occurs to a soul, it should not be overwhelmed by the magnitude of what it witnesses. They will see that all the people of the Bayán rise by His name, and in an instant, they may hear that He is the one who has always been with them, night and day.

Reflect on the same scenario with the Point of the Qur’an, and before Him, with Adam, and afterward, continuing to infinity. Seek refuge in God so that the first stirrings within their soul do not occur without proper recognition of the Truth. Strive to attain the honor of being the first to believe, even if the unity of His cause appears overwhelming. God’s proof remains conclusive, even at that moment of unity.

Consider this: today, the greatest proof of the Messenger of God is the Qur’an. Countless people believe in it now, yet this very proof existed in its entirety in the early days of Islam, during which, for seven years, not a single soul acknowledged that supreme Light. Regardless, each person must remain vigilant not to transgress the bounds of the Bayán.

This principle also applies to the Qur’an. Consider the verse:

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“And whoever does not judge by what God has revealed, it is they who are disbelievers.”

This verse, along with others found in the Qur'an, was revealed as a warning, yet observe how many have transgressed the bounds of God's decrees. Be careful not to misapply this verse to the decree of *Him whom God will make manifest*, for what God reveals in His time is the criterion. Just as the revelation of the Qur'an was the Word of God in the time of the Messenger of God, not the Gospel, so too is the Bayán the Word of God today, not the Qur'an.

Thus, people may act with the intention of serving God, yet they act against Him doing what they do because the Eternal Essence is sanctified above being subject to any command or judgment. Instead, these matters pertain to the manifestation of His primal will in the reality of the First Truth. As stated explicitly in the Qur'an:

“Indeed, those who pledge allegiance to you are actually pledging allegiance to God.”

This principle applies to all matters: judgment upon Him is judgment upon God. Furthermore, this understanding has been expounded by the people of the House (*Ahl al-Bayt*) and applied to themselves as a secondary reality. For example, the *Ziyárat Jámiá Kabíra* is filled with such expressions:

“Whoever knows you has known God, and whoever is ignorant of you is ignorant of God. Whoever loves you has loved God, and whoever hates you has hated God.”

God knows how extensively this supplication is recited by the Shí'a sect. Yet, despite their devotion, the Imams returned to the transient world, and no one recognized them. Day and night, people recite this supplication, unaware of its true meaning. This does not mean that the proof of God has not been made clear.

Consider the time of the Messenger of God: Jesus foretold His coming, saying, *“One will come after me, whose name will be Ahmad.”* Despite this, many Christians failed to recognize Him, and to this day, they remain awaiting the fulfillment of that promise. Vast numbers across Europe cling to this belief, awaiting its realization. This failure stems from their lack of reflection on

the proof of the Messenger of God, which is the Qur'an. Had they reflected, they would have observed the fulfillment of Jesus's promise at the time of His appearance.

Their continued veiling has rendered them eternal inhabitants of the fire, while in their minds, they remain followers of the true faith, still waiting.

O people of the Bayán, have mercy on yourselves! Do not fall into this state at the time of the appearance of *Him whom God will make manifest* and the position of the Manifestation, as the arbiter of the Ahl al-Bayt's decree, has been applied to a third reality regarding their Shia followers. This is evident in the veneration of Islamic jurists (*mujtahideen*), whose authority derives from the sayings of the Imams (*peace be upon them*). One such saying, in an extended tradition, underscores the principle that:

"He who rejects them rejects us, and he who rejects us rejects the Messenger of God, and he who rejects the Messenger of God rejects God."

The principle has even been extended further, applying to believers. For example, in the *Tafsir of Surah al-Baqara*, a tradition states:

"Whoever gladdens a believer has gladdened me, and whoever gladdens me has gladdened God."

Reflect, then, on how far humanity has descended through these four degrees. Yet, in the realm of reality where none is seen but God, the verse "*Do not place yourselves before God*" applies directly to Him. How can people bear to transgress this principle?

While some have interpreted this verse as referring to refraining from placing oneself before the Messenger, this is contrary to its intent. The verse explicitly mentions the Messenger, but its ultimate purpose is the Sun of Truth, which is the highest aspect of the Messenger. In Him, nothing is seen but God.

The multiplicity of these matters in this gate is intended to ensure that none become veiled from the purpose. Indeed, God is the best of judges.

Gate 12 (All Prior Holy Sites are Abrogated)

The Twelfth Gate of the Fourth Unity: On the cessation of all holy sites that existed before the new Dispensation.

The summary of this gate is this: In every manifestation that appears from God, the holy sites associated with the previous Dispensation are abrogated. For example, today, no one in the religion of the Messenger of God knows the locations or even the names of the successors of Jesus, let alone the sites of their graves.

Similarly, after each manifestation, the sanctity of burial sites that were revered above the earth is lifted. This applies to all past sacred places after the appearance of the new Dispensation, from the Manifestation of Prophethood to the Manifestation recognized by the Shia, even to the graves attributed to previous prophets in places like Kufa or other locations—these must also be abrogated. Similarly, sites like the Holy House (*Bayt al-Maqdis*) have their significance superseded with each new manifestation. Consider how the followers of Moses revere Jerusalem, the followers of Jesus honor sites associated with him, and the followers of the Messenger of God (*Muḥammad*) journey to the Kaaba.

The sanctity of physical locations lies not in the clay itself but in the essence of divine command (*amrullāh*). Wherever it appears, it bestows sanctity. Observe today how people visit the graves of descendants of the Imams, believing them connected to divine truth, while remaining veiled from the Manifestation who establishes prophethood, guardianship, and the entirety of religion through the verses revealed to Him. Otherwise, He would not reside in solitude on Mount Maku.

Do not be astonished by this phenomenon. Reflect on the appearance of the Messenger of God in the past. The followers of Jesus adhered to their religious practices, and monks worshipped in their monasteries, while the Sun of Truth remained hidden for seven years on a mountain in Mecca, veiled by individuals who failed to recognize His station. From the moment of His mission, the truth was severed from every rightful claimant among the followers of Jesus, except for those who came under His shadow.

After the appearance of the Point of the Bayán, consider how every year countless people travel to Mecca, performing circumambulation, while the one whose word establishes the sanctity of the Kaaba resides alone on a mountain. That very person is none other than the Messenger of God, for the command of God is like the sun. Even if it rises infinitely, it is still the same sun, upon which all depend. This is why, in every subsequent manifestation, the appearance of God is the most exalted.

Regarding the Manifestation, in every station where He appears, it is evident that all previous manifestations were created for the Messenger of God (*Muhammad*), and all manifestations including His own were created for the *Qá'im* of the Family of Muhammad. Similarly, all manifestations, including this one and the appearance of *Him whom God will make manifest*, were created for the subsequent manifestation after Him. All of these appearances, as well as those that follow, were created for the manifestation after the next, and so on to infinity. The Sun of Truth rises and sets eternally, without beginning or end.

Blessed is the soul who, in every manifestation, understands the will of God specific to that appearance. Such a person does not look to previous matters and become veiled from the present manifestation. Today, everything established in Islam was made possible through the mission of the Messenger of God, just as all that was abrogated from the religion of Jesus occurred due to the same mission. Similarly, in the manifestation of *Him whom God will make manifest*, it will become clear that everything in the Bayán was brought about through the manifestation of the Seven Letters (*Hurūf-i-Sab'*).

On the day of His appearance, if people focus on the origin of the matter, they will not remain veiled from Him by the elevated manifestations in the Bayán. For every decree, countless souls lie dormant, clinging to those past ordinances with pride and action, as is observed today. All these manifestations of the Bayán, however, are under the shadow of a single word from Him. If He declares, "*We have raised it*," it will be elevated. Yet He does not command its elevation until something greater is revealed.

Similarly, observe this manifestation: God will not command its abrogation until something greater than the previous manifestation appears. Indeed, God has power over all things.

Gate 13 (Elevated Sites May Only Be Utilized for Their Intended Purposes)

The Thirteenth Gate of the Fourth Unity: On the cessation of former sites and the decree concerning those who possess something of value of elevated sites above the earth, and that they may only be utilized for their intended purposes.

Let it not remain hidden that there is no day or night without the presence of manifestations of truth and falsehood appearing in all realms upon this earth, both outwardly and inwardly. All human souls, from the time of Adam until today, have been embodied in human forms, enjoying their stations. Likewise, disbelieving souls are tormented in infernal forms. Yet in every manifestation, a specific decree is revealed, and all are commanded to follow it. After the setting of each manifestation, its ruling is abrogated until the appearance of the next, where it remains latent.

In this Dispensation of the Bayán, God has not desired to see elevated places except for those associated with Muhammad, the Family of Muhammad, and the Gates of Guidance. These are expressed in this manifestation as the “Letters of Unity” (*Hurūf-i-Wāḥid*), representing nineteen exalted stations. God has also desired that these exalted stations include those of the prophets, the truthful ones, the martyrs, and the believers, whose hearts are the loci of divine names and attributes. These are illuminated under the shadow of these nineteen exalted stations.

This ensures that the matter is not made overly burdensome for the people. Were someone to attempt to enumerate all the exalted stations, they would fail, for all multiplicity is encompassed within the singularity of the First Unity, which is accounted for before God and those endowed with knowledge.

Blessed is the soul that believes in the elevation of these exalted stations, for they are the loci where the angels of the heavens, the earth, and what lies between them descend. It has been decreed in God’s eternal knowledge that they are elevated and will continue to be so. None can resist God’s will, for He is dominant over all possibilities and manifest over all existences.

Blessed is the soul that becomes an instrument for the manifestation of His will, for such a soul is the finest guardian of the boundaries God has promised in the Bayán that for every measure of gold given, He will multiply it manifold, record a thousandfold reward for the giver, and bestow upon them what pleases their soul. Truly, God has power over all things. Regarding the elevated sites above the earth, no one is permitted to utilize them except for their specific purpose within those exalted stations. These sites belong to themselves unless the Sun of Truth appears and grants permission otherwise, for He is the decree of God concerning all things.

Until this day, no ruling has been revealed other than this. God, who is all-knowing, is aware of what will come to pass. Before the appearance of *Him whom God will make manifest*, there is no obligation upon individuals beyond what has been decreed. Indeed, God is all-knowing of all things.

Gate 14 (Exalted Sites are a Place of Refuge)

The Fourteenth Gate of the Fourth Unity: On those who seek refuge in these exalted sites and are pardoned as God has decreed.

The summary of this gate is anyone who seeks refuge in the elevated stations of the Letters of Unity (*Hurūf-i-Wāḥid*) has the right to be granted protection by the people. These lands are the manifestations of divine shelter across the earth, representing the attribute “*He grants refuge but none can grant refuge against Him.*” This decree ensures that on the Day of the appearance of *Him whom God will make manifest*, the Day of Resurrection for this Dispensation, those who take shelter in the Letters of Unity may be spared from destruction—not physical destruction, but destruction of faith.

All deeds are performed with the intention of drawing nearer to God. Yet, if people fail to take refuge under the shadow of the true manifestation on that day, they will be spiritually annihilated. If a person of insight exists upon the earth, they would give everything they possess to avoid being excluded and instead be included among those protected, for this is the ultimate fruit of human creation: to ensure humanity is not wholly obliterated.

This does not mean seeking refuge in physical locations but rather aligning with the spiritual reality of these elevated stations when visiting or mentioning them, as was seen during the Dispensation of the Qur'an. People would visit the graves of these Letters and remember them day and night. However, when the Letters themselves appeared with the proof upon which their religion was based, delivering the message of the Point of the Bayán, they became veiled by worldly affairs. Thus, what transpired did indeed come to pass.

Today in Islam, the people act upon the sayings of their predecessors, issuing rulings upon themselves based on those teachings. Were it merely a matter of this, no harm would come upon them. Yet, they expend countless wealth in commemorating the martyrdom of the Master of Martyrs (*Sayyid al-Shuhadā*, peace be upon him) while disregarding what they did to his predecessors. They have committed deeds under the guise of Islam, actions so grave that even the word "falsehood" (*ifk*) is too noble to describe them.

Under the name of Islam, they have carried out such acts, including those against the Manifestation of Islam, who is the Messenger of God (*Muhammad*). Take heed, O possessors of insight, and observe with clarity in the religion of God. They attribute the name of God to their deeds, yet they act against those manifestations upon whom judgment is equivalent to judgment upon God. Unknowingly, they stray from the religion while imagining themselves to be walking the highest path of caution and diligence.

O people of the Bayán, resolve among yourselves not to impose upon any soul what you would not accept for yourselves. Perhaps, on the Day of Manifestation, you will not act toward the Letters of Unity as others have acted. Reflect on all the rewards promised for reciting Qur'anic chapters, as narrated from your Imams, and the rewards associated with the prayers you recite. All these, on the Day of Resurrection, return to the shadow of Muhammad and the Family of Muhammad, under whom you will be gathered. This is the greatest favor that the proofs of God have bestowed upon their loved ones, promising them such rewards. Praise be to God, who has established the Day of Resurrection, allowing them to come forth, witness the proofs of divine oneness, and endure what they endured. Yet, they continue to recite Qur'anic verses and prayers in pursuit of these rewards.

Do not be astonished by this. Consider the followers of Jesus, who are still awaiting the fulfillment of the promise, “*One will come after me, whose name is Ahmad.*” Day and night, they supplicate for his arrival, yet he came, and 1,270 years have passed since his advent. His Resurrection occurred, yet they remain in expectation.

Have mercy upon yourselves and do not render your deeds as scattered dust (*habā’an manthūrā*). Elevate your souls such that, if they are not for any particular purpose, they are at least not against themselves. This is the path to salvation in this world and the next—if you act upon it.

No manifestation occurs without its representative being the epitome of sincerity and offering guidance in their time. This is so that the Day of Fruition—the subsequent manifestation—does not render the previous followers annihilated. To this day, the fruit of past followers remains unfulfilled. Strive, then, in the Dispensation of the Bayán to make yourselves an honored community among the nations on the Day of Resurrection.

In the Day of *Him whom God will make manifest*, all who have been created since the time of Adam will be present upon the earth, along with souls from realms before Adam and possibilities from realms after. Among all nations, distinguish yourselves with faith in Him. If one of you is veiled, you will be the most condemned among all peoples in His sight. Yet, if you manifest the fruit of your existence, you will be the most honored among all.

Do not disgrace yourselves with what emerges from Him on the Day of Resurrection to come. For as you have heard, when judgment is pronounced on the Day of Resurrection, all will become aware. This is intended, that the essence of all creation on that day consists of believers in that manifestation. Until the next manifestation, the decree pronounced will be recited, witnessed, and acted upon by all. For instance, the mention of *Abū Lahab* in the Qur’an has, from the moment of the verse’s revelation to today, been read by countless individuals, serving as a testament to his actions. This is his disgrace.

Reflect on how his veiling from the truth during the few days of his earthly life has caused him to be dishonored before every soul who recites the Qur’an, even to himself, as he exists in the station of his own fire. This is the intended meaning of the judgment of the Day of Resurrection being heard by all.

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Watch for it, O possessors of insight, and then guard yourselves.

Gate 15 (No One May Prevent Refuge at an Exalted Site)

The Fifteenth Gate of the Fourth Unity: That no one may prevent another from reciting or seeking refuge in these exalted sites.

The summary of this gate is if anyone seeks refuge in the elevated stations, no one has the right to prevent them. Such a prohibition would remove the oppressor's dominion over the seeker. If the seeker is honorable, they are granted refuge even within their station. For example, if someone in the East of the earth seeks refuge from another, they are to be given refuge by these manifestations of divine shelter, out of reverence for God, the Almighty and Exalted, who is the best of protectors and helpers.

Mention of the Sacred House (*Bayt al-Ḥarām*): God has never had, nor will He ever have, a fixed location. In every manifestation, the land associated with His will becomes His House, the site of circumambulation for the angels of heaven and the inhabitants of the earth. All revolve around the divine decree, which is made manifest within the earthly clay.

If the sanctity were in the clay itself, it would have remained eternally unchanging. However, it is evident to the pure-hearted that such clay is a reflection of the divine decree, just as the decree itself is reflected within creation, and just as the divine decree (*amr*) is like the sun, so too is the Sacred House (*Bayt*). Even if the locations of the Sacred House change infinitely, it remains one House. This is why the transition from one site to another parallels the appearance of the divine will in subsequent manifestations.

The same clay associated with God in the Day of Adam is the very clay associated with Him today. Similarly, the decree that sanctified the House in those days is the same decree that sanctifies it now. It is the station of *Him whom God will make manifest*, the true locus of divine revelation. That House is the manifestation of the Sacred House, and its dimensions align with the name of God in its length, breadth, and height. Its structure stands as a reflection of divine intention.

If the believers in God had the capacity, they would be commanded to build it from pure diamond, filling it with water to its height and transforming its soil into the philosopher's stone. The scent emanating from it would be that of the finest fragrance. However, since such capabilities are not observed, the House is made appropriate to whatever state fulfills the concept of elevation.

Its outward and inward aspects, if crafted with clarity like a mirror, would be purer and closer to transparency than any other earthly design. Today, this understanding is present among the skilled craftsmen who excel in their crafts. On the earth, there exists a mosque with a structure modeled after the Kaaba at its center. This design was not established except as a sign in anticipation of God's decree for elevating the Sacred House in that land.

It serves as a token of divine grace for that region. Blessed is the one who remembers God there, for I have remembered God there for those who raise it. In this way, God rewards the righteous, and He recalls those who remember Him, even through such acts. Truly, He is the best of those who remember.

The significance of the Sacred House lies in its symbolic representation of the House of divine unity, glorification, and praise. The elevation of the House have built the House, looking upon its manifestations, so that at the time of the appearance of *Him whom God will make manifest*, they would not remain veiled from the True Reality of the House. It was this very structure that, 1,270 years ago, was decreed for pilgrimage (*hajj*). Each year, seventy thousand souls circumambulate around it, yet they remain unaware of the true purpose of the House and fail to attain its fruit. Despite the passage of time since the appearance of the true reality of the House, not a single soul has fully understood its purpose or grasped its fruit.

The real *Bayt al-Ḥarām* (*House of God*) is the hearts of those who believe in Him, which are the hearts of those who believe in *Him whom God will make manifest*. Today, those who consider themselves believers in the Bayán act upon what was revealed in the Qur'an, but they do not truly believe in Him. If the people had truly circumambulated the House of Reality, the command of *hajj* would not have been tied to the physical House.

Because they failed to do this, their burden has been placed upon their own shoulders, compelling them to circumambulate the clay associated with Him.

This act was decreed so that they might recognize their limits and, on the Day of His Appearance, not remain veiled from Him. This is the fruit of *hajj*, which was instituted in service of His command, so that by this means they might ascend toward His very self on the Day of His Manifestation.

In the Dispensation of the Qur'an, this fruit was not realized. Seventy thousand souls circumambulate around the House, yet the one who is the true reality of that House resides upon Mount Maku, with only one soul in His presence. How could the fruit have been attained? It would have been fitting that, at the time of His appearance, all the believers in the Qur'an—those who circumambulate the clay associated with His command—would, in His presence and to no end, circumambulate His very self.

However, the same individuals who once journeyed on foot to the House now render such judgments against Him. And those who spent their wealth in service to His House now fail to offer even a single piece of land to reside upon. Instead, they prevent Him from even inhabiting the earth itself. This is the condition of the people, always moving without awareness, and on the Day of Attaining the Result, they become like the dead, oblivious to God's intention behind His commands.

Awaken, O people of the Bayán, and prepare yourselves for the appearance of the true reality of the House (*Bayt*). He takes pride in those who circumambulate His House in their innermost hearts, witnessing them and showering them with forgiveness. Even if, during the pilgrimage, some show kindness to one another, such acts are beloved. I myself witnessed, during my journey to Mecca, individuals making significant expenditures while withholding something as small as a cup of water from their companions who shared the same quarters. This occurred aboard a ship, where scarcity rendered water precious. From Bushihr to Muscat, a journey lasting ten days, I had to subsist on brackish water due to the impossibility of carrying fresh supplies.

Be vigilant over yourselves and ensure that you bring no sorrow upon any soul. For the hearts of the believers are nearer to God than the House of clay. Seek nearness to God within His House, where prayers are accepted. Whoever spends even the smallest measure in the path of God will be rewarded two thousandfold in this world at the Plain of 'Arafát, the site of God's recognition.

Whoever has the ability to journey without causing sorrow and chooses not to go, at the time of death will have their soul taken by one who believes only in the book of the previous Dispensation. However, nothing in the context of pilgrimage is greater than acquiring noble character, ensuring that one neither causes grief nor experiences grief through interactions with others. On the path to Mecca, there are actions more detestable than any other before God, nullifying their deeds, as is the case with disputes among pilgrims. Such disputes are forbidden under all circumstances. The conduct of believers has always been marked by patience, forbearance, modesty, and tranquility, and it will remain so. The House itself rejects such individuals who engage in disputes while circumambulating it.

Guard yourselves, for the religion of God is broader than all things. For someone whose journey to the House requires crossing the sea, they are absolved from such travel if they cannot endure the hardships. If, however, they demonstrate steadfastness and contribute even minimally to the well-being of a believing soul from among their close relations, their pilgrimage will be accepted by God and forgiven in His presence.

This command has not been given except to ensure that sorrow does not arise in the path to God. In the depths of the sea, fear alone is conceivable, and it is not possible to perform the pilgrimage relying solely on human means. If traders are also prohibited from traveling by sea in places where alternatives exist, this is closer to the spirit of this religion, fostering their tranquility. Otherwise, the world's order would be disrupted, as those who rely on the sea have no other means. With their actions, they draw nearer to God, and God rewards the righteous, whether they are on land or sea.

God doubles the reward for His servants who travel by sea, given the hardships they endure. If they act in accordance with God's religion and move together in the spirit of love, their efforts will be accepted. God rewards the righteous.

Gate 16 (Sovereign Leaders Should Ensure the Flow of Information)

It is incumbent upon any sovereign whose kingdom contains the sacred precincts (*ḥaram Allāh*)—indeed, upon every ruler of any domain—to establish workers throughout their lands. These workers must ensure the flow of information and communication across their territories. In European lands (*Farang*), this system is arranged with great excellence, efficiently managing communications across vast distances. The crescent moon would be observed over several nights and days, but this matter should now be made universal so that all may benefit from this means of gaining news. *Him whom God will make manifest* will inevitably appear, and if, in the lands where He arises, systems of delivering messages and exchanging letters are established universally, the servants of God will sooner attain the honor of His guidance.

If a soul hears of the manifestation even the smallest fraction of a moment earlier and believes, it is better for them than owning all that is upon the earth and spending it in the path of God. Thus, this command has been given to organize systems of communication so that, on the day of the appearance of that Supreme Luminary, the means for guiding His servants are readily accessible.

Until this organization becomes universal, it will not extend its benefits to all the servants of that court, except when all people have access to means of communication. Even today, couriers (*chāpār*) exist for the ruling class, but what benefit is derived if the weak and disadvantaged have no access to such systems?

It is incumbent upon every ruler to ensure that communication spans their entire land, accessible to all, so that if even the humblest person in the most remote region desires to find the Sun of Guidance, they may do so through a well-ordered system. God indeed loves those who maintain order.

Gate 17 (Any Authority Who Wishes to Elevate the House May Take Possession of the Area Surrounding the House)

Seventeenth Gate of the Fourth Unity: The area surrounding the House may not be sold, and any authority who wishes to elevate the House has the right to take possession of its vicinity, even without the consent of its current owner, for God has a greater right over His dominion than any servant who possesses it for a number of years.

Any person with authority who desires to elevate the Sacred House (*Bayt*) along with the Mosque of the Sacred Precinct (*Masjid al-Ḥarām*) has the right to acquire whatever they require from the surrounding area. No individual may object to this, for ownership belongs solely and independently to God, who is the true Master of all things. He alone has the ultimate right over His dominion, especially over the House that represents His very essence. This is the decree of God, even if it is displeasing to someone, for what is expressed is the will of God. It is incumbent upon all to be content with what God has commanded, for He has created them so that they may recognize His ownership over all things. God loves those who are pious.

Gate 18 (Pilgrimage Without Hardship)

Eighteenth Gate of the Fourth Unity: No one may ascend to the Sacred House except through wealth sufficient to ensure they face no hardship along the way. Upon arrival, four *mithqāl* of gold must be given to those who serve the first, second, third, and fourth pillars of the House, to be divided among themselves. It is forbidden for them to request anything beyond what is offered voluntarily, except from those who visit them. Servants, those traveling on the path, the poor, and those unable to make the journey are exempt.

The summary of this gate is the obligation to perform the *ḥajj* has been prescribed only so that those ascending toward it may rejoice in God's good pleasure. The duty is lifted from those who are unable to afford it so that they are not burdened on the path.

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This obligation applies only once in a lifetime for each individual, so as not to impose undue hardship. Additionally, the purchase of pilgrimage on behalf of the deceased has been prohibited, ensuring that individuals may, during the appearance of the Truth, personally attain the meeting with their Lord or, in times of concealment, achieve His proximity through their place of repose or by acts undertaken during the preceding manifestation.

If someone is required to perform the pilgrimage but does not, and death overtakes them, yet they had intended to go, it is upon God to grant them the best of rewards and admit them into Paradise with the greatest blessings. The obligation of pilgrimage has been lifted from women so that no undue hardship befalls them on the path. Permission has been granted for the residents of the Sacred Precinct (*ḥaram Allāh*) to perform the pilgrimage annually, as it is less difficult for them compared to others. What soul is there that dwells in the land of God's House and does not circumambulate around it?

It has been ordained that visitors to the House should gift four *mithqāl* of gold, measured according to the Bayán standard, where each *mithqāl* equals nineteen grains. This gift is to be given to the nineteen souls who reside near the House, elevated upon their appointed thrones. These individuals are tasked with being steadfast at the Pillar of Praise, symbolizing the manifestation of the Point of the Bayán.

These appointed ones have been instructed to show utmost respect and honor to those who visit the House, refraining from requesting offerings from them, thereby ensuring that the visitors fulfill their responsibilities willingly and without coercion. This approach is nearer to dignity and exaltation.

The nineteen individuals are to divide the divine gifts equally among themselves every year, expressing gratitude to their Beloved for His bounty. They are to use these gifts to adorn the sacred surroundings with divinely ordained materials, as described in the Arabic text: elevated, colorful thrones – white for the first pillar, yellow for the second, green for the third, and red for the fourth. These arrangements symbolize sublime and incomprehensible truths known only to the people of insight.

All of this is to prepare for the day of the appearance of *Him whom God will make manifest*. On that day, no proof will remain for the pilgrims except to

turn toward Him, no preservation of the House will be required other than the preservation of His command, no service of the appointed places will be needed other than service to Him, and no aspect of religion will have a function other than directing hearts toward His will except His command. This is the true purpose, if one comprehends. Exemption from the obligation of the four *mithqāl* of gold has been granted to those who cannot afford it, to servants, the young, and those who face hardships on the path. This exemption is out of God's grace and mercy, ensuring no undue burden falls upon those fulfilling their duties.

All these ordinances are decreed by the One whose will resides between *kāf* and *nūn* ("Be, and it is"). Perhaps a soul may reap the fruits of these ordinances on the day of the manifestation of His command. In every age, sacred souls have been custodians of the House of Truth, bearing witness to the innermost mysteries and embodying the outward manifestations of divine will.

The structure of the House itself, marked by eight days and the measures of its height, symbolizes the honor and dignity bestowed upon it, a burden carried by all before and after. There exists no being, in any rank, that is not subject to the ordinances of God and humble before His primal truth.

From the first day of Adam to the present, all have remained in obedience to His will, whether consciously or not. Even those veiled from the manifestation of truth, from the highest ranks to the lowest, live their lives under His decrees, unknowing participants in His plan.

For instance, though the followers of Christ did not prostrate before the Messenger of God, the commands of Christ upon their lives were, in essence, their prostration to Muhammad. The manifestation of Christ in His time was the manifestation of truth, just as it has been in every prior dispensation and will be in every subsequent one.

In all things, no existence has independent being apart from its essence being grounded in the reality of God's command. They prostrated, humbled, and submissive to the Point of Truth, in remembrance, devotion, and worship of God through Him. Yet they remained unaware, for if they had recognized Him, they would have wholly turned away from their own selves and devoted themselves entirely to Him.

Consider those who recognized the Messenger of God—how they believed in Him—and those who did not, remaining in the fire of veils. Reflect likewise on the past manifestations and those to come. This is the majesty of God: all take pride in their servitude to Him if they truly accept it, but He only accepts from the sincere.

Twelve hundred and seventy years have passed since the advent of Muhammad, and countless have circumambulated the House each year. Yet, in the final year, the one who established the House went on pilgrimage, witnessing multitudes from every group. Yet none recognized Him, though He knew them all, moving within the embrace of His command.

Among them, only one person, enduring the test of eight unique days, was recognized by Him in full sincerity and detachment for the sake of His good pleasure. God glorified this soul in the heavenly realms for their pure devotion—not because they received a special favor, but because they alone did not veil themselves from the favor extended to all.

That year, the unveiling of the Book interpreting the Surah of Joseph reached all, yet when people examined it, they found no companions in faith to confirm it, so they all hesitated. They failed to consider that the very Qur'an, which now has countless believers, had only one apparent believer in its first seven years—Amir al-Mu'minin (the Commander of the Faithful), peace be upon him. However, this soul, seeing the proof of the Proof, remained steadfast and assured. Others considered none but their own understanding. On the Day of Resurrection, God will question every soul according to their comprehension, not by their imitation of another.

Many a soul, upon hearing the verses, becomes humbled and acknowledges the truth but fails to follow it. Thus, all are individually accountable, not reliant upon another. During the advent of *Man Yuzhiruhu'llah* (He Whom God shall make manifest), the most learned of scholars will stand equal in judgment to the simplest of beings. Often, the humblest will recognize and believe, while the most learned will remain veiled.

In every dispensation, some follow others into the fire of veils. If every soul acted in accordance with their own understanding, the innate purity of people would remain untainted. They would not regard the majesty of worldly knowledge but rather the knowledge that magnifies true glory.

Consider that one soul in the past manifestation who recognized the proof without looking for the affirmation of others. In God's sight, this individual stood in truth. But those who depended on others for validation were veiled, thereby losing the essence of the pilgrimage to the House of God, which is to know the sanctity of the One associated with the House.

That single soul performed a true pilgrimage with believers who, though few, affirmed the Truth. The majority, however, who did not affirm Him, lost their station despite their outward actions. They did not lack the message; they had heard but dismissed it, clinging to their assumptions of worship and pilgrimage in the name of God while remaining veiled from true faith.

Oh, people of the Bayán, have mercy upon yourselves. Do not nullify your deeds by failing to recognize the proof when it appears. Strive with utmost care and diligence, for this is the day of revelation, and only through your own vigilance can you attain certainty in the Truth, so that His proof may be clear and evident to you and all, as God is the best of judges.

Gate 19 (Women May Enter the Sacred House)

Nineteenth gate of the Fourth Unity: Regarding the Entry of Women at Night into the Sacred Mosque

It has been ordained that women of that land and its vicinity may enter the Sacred Mosque during the night, circumambulate the four sanctified pavilions—upon each of which nineteen names are inscribed—and partake in the glorification, exaltation, praise, unification, and magnification of God. After this, they are to return to their abodes. Each individual is granted a one-time allowance of four mithqáls of gold during their lifetime for every successful pilgrimage to the House.

What brings these women closer to divine acceptance is the display of love and care toward their families and the nurturing of their offspring. If one, with all they possess, demonstrates affection and compassion to their children prior to the age of responsibility, this act is considered far superior to any other form of devotion to God.

God has commanded those of faith to treat their children and close relatives with the utmost kindness and refinement, as befitting the customs of their age. This ensures that no trace of sorrow clouds their hearts, thus honoring the religion of Him Whom God shall make manifest. This kindness extends to siblings, kin, and all others, for all creation revolves around a singular purpose: to be created, sustained, and ultimately revived by Him, the Eternal and Everlasting, who appears in every dispensation under a new name while remaining concealed in His highest majesty in periods of occultation.

If this reality were to be otherwise where could one utter “There is no God but God,” for it is a sign that points to that Word, just as this Word, composed of letters, signifies the oneness of God, exalted and glorified be He. That divine essence also testifies to the sanctified, singular essence of God. There is no deity but God. Truly, we are all circumbulating around Him.

Vahid 5

Gate 1 (The Mosque of Honor)

The First Gate of the Fifth Unity, concerning the mosque:

The essence of this gate is that the first land where the Manifestation of “He Whom God Shall Make Manifest” appeared and is manifested was and remains the “Mosque of Honor.” Similarly, in the Point of the Bayán, the secret of truth has been and remains evident. Whatever extent the Cause of God can be exalted, it has been and remains worthy, such that the day will come when the abode of “God’s clay of unity” will be established in a portion of that supreme land, becoming a place of worship for the believers, just as is now manifest in Mecca. Its initial boundary was not this expansive; rather, it has grown fourfold in extent.

The intention of this matter is that lands associated with the appearance of His body are elevated in this manner, becoming the locus of consecration for pilgrims performing circumambulation around His House. How, then, would be the lands of the essential realities, which bear witness to His glorification; and the lands of the souls, which testify to His oneness; and the lands of the

spirits, which proclaim His praise; and the lands of the hearts, which extol His sanctity? In the first, the fire of love arises; in the second, the air of devotion ascends; in the third, the water of oneness flows; and in the fourth, the dust of existence is exalted. God initiates all things and then returns them. Do you not see?

Gate 2 (Mosques Named After the Letters of the Living)

The Second Gate of the Fifth Unity, regarding the mention of the eight mosques preceding the ten:

The essence of this gate is that it behooves those of power in the Bayán that eighteen mosques, distinct and new, should be built in the name of the Letters of the Living of “He Whom God Shall Make Manifest,” signifying the First Letters of the Living. Within them, the believers should perform acts of glorification, sanctification, oneness, and magnification of the divine. They should elevate them as much as possible, and the lamps therein, free from extravagance, should be raised. It is as though one sees lamps equal to the number of the name “Mustagháth” suspended in those mosques, shining like the stars of the heavens.

In those places, believers in God and His signs gather to pray. Yet beware of the day when these same letters turn towards worldly life, to the extent that they do not even refrain from barring their own places from themselves. This occurred in the manifestation of the Point of the Bayán: all under the guise of previous traditions assumed leadership in mosques, barring the original believers from the places where the mention of God was exalted.

Those who witnessed this manifestation and recorded its events have noted how, even in the grand mosques established for them, they were not content with what had been designated for the Letters of the Living. They descended further in their behavior until that which was destined came to pass. It is not that no proof exists for them; indeed, the very proof by which these mosques are erected is the same proof that had been established before. If “Whoever constructs the mosques of God” had not been revealed, how could all these mosques have been built?

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But these people fail to reflect upon the essence of the proof. For this reason, they are veiled from the truth. They observe and see a multitude of people following the evidences, yet they fail to consider under the shade of which tree all these movements occur and by what proof they are content with this.

All endure hardship in the path, yet, as it becomes a source of pride, they remain unaware. Meanwhile, all of these deeds of the masses stem from the command “And pilgrimage to the House is a duty upon mankind for God.” This same word exists in the Day of the Manifestation of “He Whom God Shall Make Manifest,” as it does today and did during the descent of the Qur’an. However, when they see no semblance of themselves in the Cause, they remain veiled from the Source of the Command. Later, when they fashion a semblance for themselves, it becomes a source of pride, and they act accordingly.

If the same self that acts today had existed in that Day, it would not have heeded the command of God, just as today you see the same proof present, yet they remain similarly veiled. The veiled wander in streams branched from the ocean of the proof of the Book of God, yet they are veiled from the ocean itself. Thus, the decree of shadows falls upon the masses, while the decree of light shines upon the believers with insight. The sun, which is the sign of truth itself, is exalted above association with remembrance, for none sees from it but God alone. Such is the Lord of all worlds.

Gate 3 (Establishment of a Calendar)

The Third Gate of the Fifth Unity, concerning the knowledge of years and months:

The essence of this gate is that the Lord of all has established all years by His command, appointing from the Manifestation of the Bayán that the number of each year corresponds to the number of “all things.” He has divided it into nineteen months, and each month into nineteen days, so that all may traverse, from the vernal equinox to its culmination in Pisces, through the nineteen stages of the Letters of Unity.

The first month He named Bahá (Splendor), and the last He named 'Alá (Loftiness). He has structured this arrangement upon this number and decreed that each day serves as the springtime of a particular decree. Thus, those who find delight in this paradise may rejoice with the utmost elevation that can be attained in existence.

In the first three months, which are the months of glorification, the fire of the hearts of beings is kindled. In the following four months, which are the months of praise, the spirits of possible realities are created, wherein they are sustained. In the next six months, which are the months of oneness, God causes the beings to die—not a physical death, but a death from negation and a life in affirmation. In the subsequent six months, which are the months of magnification, God, the Exalted and Glorious, grants life to those who have died in love for anything other than Him and remained steadfast in their love for Him.

The first three months represent the fire of God. The next four months represent the eternal air. The following six months represent the water of oneness, which flows over the souls of all things from the eternal air that is sustained by the fire of God. The final six months pertain to the dust, wherein all that has appeared from the other three elements becomes established in this element, and its fruits are gathered. All creation is multiplied from this unity within unity.

The first month is the month of the Point, around which the months of the Living revolve. Its likeness among the months is like the sun, while the other months resemble mirrors that reflect the radiance of that month. Nothing is seen in them except that month. God has named it the month of Bahá, meaning the splendor of all months is contained within it. He has reserved it for “He Whom God Shall Make Manifest.” Each day of this month has been attributed to one of the Letters of Unity.

The first day, which is Naw-Rúz, is the day of “There is no God but God,” analogous to the Point in the Bayán, from which all are created and to which they return. Its manifestation in the Point of the Bayán has been placed in the essence of the Seven Letters.

In this manifestation, the Throne has been appointed for “He Whom God Shall Make Manifest,” for He is the dawning-place upon this Throne. He is

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the Revealer of the verses in this manner, and none is seen in Him but God, the Exalted and Glorious. He is the One who cannot be known by the first through the first, nor by the last through the last. He is the Manifest One who cannot be recognized by the apparent, and the Hidden One who cannot be perceived by the concealed. He is the One through whom the essence of all things exists, and His essence is through God Himself.

Whoever believes in His Day and declares the oneness of God 361 times in that year shall be protected from whatever descends from the heaven of fate. Verily, God is the Guardian over all things. The fruit of this knowledge is that in this manifestation, the months—being an aspect of creation, all of which are signified by the Letters of Unity—indicate how much more profound the realities of God’s creation must be. No thing perceives its essence except through the manifestations of the divine Cause. This is not mere knowledge; rather, it is the attainment of its fruit. In the Day of Manifestation, these very manifestations, even if they possess all the lands, see in themselves only the manifestations and humble themselves before them, even if they appear in simple garments like this manifestation. This benefits the God-fearing.

Gate 4 (Servants May Name Themselves With the Names of God)

The Fourth Gate of the Fifth Unity, concerning the ruling on naming with the names of God or with the names of Muhammad, ‘Ali, Fatimah, or both, or Hasan and Husayn, peace be upon them:

The essence of this gate is that God has permitted His servants to name themselves with names that signify Him, such as ‘Azíz (Mighty), Jabbár (Compeller), and similar names. The best names are those associated with God, such as Bahá’u’lláh (Glory of God), Jalál’u’lláh (Majesty of God), or Jamál’u’lláh (Beauty of God), O Light of God, O Grace of God, O Generosity of God, and similar names of this kind are exalted. Names such as Abdu’lláh (Servant of God) and Dhikru’lláh (Remembrance of God) also constitute a station through which one may ascend infinitely. If one wishes to name within the ocean of Prophethood, Guardianship, or Love, they should not

exceed the Five Names, and the combination of the names Muhammad and Alí is the greatest of all names.

If all generations and eras ascend gradually, step by step, they will reach a manifestation in which all things are named with the names of God. No thing will be named without it resembling one of the divine names of the True One, Glorious and Exalted. For example, *halím* (mild), which is a type of food, resembles the name of God, *Haleem* (the Forbearing). In this Manifestation of the Bayán, such associations will be abundant, so much so that permission has been granted to all that in the Day of the Manifestation of the Sun of Truth, if humanity reaches the limit of perfection, nothing will be named except that it corresponds to one of the names of God, Glorious and Exalted.

If this is not achieved in that manifestation, it will occur gradually in subsequent manifestations until the heavens and the earth and all that is between them are filled with the names of God. What difference does it make if the clay is a sign of God or if humanity is? Both are created, except that one was created for the other, for God has placed the spirit of oneness in all things within the human spirit.

For example, if a believer sits upon a piece of land, the spirit of that land becomes still and delighted. But if one unworthy sits upon it, it becomes agitated to an extent that none but God can encompass. It continuously beseeches God to raise the unworthy from it. Similarly, the metaphor of clay has been extended to include all things.

Reflect and understand: blessed are the people of the time when no name is attributed to anything except with a name of God. That time may well be called the beginning of the realms of paradise. No thing reaches its paradise except by manifesting the utmost perfection within its own limit. For example, the crystal of paradise originates from stone, which is its material. Similarly, this crystal has degrees within paradise, until it reaches the point where, in the presence of water and oil, the poets sing of it as ruby. At that point, it has reached the pinnacle of paradise, for when it was merely stone, it had no value. But today, if a carat of it attains the full quality of ruby, which lies within its potential, how valuable does it become!

In the same way, consider all things. Their ultimate exaltation lies in their faith in God during each manifestation and in that which is revealed before them—not in knowledge alone, for every nation has its scholars in various fields; and not in wealth, for it is evident that every nation has its wealthy individuals in their ranks; nor in other such distinctions. Rather, true knowledge is knowledge of God, which is none other than knowledge of His Manifestation in every appearance. True wealth is poverty in relation to Him and independence from all else. This is not manifest except in relation to the Manifestation of the Cause.

It is not that one should fail to give thanks for previous manifestations—this is impossible. For instance, a person at the age of nineteen must give thanks for the day of conception, for without that initial stage, they would not have reached their current position. Similarly, had the religion of Adam not existed, today's religion would not have reached its current state. And so it continues.

Reflect endlessly upon the Cause of God, and give thanks to Him for every manifestation He has revealed in each appearance. For it is through gratitude to Him that one attains nearness to Him, and God guides whomever He wills to the path of true certainty. The fruit of this matter is that by remembering these names, one does not step outside the realities of the Named. Perhaps a soul, through its attraction to the Named One in this Manifestation, may become worthy of a name that signifies “He Whom God Shall Make Manifest” and not something other than Him.

Do not veil yourself with the mere name, for in this cycle, the killer of the Prince of Martyrs bore the very name of the honored one himself. In the Manifestation of “He Whom God Shall Make Manifest,” there is no doubt that all are called by these beloved names. Yet, if a soul remains steadfast in its indication of that Reality, then its name becomes one whose essence is created from the ocean of God's bounty, deserving to be called a “Most Beauteous Name.” Otherwise, it is but a false shadow buried beneath the dust, annihilated in negation.

You witnessed, on the Day of Resurrection, how many individuals bore the name of the Messenger of God—a name unsurpassed in its excellence—yet remained veiled from their Beloved. Verily, God is witness over all things. Know that the likeness of “He Whom God Shall Make Manifest” is that of

a touchstone, distinguishing pure gold from all else. For example, if someone is named Bahá'u'lláh, and they believe in His splendor, which is the first to believe in Him, then this name is affirmed for them and becomes established. Otherwise, they are annihilated in negation as though they were never mentioned.

Gate 5 (Sovereign Rulers May Take the Lands of Unbelievers)

The Fifth Gate of the Fifth Unity, concerning the law of seizing the possessions of those who do not believe in the Bayán and the ruling on returning it should they enter.

In every Dispensation, all that exists on earth should come under the shadow of the subsequent Manifestation. For example, during the Dispensation of the Messenger of God, it was fitting that everything on earth should believe in Him and come under His protection. Whatever did not occur was due to the weakness of the believers, not due to any lack of worthiness in that religion. On the Day of the Manifestation of the Messenger of God, peace be upon Him, no one was permitted to take another's life or possessions unless that person entered into faith in Him. Only then would it become permissible to partake of what God, in His bounty, had granted them.

Similarly, in the Manifestation of "He Whom God Shall Make Manifest," no soul has rights over another unless that soul believes in Him. Everything belongs to Him and is to be brought under His shadow, except for those who enter His faith. This is the grace of God toward His creation. For instance, if lands were conquered during the early days of Islam, those who were compelled to enter Islam through force and power ultimately attained the fruits of faith. However, those who did not submit remained deprived of mercy and continue, even now, to suffer in fire.

Likewise, in this Dispensation, nothing associated with those who do not believe in the truth is permissible unless they enter faith. When they do so, what God has granted to them through His bounty becomes lawful. This ruling applies to the sovereign rulers who possess authority in the religion, not to everyone, and not in lands where its implementation would cause harm

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or sorrow to any soul. God has not permitted its declaration in such cases. For example, merchants conducting trade in Western lands must maintain the utmost precision in their accounts and dealings.

Let them conduct themselves in such a way that no humiliation befalls them unless God grants them victory through a power that establishes them over all that is on earth. When that time comes, all will dwell in the mercy of God, even if they themselves do not desire it. Yet, through the power of God, they will be brought within, saved from the fire, and transformed into light. Verily, God is powerful over all things.

It is not for those in power to merely wait for something to descend from heaven that would bring all on earth into the religion. Rather, as in the religion of Islam, when all entered through the command of the Messenger of God, the same must be manifested in every Dispensation. Whatever comes from God is permission, but what is required from humanity is obedience to Him. If those in power during the Dispensation of the Messenger of God had acted in accordance with the Qur'anic commands, today everyone on earth would be a believer in the Qur'an. Since this has not occurred, the shortcoming lies with the servants, not the Source, for everything that was to be manifested in the Qur'an has already been revealed. Verily, God aids whomever He wills by His command, and God is mighty and powerful.

The essence of this ruling is that, at the time of the Manifestation of "He Whom God Shall Make Manifest," all should have been nurtured through the teachings of the Bayán so that none of the believers in the Bayán would turn away from faith in Him. If any do so, their judgment is the same as those who do not believe in God. By the sanctified essence of God, if all in the Manifestation of "He Whom God Shall Make Manifest" were to unite in supporting Him, no soul would remain on the face of the earth except that they would enter paradise. Indeed, there would be no thing left. Let each be vigilant over themselves, for the true support of the religion lies in this, not in deeds that...

At the time of His Manifestation, whatever has been revealed in the Bayán must be fulfilled. However, before His Manifestation, anyone who deviates even slightly from His command has truly turned away. Seek refuge in God from that which distances you from the source of the Cause, and hold fast to His cord. Whoever clings to obedience to Him in all worlds is saved and will

be saved. This is by the grace of God, which He bestows upon whomsoever He wills. Verily, God is the Possessor of immense grace.

Gate 6 (The Distribution of Wealth In the Religion)

The Sixth Gate of the Fifth Unity, concerning the ruling on wealth acquired in this religion and its distribution if it has no equivalent value:

Wealth that has no equal belongs solely to the Point of the Bayán and remains so as long as the Sun of Truth continues to shine. If the Sun has set, its authority is to be preserved by trusted believers in the Bayán until the Day of the Manifestation of Truth, at which point they must return it to “He Whom God Shall Make Manifest.” No one is permitted to use it for personal purposes.

It is like the wealth of God’s Proof, which certain learned ones have taken and used without His permission. If even the smallest portion—a carat—was used without His authorization, the recompense for such action would be the fire of punishment.

When God, out of His grace, grants victory to the believers by enabling the conquest of lands that have not yet embraced the faith, whatever wealth is without equal belongs to the Point. This remains so as long as the Sun of Truth is present and returns to Him. Upon its setting, it is entrusted to the trustworthy among the believers in the Bayán, who will preserve it until the Day of “He Whom God Shall Make Manifest,” at which time it will be restored to Him.

Beyond this, what remains must be distributed among those who opened these lands by permission, each according to their need. Anything surplus should be given to the poor and spent on communities. Furthermore, even providing for an unborn child in the womb is preferable to spending it elsewhere. This is a gift from God, who is the Ever-Generous and Mighty.

All things belong to God, and who is closer to Him than the Point of His Will? Whatever belongs to the Proof of God cannot rightfully belong to another without His permission, not even the smallest amount. If someone gives it to another without authorization, it carries no validity, even if the

one who gave it was considered knowledgeable in their time. They would have failed in their duty toward the Proof of God by transferring it to others without His permission. Both the giver and the receiver are in the fire, for its rightful owner is alive and more deserving of what God has granted him through His bounty in the Qur'an. He is self-sufficient beyond need.

How could one become independent through wealth itself? Whoever seeks to save themselves from the fire does so by offering their share, yet the Proof of God remains ever-abundant and self-sufficient. All are created from the ocean of His bounty; how could they take what flows from His existence?

Today, which is the Day of Resurrection, even the most learned are asked: "By whose permission did you build a grand mosque with the wealth of the Proof?" This single question weighs heavier on them than any other torment for those with true knowledge, provided their spirit of faith remains intact. If not, they may hear a thousand times the verse '*All things are perishable except His Face*' and still act as if they only heard a meaningless word.

To those who truly know God, giving away all that exists on earth is better than being questioned on the Day of Resurrection about an act carried out without the approval of their Beloved. As for wealth without equal, it is taken from all in accordance with their faith and then allocated to the people of the Bayán, from the highest rank to the lowest. After this, God bestows His victory upon His chosen ones, granting every soul what befits their station.

And what is fitting for them comes from the bounty of their Beloved. If there is any excess, it should be spent on the places commanded, or distributed among all the people of the Bayán, even if it includes a six-month-old child still in the womb, whether they are in the East or the West of the earth. Spending on the places takes precedence unless it has already been fulfilled; otherwise, this duty comes first. This is the decree of God in this matter.

The result is that on the Day of the Manifestation of "He Whom God Shall Make Manifest," all that possesses existence on earth belongs to Him. The custodians of the Bayán must recognize the right of God, for all that they have received since the beginning of the Dispensation of the Bayán has been from His bounty, even prior to His Manifestation. Whether it pertains to this world or any other, they must act with a degree of reverence and ensure no

sorrow comes to Him through the actions of His servants, withholding none of the rights decreed for Him by the Point of Truth.

Whatever is without equal cannot belong to anyone except Him, for He is the sign of "*There is nothing like unto Him.*" Anything that reaches this station in its essence is worthy of Him alone, not another. From the highest peak of loftiness to the lowest point of nearness, everything belongs to Him, that no sorrow may touch His blessed heart at the time of His Manifestation due to His creation, who were formed through His bounty. For His sorrow cannot be compared to the sorrow of all things combined, as all things derive their essence from Him. Likewise, His satisfaction surpasses the satisfaction of all things, for the satisfaction of all things was created through Him.

By Him, in the knowledge of God, there has been and will be nothing greater than Him. A single gesture from Him is of greater significance to God than all the deeds of creation, even if they have reached the pinnacle of their potential exaltation.

For all existence derives its reality from Him, and so too do all deeds. Likewise, proximity to Him is arranged in degrees: the closest are the Letters of the Living, then the Names and Similitudes, followed by the Prophets, the Truthful, the Martyrs, and the Near Ones. Each is ranked according to what has been decreed for them, for all have stations in the sight of their Lord, and all are devoted to Him.

If the verse "*There is nothing like unto Him*" cannot be preserved by the trusted ones of the Bayán and becomes altered, it is incumbent upon them to safeguard it through their own means, even by trading on behalf of its owner and deducting their rightful share—one hundred out of every thousand. This practice is to be established among all so that everyone benefits from this method equally. It is unimaginable that anyone would transgress in a matter where the Proof of God has acted in such a manner, for His commands are the source of all grace. There is no power or strength except through God, the Exalted, the Mighty.

Gate 7 (Believers May Buy and Sell All Good Things to Purify Them)

The Seventh Gate of the Fifth Unity, concerning God's permission for those who follow the Bayán to engage in buying and selling of all things, with certain conditions for those who do not adhere to the faith:

The essence of this gate is that God has granted a bounty to the people of the Bayán. Even if they were given all that exists on earth, it would not lead them astray from Him. For this reason, God has decreed a severance of association with non-believers in the Bayán while affirming association with its believers. This purifies the acts of buying, selling, and other exchanges of gifts.

For example, if an item originally belonged to a Christian and is transferred to a believer, it is immediately purified upon its transfer. However, if the item is rejected and remains in the possession of its original owner, the original ruling applies. The moment it is transferred, even if the reason for separation is a gift from a non-believer to a believer, the item is purified.

If an item is sent by a non-believer to a believer, from the moment it is declared to be for a specific believer, it is purified—even if many years pass before it reaches the intended believer. God has permitted the believers of the Bayán to seek and acquire any good thing in any land, so that perhaps, on the Day of the Manifestation of Truth, something might come into the presence of the created world that becomes beloved to Him. For all that appears as beauty in creation is but a drop from the ocean of His bounty and grace.

Indeed, God, the Glorious and Exalted, cannot be described as “kind” in the way that His creation is described, for He is beyond and above such comparisons. His grace is not akin to the grace of His creation. In this way, all the names and similitudes you witness reflect His essence but do not fully encompass it.

Gate 8 (Recite the Verses of the Bayan At Least 19 Times)

The Eighth Gate of the Fifth Unity, concerning the right of every soul to recite the verses of the Bayán and the prohibition against reducing the count below the number of Unity (19). For those unable to do so, the utterance of *“God, God is my Lord, and I associate none with my Lord”* 19 times suffices:

The essence of this gate is that the creation of the Bayán may be likened to believing souls, where each soul is stationed at a particular limit and manifests in a specific way. Similarly, consider the verses of the Bayán—observe how they stand, and delve into this ocean to uncover the pearls that God has created within it. Recite them with a spirit of joy and contentment, as much as your heart delights, but no less than the count of Unity (19).

The reason for this is that the manifestations of Unity must not be exceeded. Through the blessedness of reciting these verses, you may be guided by the guidance of their revelation on the Day of Resurrection. The entirety of the Bayán can be seen as capital given to someone to trade; its true owner is “He Whom God Shall Make Manifest.”

The wealth of the Bayán has been entrusted to the believing souls by the Point of the Bayán so that they may trade with it in preparation for the Day of His Manifestation. If He wishes to reclaim this capital, no one may question why or for what reason. Every individual is immersed in countless rulings, as you see today—when someone teaches the purity laws of the Qur’an, they turn it into a means of trading both religion and worldly gain. However, on the Day of the Manifestation of its Owner, when He seeks an account from the people, they will feign blindness.

On the Day of the Manifestation of “He Whom God Shall Make Manifest,” envision a paradise being established where gardens are taken into account. Imagine one garden as belonging to a sovereign, another to a scholar, another to a merchant, and so on among the various classes of people. On that Day, you will witness and comprehend your own existence and what is derived from it. Do not withhold from Him what belongs to Him. Reflect on how today, in the Bayán, some claim the title of Judge of the Bayán, some Sheikh-ul-Islam, others Mujtahid, or Imam of the Friday congregation. They are proud

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of these titles, yet they remain veiled from the One from whom these names originated.

Similarly, on the Day of the Manifestation of “He Whom God Shall Make Manifest,” the Bayán will be recited endlessly, yet its true source will remain veiled from many. Do you not perceive that the time of the Bayán’s revelation is like the time of its Manifestation? Just as you heard the Qur’an when it was revealed but did not take its fruits, today you see its worth, and all are proud of the honor associated with its name. Yet remember, the Qur’an was revealed over twenty-three years, and even then, a complete and proper copy was not prepared. Had it been completed, the Commander of the Faithful, ‘Alí, peace be upon Him, would not have carried it in His blessed cloak.

By the Most Sacred Essence of God, Glorious and Exalted, on the Day of the Manifestation of “He Whom God Shall Make Manifest,” if someone hears a single verse from Him and recites it, it is better than reciting the Bayán a thousand times. Reflect for a moment and observe how, even today, what is considered the culmination of Islam parallels what will occur on the Day of His Manifestation. Imagine that the Source of all proofs will be in His hand, and yet He will remain veiled by false and misguided preoccupations. He is exalted above such things, for all circumstances branch from the Book of God, and He Himself is the Proof. Indeed, all are incapable of producing the like of Him.

There are countless scholars of logic, grammar, morphology, jurisprudence, and principles, yet if they do not believe in the Book of God, they are considered beneath the station of faith. Thus, the essence lies in the Proof Himself, not in the secondary matters that branch from Him.

Know that every word revealed in the Bayán has intended that you obey “He Whom God Shall Make Manifest,” for He is the One who revealed the Bayán prior to His own Manifestation. If you are unable to recite its verses, then say, nineteen times from dawn to dawn: “*God, God is my Lord, and I associate none with God, my Lord.*” If you say this with insight, there is no doubt that you will be guided by the truth on the Day of Resurrection. The reward of reciting the entire Bayán will be granted to you, for God bestows His grace upon whomsoever He wills. Verily, He is the Possessor of immense grace.

Gate 9 (Mention a Name of God Over Anything You Intend to Use)

The Ninth Gate of the Fifth Unity, concerning the mention of one of the Names of God over everything one intends to use:

The essence of this gate is that whenever a person seeks to use something, they should mention one of the Names of God over it.

Whether in secret, openly, or with inner reflection, the essence of this gate is as follows: No thing possesses true existence except through God, Glorious and Exalted, and for each thing a day has been ordained when it will reach the fullness of its potential, such that all that can possibly manifest within it becomes actualized. At that point, it becomes worthy of having the Name of God mentioned over it, in accordance with its rank, not beyond its station.

Since God has commanded the people of the Bayán to bring every thing to the utmost perfection of its potential, He has permitted them to invoke His Names over all things. This ensures that no soul sees anything within any object except the radiance of His Will. In the manifestation of that Will, nothing is perceived but God. For example, consider a stone: at its highest level of perfection, one might see only the attribute "*Sanctified*" in its "S," "*Light*" in its "N," and "*Generous*" in its "K." Whether this invocation is verbal, arises in the heart, or comes as a simple reflection upon the object without words, the mention of God's Name sanctifies it.

If one cannot explicitly invoke a specific Name of God, they may instead mention "*The Most Guarded, the Most Sacred Name,*" and God, Glorious and Exalted, will accept what is intended in this matter. The aim is that nothing is observed within creation except "He Whom God Shall Make Manifest," who is the source of all divine Names and Attributes.

On the Day of the Manifestation of the Sun of Truth, no being will assert its own independent existence, nor see in itself anything but Him. It will realize that it stands and exists only through Him. Yet, it cannot truly perceive Him in itself; rather, it resembles a mirror placed before the sun—it sees the sun reflected within itself, yet what appears is but its image. Thus, every entity that bears the designation of a "thing" in the presence of "He Whom God Shall Make Manifest" will follow this principle.

Consider the realm of abstraction, from its loftiest heights to the furthest limit of definition, and know that whatever exists within it reflects the radiance of the Sun of His Manifestation, even before His appearance. For there has never been, nor will there ever be, another besides Him truly manifest. He desires that on the day of His appearance, nothing is seen in His knowledge except that all things have ascended to the fullness of their perfection in the Bayán.

There is not a single particle of clay in the depths of an ocean that He has not made His own, through the possession of a believer among the people beloved to Him. All things have become mirrors prepared for the dawning of the Sun. The moment the light of His radiance—the verses of His revelation—shines upon them, all will point to Him. This is the fruit of this decree for those who reflect. Verily, God illumines the hearts of His righteous servants.

Gate 10 (The Haykal for Men and Circles for Women Are Bounties)

The Tenth Gate of the Fifth Unity, concerning God’s decree of forms for men and circles for women, wherein they may write whatever they wish from the Bayán:

The essence of this gate is that God has ordained two great favors for the people of the Bayán and bestowed them upon them as bounties. The first is the form (*haykal*) for men, whose outer manifestation is the letter *H* and whose inner reality is *W* (*huwa*, “He”). Permission has been granted for them to inscribe within it whatever has arisen from the Sun of the Point. Each individual may draw from the ocean of His bounty and write within the form, for whatever is written there manifests its effects upon the soul, letter for letter and point for point.

For the manifestations of the *B*, God has permitted a circular form, symbolizing the garment of the Sun of Truth. He has divided it into five units, each representing unity. These signify the letters of the phrase “*To God belongs whatever is in the heavens and the earth and what is between them,*” and that “*God encompasses all things.*” Through these, the truths of their hearts are expressed.

The garment of the Sun of Truth becomes manifest so that, on the Day of the appearance of that Supreme Luminary, it may signify nothing but Him. Permission has been granted for them to inscribe within it whatever they desire from the words that have arisen from the Sun of Existence. Whatever they write within it will manifest its effect upon their souls, letter for letter and point for point.

Although the beginning of this circle is in the manner mentioned by the Commander of the Faithful, peace be upon Him, where apparent names are inscribed within singular points: in the Point, *Individuality*; in the *Ḥay*, *Life*; in the *Alif*, *Self-Subsistence*; in the *Bá*, *Sovereignty*; and in the *Jím*, *Sanctity*. Similarly, in this Dispensation, the phrase *Bismillah al-Amna' al-Aqdas* has been revealed, encompassing within it the four stages of creation: *origination* (*khalq*), *provision* (*rizq*), *death* (*mawt*), and *life* (*ḥayát*), spanning from the rank of the Point to the rank of the *Jím*.

If one acts according to the teachings that have spread forth like an ocean of bounty, they will find their purpose fulfilled, provided that the Will of God flows within them. The essence of these two decrees is that the Bayán itself is the creation of the greater world. The moment it becomes manifest in a form or a circle, without exceeding the limit of the *Há*, it may, within five years of the Manifestation of “He Whom God Shall Make Manifest,” attain the honor of faith in that Sun of Truth. All that has been written within these forms and circles praises Him and exalts Him beyond what His detractors claim.

If someone remains near Him, partaking of the gifts of His bounty, yet does not manifest its fruits in the five lines or six houses of a single unity, how can they claim any merit? Such a one nullifies the purpose of their existence. This ensures that the people of the Bayán do not stray beyond the bounds of these five.

For within the structure of the Five (*Ḥaykal-i-Khams*), the *Wáw* is encompassed, and within the circle, the *Wáw* preserves the *Há*. This is the purpose of its revelation, so that people may recognize these two great gifts and supreme bounties at the time of the Manifestation of that Eternal Sun and the Radiant Countenance. The foremost of the forms are within the *Há*, and the foremost of the circles are within the *Wáw*. Indeed, all should be severed from attachment, even as the greatest cycle progresses.

The advancement from five years may reduce to five months, then to five weeks, five days, five hours, five minutes, or even five-tenths of a ninth. Whatever can be expressed in proximity to Him is due to the fact that no separateness exists between the Will of God and that which arises from it. There has always been a distinction of attributes between them, like the fire and its burning: the fire may be realized, but its burning may remain unmanifest. Or a lamp may shine, but its light might not yet illumine the places around it.

In this way, consider all beloved realities, from the essence of existence to the ultimate limits of boundaries. Do not observe any station within all these circles and forms except as a single form. For example, what you see in the Qur'an reveals nothing but the form of the Messenger of God. If it were not infused with the light of His essence, no one would find faith in Him, His manifestations, or that which God revealed before Him.

Similarly, in every Manifestation, observe with the eye of certainty this singular essence that pervades all things. If, on the Day of the Manifestation of "He Whom God Shall Make Manifest," another form besides His own is seen, that form itself has veiled itself from Him. Yet He is more manifest to it than it is to itself. Everything He does and every intention He holds aims solely at Him, even though, at times if veiled from Him, everything ultimately returns to God. This is the decree: *"To God belongs the entirety of the matter, if you but know."*

Gate 11 (The Prayers for the Newborn and the Deceased)

The Eleventh Gate of the Fifth Unity, concerning the prayer for the newborn and the deceased, where five takbirs are recited for the newborn and six for the deceased:

In the prayer for the newborn, after the first takbír, recite nineteen times: *"Indeed, we are all believers in God."* After the second takbír, recite: *"Indeed, we are all certain in God."* After the third takbír: *"Indeed, we are all loving toward God."* After the fourth takbír: *"Indeed, we are all dying in God."* After the fifth takbír: *"Indeed, we are all content with God."*

In the prayer for the deceased, six takbír, are recited. After the first takbír, recite nineteen times: *“Indeed, we are all worshippers of God.”* After the second: *“Indeed, we are all prostrate to God.”* After the third: *“Indeed, we are all devout toward God.”* After the fourth: *“Indeed, we are all remembering God.”* After the fifth: *“Indeed, we are all thankful to God.”* After the sixth: *“Indeed, we are all patient for God.”*

The essence of the gate is what God has revealed as His decree is a bounty from Him for “He Whom God Shall Make Manifest,” and all else follows in the shadow of the divine ordinances. Among these decrees, He has ordained that for every newborn—whether male or female—a prayer should be raised with five takbír, that the Name of God may be mentioned for them. Perhaps if they live to witness the Day of Resurrection, they may become believers in “He Whom God Shall Make Manifest.”

Similarly, for the deceased ascending to their station, He has decreed a prayer with six takbír in a single sequence. This signifies that their beginning is with the *Há* and their return is to the *Wáw*, illustrating the journey from origin to return. Perhaps, on the Day of Resurrection, they may join the first who believed in “He Whom God Shall Make Manifest,” without being veiled by the material concerns of the world. For this Cause is difficult for all but the true monotheists, and how often a soul is unknown, yet all consider themselves to be known. Consider, as an example, the Dispensation of the Qur’an: after the ascension of the Tree of Truth, the faith of those who remained steadfast in the identity of their being did not endure, despite their apparent adherence to the actions prescribed by the Qur’an. Nonetheless, in the early days of Islam, they were judged as being beneath true faith.

Similarly, in the Dispensation of the Bayán, reflect on how those who enter the gate with insight are saved through this act, not through other deeds. This is because the soul in question is the origin of all things through God, and the return of all things is to Him through God. Many souls, from the beginning of the manifestation of the Tree of the Bayán, have relied on their own understanding, thereby veiling themselves from Him, despite all being accountable before God for what they are charged to do. Before God, there is no distinction between the exalted and the lowly.

Today, you see all declaring their belief in the Commander of the Faithful, peace be upon Him. This is because they have not witnessed contradictions

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and have been nurtured in the shadow of His love. However, if these same souls had lived during the early days of Islam, you would have seen among them the three groups mentioned in the traditions. Similarly, in this Dispensation, God has shown favor to the believers through manifestations of love equivalent to the number of the name *Rahmán*. This has been granted by the very essence of the Point, and if it culminates in Him, the people will be tested. The truly sincere believer, rarer than red sulfur, will emerge.

The decree for this prayer is intended so that, on the Day of Resurrection, souls may not be veiled. After all belief is declared, the Day of Fruition will reveal just how challenging it is for souls to remain steadfast.

On the Day of His Manifestation, even one who possesses no worldly wealth or adornment and enters into faith in God will be tested in ways similar to those who professed belief in the Commander of the Faithful, peace be upon Him. They themselves were not tested until they saw the apparent luster of gold and the grandeur of His station among all people. If His Day had arrived and they were among the three groups, only then could their sincerity be proven. Yet now, they fail to mention the days of Salman, Abú Dharr, and Miqdád in a manner befitting their worth.

This is the root of discord in every Dispensation. Blessed is the soul that contemplates what makes the Proof a Proof, for in that instant, closer than the blink of an eye, even those on earth would enter paradise through its gates. They would witness the vastness of the path, broader than the heavens of potentialities and the earth of acceptances.

In all circumstances, remain vigilant over yourself, so that you do not falter in the trials of God and instead cling firmly to the cord of the Book, which is the guide for all who follow it. Verily, God initiates all things and returns them, and to Him do all return.

Gate 12 (Burial of the Dead)

The Twelfth Gate of the Fifth Unity, concerning the burial of the dead in marble tombs and placing agate rings on their hands:

The essence of this gate is as follows: since the outer body is the throne of the inner body, whatever affects the inner body will also govern the outer body. However, it is the inner essence that feels delight or pain through this outer body, not the body itself. For this reason, God has decreed that the body, being the throne of the inner essence, must be preserved to the utmost. Nothing that may cause aversion or harm should come upon it, for the essential body observes its throne.

If one observes anything contrary to this—where the body is not treated with dignity—it is as though they have been deceived. Should the body be subjected to anything less, it will inevitably experience what it should not. For this reason, the command to honor and respect the body has been emphasized to its fullest extent. Permission has been given for the body to be placed in crystal or polished stone, so that it may remain protected from anything that could bring discomfort to its essential self while resting on its throne. This is the fruit of this decree. Thus does God bestow His favor upon whomever He wills among His servants, for He is the Guardian, the Self-Subsisting.

Permission has also been given for the use of an agate ring, engraved with a sacred verse, to ensure that no sorrow comes upon the essential self of the body and that it remains veiled from the fire, established under the shadow of light. Whoever wears such a ring engraved with the Name of God on their hand—if they are believers in the Bayán and adherents to its laws—has the right to be granted life through God. God, in His infinite grace, will bestow upon them such honor and bounty that they will be content. Who speaks more truthfully than God? If only you would believe in Him and His signs.

The fruit of this decree is as follows: the return of all things leads to the manifestations of divine glorification. The element of dust reaches its highest station, beginning as stone and ascending to its utmost purity, becoming crystal. At this stage, the attribute of *Ṣamad* (Self-Sufficient) is manifested in it. Thus, at the return of all things, essential selves may be established within such purified bodies, signifying the truth of His glorification. God guides whomever He wills by His command, for He is Mighty and Exalted.

Gate 13 (Permission to Write a Will and Testament)

The Thirteenth Gate of the Fifth Unity, concerning the explanation of the Book of the Will.

The essence of the gate is there is no greater bounty from God for His servants than His permission for them to worship Him and His teaching of glorification, praise, oneness, and magnification. He has granted permission that, at the time of death, a testament be written, containing a declaration of His oneness and justice, affirming that creation and command belong to Him, acknowledging the Divine Point and the Letters of the Living, expressing love for the manifestations of His Names and Similitudes, and disavowing all that is displeasing to His Beloved.

In this testament, the individual may also express their hopes and desires and include a directive that the testament be conveyed to “He Whom God Shall Make Manifest.” If His Will decrees to answer it, such a response will be as if God Himself has revealed it concerning that soul. The preservation of this testament becomes the responsibility of their heirs, who are to pass it down, hand to hand, until it reaches “He Whom God Shall Make Manifest,” written in the finest script and with utmost beauty.

The interval between one Manifestation and the next is well defined, and preserving what exists between them is easier than any other task. However, utmost care must be taken to ensure that, God forbid, the Manifestation of Truth does not appear while the individual remains veiled, or that the testament intended for Him is not delivered.

It is evident that, during each Manifestation, people become attached to something that veils them. They fail to realize that the object of their attachment derives its legitimacy from the previous Manifestation, yet in the subsequent Manifestation, it no longer holds the same relevance due to the exaltation of the new appearance.

For instance, in the Manifestation of the Messenger of God, Muhammad, peace be upon Him, the appearance of Jesus was acknowledged as a prelude to His own, yet He did not declare Himself universally known through that prior Manifestation. There is no doubt that the people of the Bayán, though they act with utmost propriety according to the principles of their religion,

the moment of reaping the fruits of their deeds is what remains in question. For instance, everyone, at the time of their death, declares “*There is no god but God*” and departs, revolving around the sovereignty of the preceding command. They utter this word at the moment of death, yet the Manifestation of this word, which signifies God, is veiled from them by other attachments. Thus, all their deeds are rendered as “*scattered dust*.”

In the same way, you will all write your testaments and bear witness to the oneness of God, declaring, “*I associate nothing with God*.” Yet, on the Day of the Manifestation, your own souls will become the embodiment of the very polytheism you claimed to negate, without you realizing it. This is why, in a single moment, your religion is nullified, and you remain unaware.

Have mercy upon yourselves, and ensure that your actions are performed with insight. Perhaps on the Day of Resurrection, you may attain salvation. Know that the origin of this Book is from God, through the utterances of the Point, and its return is to God, through the return to “He Whom God Shall Make Manifest.” You write it, yet you do not know to whom you write it. He will introduce Himself to you through the proof by which the religion of all is established. However, the veils of your own selves will prevent you from recognizing Him.

For instance, today, all the people of the Qur’an adhere to the command of the preceding Manifestation, yet they remain veiled from the true One who established that command. Despite observing His proof, which surpasses that of the previous Manifestation in clarity and majesty, they fail to perceive it.

Similarly, those who encounter these words may not comprehend them. Instead, their understanding remains limited by their imaginations. They imagine that, if the Manifestation of Truth were to appear, they would be the closest of all creation to Him. Yet, these very souls, in every Dispensation, are the ones who, toward the end of that Dispensation, reach the highest ranks within its religion, only to experience what must unfold. God is fully aware of all that you do.

Gate 14 (The Purification of Materials Sanctified by Divine Decree)

The Fourteenth Gate of the Fifth Unity, concerning the purification of fire, air, water, earth, the Book of God, the Point and its traces, and other materials sanctified by divine decree:

God, out of the bounty of His grace, has commanded the purifying power of specific elements and manifestations. If a soul were to give all that is on earth as recompense, they could not claim mastery over even one of these purifiers. All are made purifying by the decree of God, originating from the Tree of Command. The true purifier is the divine command itself, not the object in essence. Rather, the object becomes the throne upon which that command is manifested.

Consider the one whose word establishes purifiers. Reflect on what is said about the elemental realities that signify God. If they judged according to their own beliefs, no argument could be made against them. Yet, out of excessive caution, they use water to such an extent that it becomes a burden. Still, they do not accept the decree of purity from the one whose word makes water purifying, refusing to recognize its power.

Their behavior resembles that of a soul who bears responsibility for the slaying of the Prince of Martyrs, peace be upon Him. Despite all evidence of the divine command, they reject what is clear and cling to practices that obscure the essence of purity and faith.

Yet they question the blood of a mosquito in place of what truly matters. This is the condition of such people, though even calling them animals is unbecoming, for animals do not harm themselves. These individuals, however, are clearly causing harm by their actions. God has not commanded these purifiers except as signs of the purity of “He Whom God Shall Make Manifest” and as evidence of His exalted station. But who truly considers the fruits and the purpose of God’s decree?

Had the people of the Qur’an acted with insight, matters would not have reached this state. May God preserve the people of the Bayán from becoming veiled from the purpose, so they do not bring calamity upon that command. Otherwise, the structures of religion, in every Dispensation, remain true to

their context. For example, when the Messenger of God appeared, whoever entered the religion of Islam gained its associated privileges. However, consider the reality that all these structures rest beneath the shadow of faith in Him.

This is why some grasp these privileges while remaining veiled from their source. If someone possesses knowledge of the source and acts in alignment with it, the religious and worldly aspects of that Dispensation belong to them. Otherwise, they are rendered null and void, as though they had never existed in the Book of God.

Purifiers and Their Hierarchies:

The manifestations of purity begin with the following:

1. **Faith in the Bayán:** This transforms the individual's body into a state of purity.
2. **The Book of God:** Simply encountering a verse from it purifies even something devoid of existence.
3. **The Name of God:** By reciting the name *Alláh* sixty-six times (*Allah-u-Aṭhar*), any object becomes purified.
4. **Severing association from non-believers in the Bayán and establishing connection with its followers:** This act purifies.
5. **The Tree of Truth:** The ultimate purifier and the source of all purity.

This hierarchy establishes the divine purpose, yet many fail to grasp the essence of these commands, remaining fixated on superficialities while neglecting the true origin of purity and faith.

On the Day of His Manifestation, all of His traces will be purified.

6. **The four elements**
7. **The Sun**
8. **Any object whose essence undergoes transformation.**

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These apply when the object in question lacks an intrinsic impurity. For instance, blood from the mouth caused by using a toothpick or miswak is permitted and forgiven. However, God loves those who purify themselves in every condition, and there is nothing more beloved in the Bayán than purity, refinement, and cleanliness.

As for the hoof of an animal that steps into a muddy area and then enters a room, it is exempt from burden. God, in the Bayán, does not wish to witness anything less than joy and comfort in His servants' lives. He desires that all maintain both spiritual and physical purity at all times, ensuring that their own souls remain at peace with themselves and others. There is no harm, for instance, in the presence of animal fur or hair near one who prays, such as the materials brought from the West, including ivory, bones, or similar items.

All these laws are designed to ensure that people experience the expansiveness of God's mercy, so that, on the Day of the Manifestation of Truth, they may be grateful to Him for the ordinances revealed previously. God does not desire individuals to become excessively cautious about trivial matters, such as a single strand of hair, causing them to repeat their prayers unnecessarily. However, this does not mean that, at the time of issuing religious decrees, one should be neglectful of the principles of the faith.

Reflect on the past Dispensation of the Qur'an: those who oppressed the House of the Prophet meticulously observed the minutiae of the law. Similarly, in the Dispensation of the Bayán, anyone who reflects deeply will recognize that great efforts were made to refine and elaborate upon minor legal issues, often producing vast commentaries on a single minor matter.

However, when it comes to affirming the Truth, which is the foundation upon which religion is established, if this affirmation is neglected, such a soul is no better than an animal, albeit a harmless one. Conversely, if they write in opposition to the Truth, while engrossed in trivialities, they veil themselves from the Truth and become deluded by these displays of sanctity. Before God, these deeds amount to nothing but scattered dust unless accompanied by faith in the Truth.

In the past, within the field of legal principles, some composed works comprising hundreds of thousands of verses, ensuring that every aspect of religious

caution was accounted for. Yet, when it came to affirming God and His signs, they hesitated. Had their hesitation been sincere, they would have invalidated their own existence. Instead, they persist, profiting from the very concept of divine unity—the foundation of religion—which arises from the ocean of God’s bounty, while their actions betray a disregard for its sanctity.

O people of the Bayán, do not fall into the same errors as the people of the Qur’an. At the very least, wherever you ascend in your actions, emulate the harmlessness of animals. If you cannot bring benefit, ensure that you cause no harm. Perhaps on the Day of the Manifestation of Truth, you may avoid actions that destroy your faith without your realizing it. This is the divine counsel to all: if you act upon it, you will never face harm. The Sun of Truth, in its mercy and forgiveness, encompasses all creation.

As long as a soul does not bear witness against itself by expressing animosity, but instead shows love for the Truth, God may, out of His bounty and grace, guide them to faith in Him and grant them the honor of remembrance. Even if they are unaware of this grace, on the Day of Reckoning, those who caused no harm will be granted mercy by the Point of Truth.

He rewarded them with His signs, even though one was in the sea and another on the land. God knows when His recompense will reach them, and God rewards those who act righteously.

Gate 15 (Water and Purification)

The Fifteenth Gate of the Fifth Unity, concerning the water through which you are created and its appearance in the Book:

Water is a single point worthy of being associated with purity, as it symbolizes the radiance of the Sun of His bounty. These suns, reflected in mirrors, represent the manifestations of His grace. By invoking His name, God has made all things shaded under its purity. While permission for purification has been given, God desires that this element be refined to the utmost perfection. It should be preserved from excessive use in circumstances of hardship.

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No one should conceive of impurity when considering this supreme light and its signs. All purifiers originate from the ocean of His bounty, and the initial essence of purity stems from this primordial substance. It is imperative that the people of the Bayán remain vigilant, ensuring that no judgment of impurity is imposed on any soul among them. Anyone who does so departs from faith. This protects the manifestations of Truth between two Manifestations from sorrow caused by such actions.

Reflect on the extent to which, in the Qur'an, God's decree was violated when judgments other than purity were imposed upon souls signifying God. In reality, the purity of the believers' souls was a blessing arising from their very existence.

During the days when I resided in the sacred shrines, there was an occasion when the late Siyyid A visited a household. Upon his departure, the owner of the house ordered that the door handle touched by the Tree of Purity's hand be washed. Yet, in their own religion, where two dry objects meet, no ruling of impurity is prescribed. How then could impurity have been decreed in such a case?

This illustrates how that they exceed the rulings of their own religion under the pretense of caution, while the foundation itself is eroded. How, then, can the branches remain? *"O servants of God, fear Me."*

Gate 16 (Love For One Another)

The Sixteenth Gate of the Fifth Unity, concerning what belongs to God and has no equivalent value, as long as the sun continues to shine. It must be presented before God, and when the sun sets, permission is given by God for any soul to possess it until the sun rises again from its place of origin. At that point, it is no longer lawful to possess it, and it must be returned to the equivalent of the number one (unity), and nothing beyond that should be retained. If not, no obligation is imposed upon them in this regard.

If something without an equivalent value exits someone's possession due to their craft or trade, it is pardoned as a favor from God, provided their livelihood depends upon it. If not, they are required to return it, for God has granted them provision from another place and they are not in need of this.

However, if they are compelled by necessity, it is forgiven as a grace from God, for He is the Most Generous and Bountiful.

The essence of the gate is that the greatest thing God desires to see among the people of the Bayán is their love for one another. Whatever arises among them—whether in the realms of knowledge, principles, branches, the visible or invisible, the beginning or the end, elevation or descent—they should not reject one another. Whoever enters the Bayán is a believer, regardless of the station at which they stand.

If a soul within the Bayán rejects another soul from among its followers, they become obligated to return ninety-five mithqáls of gold to “He Whom God Shall Make Manifest,” not to anyone else. No one is entitled to demand this from them except Him. Rather, it remains a responsibility between them and God until that Sun of Truth either forgives or claims it.

The purpose of this limit is to ensure that no one dares within the Bayán to reject another soul or speak ill of them in matters other than faith. Otherwise, the ranks of each person manifest according to their station, and whoever occupies any position for the sake of God is praiseworthy in their actions—whether they engage with the simplest of subsidiary matters or stand firm in the loftiest principles.

Perhaps on the Day of the Manifestation of Truth, no one will be satisfied with anything less than expressions of love for that Supreme Luminary. Through this love, the people of the Bayán may avoid perishing on the Day of Resurrection and attain salvation through their love for Him, which is the essence of all faith. Since He is the sign of “*There is nothing like unto Him*,” God has commanded that anything in His creation that reaches this station belongs to Him.

As long as the Sun of Truth continues to shine, no one is permitted to claim ownership of what is befitting of Him except by His permission, after the dues of the Manifestations of Unity have been fulfilled. From the time of sunset, permission is given to the believers to take possession of such things from His bounty and to express gratitude to their Beloved until the next Manifestation. However, upon the Day of His Manifestation, no one is permitted to delay even a fraction of a second in returning to the true Owner

whatever in creation has reached its ultimate perfection, in accordance with the number one (*wahid*).

Anything beyond this is permitted only by His generosity before His Manifestation. But for anyone who does not recognize God's decree on the Day of the Manifestation and prevents what is without equivalent value from being returned, it becomes obligatory for them to pay ninety-five *mithqáls* of gold. This ensures that no one can obstruct another from contributing to the Cause of God.

Permission has also been granted to a craftsman whose livelihood depends on producing something over the course of a year, provided that all may dwell in the expanse of His mercy. Whenever someone takes possession of something, they must return it to its true Owner upon His Manifestation. Whoever desires to obey God will comply with His command. What greater honor exists than for a servant to take pride in their obedience to their Master? This is none other than a bounty from Him, for He has permitted His creation to partake in this station. Otherwise, He is the Self-Sufficient, independent of all else, through His very essence. All are created from the ocean of His bounty and are held in the palm of His grace and justice.

"To God belongs whatever is in the heavens and the earth and what is between them, and God is Self-Sufficient, Almighty."

It is not that a soul prevents others for its own sake; rather, no soul acts in any matter except for the sake of God. However, it is when a soul becomes veiled at the time of any Manifestation that it fails to recognize what pleases Him. This is when their deeds, which they think are for God, become invalid. Even so, when something is rendered invalid, it does not leave God's dominion, for all things belong to God.

This is why, when anyone approaches the Truth, they do so for Him and by His will. Yet, when the owner veils themselves from it, they face consequences. It is not that the proof of God was incomplete in their case; for if the proof were insufficient, they would not be subject to His decree.

During the Manifestation of the Messenger of God, the proof of God was complete for the people of the Gospel, and the fulfillment of their promise was made manifest through the same proof. Yet, because they remained veiled, their actions were rendered null, even though they could not conceive that the

promised one of Jesus had come and they had failed to believe. The matter, however, was evident. This is an indication that at every Manifestation of Truth, the adherents of the preceding Manifestation remain veiled by their assumptions of caution and their interpretations of their religion. Yet God bestows His grace upon whomever He wills through His guidance, for this guidance is more precious to God than anything else. Without it, even if all else exists, it is as though nothing truly exists. Conversely, with it, even if nothing else exists, no goodness is diminished.

For those who attain it, everything promised to them in paradise will be fulfilled. Consider the creation of paradise as akin to the creation of all things: whatever is possible within its realm, God will bring into existence, for He is All-Powerful and encompasses all things. *“There is no God but God; indeed, we are all devoted to Him.”*

Gate 17 (Recite the Sacred Names 95 Times Each Day)

The Seventeenth Gate of the Fifth Unity, concerning the obligation of remembrance in each month, that God should be mentioned ninety-five times each day:

In this gate, it is decreed that from sunrise to sunset, every soul is permitted to recite ninety-five times phrases such as *“God is Most Glorious”* (*Alláh-u-Abhá*), *“God is Most Great”* (*Alláh-u-A‘zam*), *“God is Most Manifest”* (*Alláh-u-Azhar*), *“God is Most Radiant”* (*Alláh-u-Anwar*), *“God is Most Exalted”* (*Alláh-u-Akbar*), or similar exalted expressions.

The purpose of this practice is that, through the blessing of reciting these sacred Names, one may, on the Day of Resurrection, attain the honor of guidance by the Supreme Luminary and the Radiant Countenance. In doing so, one may be guided by the Letters of the Living on that day.

However, this act of remembrance should not become a veil preventing one from recognizing the proofs of that Supreme Manifestation. These Names, like the realities they signify, serve as guides to God. Just as the Letters indicate that God is far greater than what can be described. Similarly, these realities point to the truth that God is far beyond any attribute that can be ascribed to Him. The Letters of Unity (*Hurúf-i-Wáhid*) never exceed their

symbolic station, for no one has ever had or will have a pathway to the Essence of the Eternal. Whatever exists within the realm of possibility is His creation, and the Letters of Unity are the signs of His Names and the mysteries of His creation. Within them, nothing is seen but God alone.

In their outward station, they are the creation of God. Yet in the station where nothing is seen in them but God, they are the Letters of Truth. *“O servants of God, be mindful of Him!”* Do not exaggerate concerning them, for even if you were to do so, you would still be unable to comprehend them. Whatever station is attributed to them must be rooted in their servitude, which has always been and will always remain.

Their exaltation lies in their reflection of their inner hearts, which indicate nothing but God alone. This is why they have been made the signs of God’s glorification, praise, oneness, and magnification. However, when you observe them, do not become veiled by their station, for when you do so, you become heedless. Instead, as with the words *“God is the Greatest” (Alláh-u-Akbar)* where nothing but God is seen, so too in these realities, nothing but God should be observed.

“Say: All are God’s creation, and all worship Him.”

Gate 18 (Transactions are Valid Through Mutual Consent)

The Eighteenth Gate of the Fifth Unity, concerning transactions of buying and selling when mutual consent has been established:

When mutual consent between the buyer and seller is realized, the transaction becomes valid by any means, even through action alone. The transaction is permissible for both minors and adults, and it is lawful to negotiate as long as the terms are agreeable to both the buyer and the seller. It is based on mutual consent, with terms agreed upon for the transaction.

The essence of this gate is God has permitted buying and selling when mutual consent is achieved between the two parties. He has granted permission for both minors and adults, as well as free persons and slaves, to engage in transactions, provided that mutual consent is ascertained. In the Bayán, such transactions are valid even if consent is expressed through action alone.

God has also granted merchants permission to negotiate and adjust terms, a practice common among them today. They may establish increases or decreases with due time in their dealings, ensuring that all remain within the expanse of God's grace and mercy, thereby fostering gratitude. On the Day of Manifestation, this principle may apply to the exchange of the light of the Sun of Truth for all else, through His consent and the surrender of their own selves. By this, all who act righteously may be saved on that day.

Gate 19 (The Right of God - Huquq'u'llah)

The Nineteenth Gate of the Fifth Unity, concerning the measure of a *mithqál*, defined as nineteen grains, and its equivalent in gold and silver:

When a year has passed and the amount exceeds five hundred and forty *mithqáls*, and a portion equivalent to nineteen divisions has not been reduced by the believers, then five hundred dinars for each *mithqál* of gold (nineteen grains) and fifty dinars for each *mithqál* of silver (nineteen grains) should be given to the Sovereign of the Bayán. This is so that on the Day of the Manifestation of "He Whom God Shall Make Manifest," He may be self-sufficient from His own bounty and that no sorrow may reach Him—even if the nearest soul to Him rejects Him.

This is a right of God, assigned to "He Whom God Shall Make Manifest," and within it lies the mystery of *Qáf*, apparent to those endowed with understanding. For those awaiting His appearance, He has permitted such provisions to be made so that He may not experience sorrow nor feel compelled to transgress the bounds of God, causing grief to any soul.

In the Bayán, no act of worship is more beloved to God than benefiting another soul, even if it is merely by bringing joy to their heart. Conversely, no action is more distant from His pleasure than causing harm to another soul, even if it is simply by introducing sorrow into their heart.

It is not that people perform these deeds in His name and then, on the Day of His Manifestation, use His name as an excuse for hesitating to affirm Him. Consider how, today, all that exists on earth is attributed to that initial Divine Will, which manifests under the name of the Prophet of the

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Dispensation in every age. Yet, despite this attribution, they act as they do.

It is evident in this Dispensation that all prior Manifestations are like shadows compared to Him. Indeed, the harm inflicted by those associated with the previous Manifestation becomes apparent among those who claim allegiance to the current Manifestation. This was not the case with those associated with the Manifestation preceding the last. Although they may not have affirmed Him, they did not cause harm to His followers. However, harm becomes apparent when claimed adherents of a previous Manifestation reject and act against the followers of the current one.

If all observe His justice, there is no doubt that the believers in truth will fulfill their divine obligations. Even if, in this Dispensation, He walks upon the path of God's pleasure, His sufficiency is independent of worldly conquests. He bestows grace upon those who seek shelter in His dominion, pardoning their obligations to God's rights. For God has always had at His disposal all that exists on earth, such that if all were to arise in support of His Cause, everyone would find themselves enriched.

Permission has been granted to define the measure of a *mithqál* of gold as nineteen grains, and likewise for silver. The value of both is established according to what is apparent today. If anyone wishes to expend these, they should divide them into nineteen portions, ensuring that the increase among the believers in the Bayán is not diminished by anything other than gold and silver. This will enable all to express gratitude within the expansive grace of God.

In this ruling lies a hidden treasure of wisdom for those endowed with understanding. If one reflects with insight, they will perceive all the mysteries of divine unity with the eye of certainty. No limits have been imposed on what is taken, as long as the bounds of the matter remain within their proper station, and it aligns with the truth of *Qáf* under its deserving shade.

Although, for merchants today, some discrepancy in the value of gold and silver may appear, such discrepancies will be resolved after the process is properly enacted. If someone owes even a single *qirán* (twenty-eight grains), it is their responsibility to pay it, ensuring that its value remains intact. This is the measure for gold as twenty grains, not its equivalent, unless it is

through buying and selling. All these rulings are designed to ensure that no soul becomes sorrowful on the path of God on the Day of His Manifestation. This is so that no occurrence at the time of His Manifestation causes the people to suffer in their spirits, particularly those who, in the Bayán, are judged according to the law of faith. *“God guides whomever He wills to the path of certain truth.”*

There is no paradise greater for the monotheists than that which results from acting upon God’s commands, nor is there any fire more intense than exceeding the bounds of God or one soul wronging another, even by the weight of a mustard seed. For those who act in accordance with faith in God and His signs, *“God will decide with justice on the Day of Resurrection, and indeed, we are all supplicants for His grace.”*

Vahid 6

Gate 1 (Organization of the Bayan)

The First Gate of the Sixth Unity, concerning the organization of the Bayán, which must not exceed nineteen volumes:

The Bayán should be organized into no more than nineteen volumes. In the first three, the verses are to be written; in the next four, the supplications; in the following six, the interpretations; and in the final six, the scientific illustrations. The gates within each of these divisions should range from the unity (*waḥid*) to the name *Mustagháth*. Additionally, every individual should have a booklet, even if it contains no less than one thousand verses, so they may recite from it as they wish.

The alphabet consists of thirty letters, and the diacritical marks are ten in total.

Summary of the Gate:

Nothing is more beloved to God than moderation. For example, if someone owns land, and they wish to display moderation in their actions concerning it, they should do so in such a way that the owner of an astrolabe, observing with utmost precision, sees no excess between the beginning and end of their

work. If such balance is beloved to God in the physical realm, how much more so must it be in matters where moderation can manifest?

God has permitted and ordained in the system of the Bayán that it should not exceed nineteen volumes, and that in all matters, utmost moderation, order, and arrangement should be recorded. If someone examines it in sorrow, they will find not a single letter in excess from the beginning. This is not because such is commanded, but rather because it is in the highest degree of moderation that it is mentioned. Moreover, what is even more just has already passed in the knowledge of God, in that the numerical values of the letters should be observed, which is in no way fully possible for humanity.

All that was revealed in the first atom and the second atom was not commanded, and the title of Bayán, in its primary reality, is applied solely to the verses. For it is the supreme proof and the greatest evidence that indicates nothing but God alone. In its secondary reality, it is applied to supplications; in the third, to commentaries; in the fourth, to scientific words; and in the fifth, to Persian words. Yet all are mentioned under the shadow of the verses, though the secret of eloquence that is manifest in the first is also concealed in the last. However, since all cannot comprehend it, it is not explicitly mentioned.

The purpose of this arrangement is that, on the Day of the Manifestation of the Lord of the Bayán, all beings may conform to the letters of the Unity and may be traversing the ocean of oneness. Thus, on the Day of the Manifestation of Truth, they may become illumined by the radiance of the sun of reality and draw near to their hearts the presence of that most exalted Luminary, free from religious and worldly concerns that are apparent.

In each of the five degrees, if all the levels are mentioned, it is most beloved in the sight of God when done with the utmost moderation. Even though in the first third, unpolluted water flows forth. He demolished four after bricks whose taste had not changed, and in the fifth, after the wine of unity, and in the sixth after that, what is mentioned in the corner with glorification flows forth. Yet in each, all outward and inward realities were and are present. Indeed, in each letter, the observer perceives, and in each point, as is the nature of the four elements, the form is evidence of its essential nature. However, it is not the case that within this oneness anything other than unity is observed. If one is added, it becomes twenty, not two.

The mystery is that within this oneness, nothing is seen but the likeness of unity, beyond enumeration. For this reason, they may approach, with their hearts, the presence of the Primal One at the beginning of the Day of Resurrection. Reflect upon the Bayán: although it is ordained to be compiled, all has, from the outset of manifestation, been one water. Within all these letters of unity, it is that same animate reality. It is not the case that there exists a creator other than God, or a provider besides Him, or one who causes death or gives life apart from Him. Rather, this Primal Unity is His creation, signifying within the realm of possibility a oneness that can appear in existence.

Otherwise, that oneness of the Essence is and will remain unknown, unassociated with mention. It is not within enumeration nor known by measurement. The result of this order is that, on the Day of Resurrection, perhaps all believers in the Bayán may be guided by the letters of unity. Yet they should not be deluded by love for the Point and the living letters, for that day is the Day of Testing. If someone loves that Point and those letters and is guided by them, it is evidence that this Point and these letters are loved by them. Otherwise, observe how many claim to love and obey the Point of the Qur'án and its living letters, yet not even one in a thousand has truly entered the allegiance of this Point and these letters. In that Manifestation, as in this one, imagine the same reality, and be vigilant that you do not become veiled by anything on that Day. All of the Bayán and its spirits are, in the presence of Him Whom God shall make manifest, like a garden in His grasp. Just as today, the entire Qur'án and its spirits, if flowing from the Point of the Bayán, are indeed under the mercy of God, so they have been and will continue to be. But if they proceed contrary to that mercy and its decrees become manifest, observe whether they are lighter than a garden or not. This is the true decree in the sight of God.

Even though under the shadow of each letter, countless souls take shelter, and each one is honored and ennobled by a command from the Qur'án, all are upheld by that single thread. That thread rests in the hand of the One who revealed it, not in the hand of anyone else. Imagine if the Messenger of God had revealed a verse stating that all believers in the Gospel were encompassed by His mercy—could anyone then decree anything less than mercy for them?

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Now consider those who cannot even be enumerated, let alone all of them—how could anyone reach the entirety? Even when He did not state this explicitly, but instead decreed something less, observe how many remained confined within their limits. This is the essence of all knowledge: with a single “Yes,” all come to life, and with a single “No” from Him, all perish. This is the truth—not through imagined qualities such as wrath, dominance, or any other conceivable attribute, but by the decree of God. This is the decree of reality, beyond which nothing is conceivable. It proceeds from the letter exactly as it is, and encompasses all things.

It has commanded the utmost effort and diligence so that, on the Day of the Manifestation of Truth, none may argue against Him using His own words. For all the Bayán is the speech of the previous Manifestation before Him, and He is more knowledgeable of what He has revealed than all creation, as the spirits of all are in His grasp. In the presence of all, there is nothing but a shadow, provided they are firmly established in the truth; otherwise, they are unworthy of mention.

For instance, if someone today is like the Plato of their time in every field of knowledge, but does not acknowledge the Truth, will their knowledge bear any fruit for them? Exalted is God above such things! Indeed, for them, there is no knowledge. True knowledge is knowledge of God, His Messenger, the Manifestations of His Cause, and the Manifestations of His decree. Anything below this is not considered knowledge by those endowed with hearts. Similarly, in the time of Jesus, the mere acknowledgment of His prophethood did not benefit those who failed to affirm Him. Consider this as well in relation to Him Whom God shall make manifest. If all the people of the Bayán were to attain the essence of knowledge to His level, it would bear no fruit unless they affirm Him.

Reflect deeply, O people of knowledge, and guard yourselves concerning Him. In the arrangement of verses, the structure progresses from surah to surah, from a single verse up to the invocation of “Mustagháth.” It is fitting that each soul should possess a scroll of at least one thousand verses, comprising the teachings of the Bayán, with each finding joy in what delights them. Each verse consists of thirty letters, and with diacritical marks, it is counted as forty letters.

The entirety of the Bayán is likened to a jewel entrusted by one to another as a trust. On the Day of the Manifestation of Him Whom God shall make manifest, if He wishes, He may take it from all what has been given to them, they would not endure even for a moment with patience. It is not because of being veiled by the branches of the matter, or one by its principles, or another by the aspects of its decree, or yet another by the aspects of its grandeur. Rather, all are from Him and return to Him. They recognize Him through His verses but fail to exercise caution in understanding Him. To the extent of this neglect, they will remain veiled in the fire.

If you reflect between yourselves and God, that same verse by which you turn to Him is a likeness of Him, as it is within your hearts. Do not be veiled from Him by it, and do not fail to recognize Him for whom all were created to know. Be vigilant, for if He makes Himself known by His name, He also makes Himself known by other aspects through His verses. Thus, no one will have a proof greater than their capacity.

Sometimes, one may sit within their house, gazing into the Bayán, imagining that His Messenger or His book will come to them. But, being blind in their religion, they remain without certainty and in an instant enter the fire. The Bayán, which they had followed, was merely from themselves, while the book He revealed with His verses is far greater in His sight. For it is a divine gift for the hereafter, which is more exalted before God than the manifestations of the past that He revealed from the treasury of His grace and mystery.

It has not been as it is today, where each soul possesses a Qur'án to which they adhere in the religion of Islam, yet they are veiled from its sender and the one unto whom it was sent. How often the value of the Qur'án may be worth thousands of measures of gold, yet they are veiled by some aspect of the sender or the receiver. If they knew, they would wish they were not created to remain deprived of the fruits of their existence. The utmost precision has been exercised, for the path is more delicate than anything, yet in its knowledge, it is broader than all things. "God begins all things and then returns them. Say: 'Do you, then, believe with certainty in what God has revealed in the Bayán?'"

The knowledge of the Bayán is dependent on understanding its revelation from its beginning to its end. What was revealed at the start aligns with Qur'anic laws, and later, the measures of the Bayán became manifest. It is

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not the case that the beginning is veiled from the end. Until one observes the end, they have not truly considered the beginning. Every letter, in its station, is described by its fire or light within its domain, and this has been and will be so. Yet, the more novel it becomes, the more apparent is the divine intent.

The entirety of the Bayán is the utterance of the Point of Reality, just as all religion consists of recognizing Him and understanding His commands. “God guides whom He wills to the path of truth with certainty.”

Gate 2 (Purification of the Body and Essence)

The Second Gate of the Sixth Unity, concerning the ruling of God regarding wells, the law of “kurr” has been abrogated, and all have been commanded to use pure water. Verily, water is pure, purifying, and inherently sanctified in itself, by itself, and for others through itself, provided it is not altered by any of the three forms of change. The ruling of a part of it is the ruling of the whole, and vice versa.

The summary of this gate is that God, in His grace and bounty, has decreed the ruling of a small quantity of water to be like that of a large quantity, so that all may partake of His expansive favor and mercy. The earlier ruling concerning wells, which was based on what might fall into them, has been abrogated. However, He has desired that in every land where His servants dwell, there should be a reservoir of water to facilitate purification and cleansing. And there is no house in which a reservoir is not constructed, angels do not pass through it. However, if the command comes from God, they will pass through it at dawn. All the people of the Bayán have observed this practice with precision, ensuring that no soul is deprived. The manifestation of the law of purification in this water has not occurred except by the decree of the water of the ocean of unity. Just as a single drop of it signifies God, so too does the whole signify God. Water, in itself, is pure, purifying, and inherently sanctified, and this has always been so.

In purification, the dominance of water over the object is better than the object entering the water, for compulsion becomes evident in the latter and is removed in the former. Consider first that all purification is decreed by the

word of God, and it is through water that purity is attained. If, on the Day of the Manifestation of Truth, He decrees the purity of an object, let it not seem strange to you, for it is His word that sanctifies, not the object itself. Though the initial appearance does not occur except by His command, it is as if one sees that all the people of the Bayán follow the earlier law of purification through water with utmost diligence, yet on the Day of His Manifestation, they become veiled by those same practices.

Just as it is apparent today, O people of the Bayán, do not act as the people of the Qur'án have done. They exert the utmost effort and diligence in purifying their physical bodies with physical water, yet they become veiled from purifying their essential selves with the water of unity. Cleanse yourselves, for any heart in which there is love for anything other than God is not pure in the sight of God. Similarly, any spirit, soul, or body in which love for anything other than the letters of unity and those who love them resides is not pure in the sight of God.

This is because the ruling on the purity of the body depends on the purity of the essence, which is determined by faith. The body is purified not by anything other than this. For if it were otherwise, no nation among the Christians would surpass them today in outward bodily refinement. Yet their ruling is manifest. In the same way, at the time of the appearance of Him Whom God shall make manifest, all must purify themselves through faith in Him. Even if, on a single day, they immerse themselves a thousand times in the sea and emerge, the ruling of bodily purification will not apply, let alone essential purification.

Do not let such acts veil you from the sanctity of Truth, as they are veiled today by the outward purification of the body. They exercise such meticulous caution that it is unparalleled, composing fifty thousand verses about it. Yet, when reflection on this purification invalidates their essential reality, they pay no heed to the ruling of purity. Instead, they issue judgments on matters so improper that the pen hesitates to record them.

Exercise utmost precision so that you are not veiled from either the outward or the inward. Rather, perfect both to their fullest extent. Perhaps, on the Day of the Manifestation of Truth, you may become illumined by the radiance of the Sun of Reality. If that Sun of Reality, in a single moment,

decrees purity for something—whatever it may be—its ruling is truth for all. It is incumbent upon all to obey and act accordingly.

What people practice today is derived from the command of the previous Manifestation, and in His sight, the origin of the command remains the same in all cases. The ruling on a part of water applies to the whole of it. When poured over something that no longer retains its inherent form, it purifies it a second time. However, if something enters water and the water is such that it does not cause repulsion in the soul, a single occurrence suffices for purification, even if the water is minimal. Otherwise, purification with such water is not beloved. If something impure changes the nature of water, its use becomes undesirable, though the inherent purity of the water itself is not nullified unless it ceases to meet the criteria of water. If mixed with a pure substance, even if its nature changes, it remains pure. However, if mixed with soil, it does not take on the status of “added water,” and purification with added water is not permitted. This ensures that the wealthy do not assert superiority over the poor. Otherwise, in the sight of God, the matter is closer than the blink of an eye.

Yet nothing is more beloved to God than preserving water in its utmost purity. If knowledge reveals that a cup of water has passed over impure ground, it will not feel refreshing to the clean heart of a believer. The ruling of purity after change has been made to ensure inclusivity, but otherwise, what soul would desire proximity to such water for purification?

God does not favor excessive scrutiny in purification that leads to harm for the soul in the end. Rather, the soul of the believer is far nobler than to be affected by anything impure. The ordinances of purification are wholly intended to train souls in refinement and purity to such an extent that no soul finds its own self undesirable, let alone others.

Perhaps, on the Day of the Manifestation of God, a matter may arise, and aversion to it may appear—something less than His pleasure, less than God’s pleasure. For His pleasure is God’s pleasure. Thus, it is fitting that a believing servant should guard their senses, especially their sense of smell, so as not to encounter any scent contrary to love for Him, not to inhale any scent contrary to His love. Likewise, during one’s journey, do not perceive scents contrary to those of the believers, lest you turn away from the pleasure of your Beloved and remain unaware.

Say: “It is water that purifies you by the permission of your Lord. O servants of God, be grateful.”

Gate 3 (House of Truth in Every Village)

The Third Gate of the Sixth Unity, concerning God’s decree that His servants should construct a House of Truth in every village.

The summary of this gate is that in this Manifestation, as what was destined has occurred, and all have been graced by the blessing of the decree of the Messenger of God, they have been content with the origin of this decree as it has been revealed. For this reason, it was ordained in the Bayán that no land should be inhabited without a place of refinement being constructed there, such that if, on any day, a believer is afflicted, they may perform acts of refinement to the utmost degree within the Faith of the Bayán.

This is because no command in other matters has been made with as much emphasis on refinement as in this one, nor has it been forbidden for anyone to exhibit anything with visible imperfection, so that all might emulate its perfection. For instance, if someone constructs a building but does not complete it to the fullest extent possible, not a moment passes over it without the angels beseeching God for retribution upon that person. Even the particles of the building itself request this, for every entity desires, within its station, to attain the utmost perfection of its potential.

When someone possesses the ability to manifest this perfection but does not do so, they will be questioned about it. Perhaps, on some day, the Sun of Reality may pass by during the final Manifestation and, upon that land, witness the obedience of His believers and be pleased. In this religion, it has been commanded to establish doors that pertain to any position should be constructed in such a way that a tall person can enter without lowering their head. On every day and in every circumstance that is elevated to such a position, suitable seats should be prepared for them to be made manifest. Perhaps, on the Day of the Manifestation of Truth, nothing will be observed in His dominion that causes sorrow. For all the fruits of the previous Manifestation and all that has transpired over the years must become evident on the Day of Resurrection.

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In the Manifestation of Him Whom God shall make manifest, God knows at what age He will reveal Him. Yet, from the beginning of the Manifestation to the number “One,” it has been decreed that in every year, faith in one letter must be manifested from all creation. After the divine permission, no one can express the fruits of the previous Manifestation except through the subsequent Manifestation.

As has been observed in this Manifestation, no one has allowed the fruits of the twelve hundred and seventy years to exceed the limit of the Báb. And if one fails to manifest the fruit of their existence, they remain veiled by their own self. However, in the Manifestation of Truth, utmost haste has been commanded, for the decree of God is swifter than anything.

At the moment of hearing the Manifestation, all should reveal the fruits of the Bayán to the extent possible. If they fail to do so even for a moment, everything they have done may be obliterated. It is possible that nothing will be accepted from them unless the fruit of the subsequent Manifestation is revealed. God does what He wills and decrees what He desires.

Gate 4 (Do Not Dwell Beyond the Measure of 5 - the Letter H)

The Fourth Gate of the Sixth Unity: God has not permitted any to dwell beyond the measure of five except for the Letters of the Bayán, even if time stretches long upon them.

The summary of this gate is that, in the same way that God takes everything unto Himself. Similarly, in the Manifestation of the Letter “H,” the essences of the earth were drawn in and confined within the boundaries of the “H.” This is because the radiance of this Word appeared closer and more manifest within these five boundaries than in other places. Indeed, this influence extended from this limit to other limits, just as the souls in these lands became guides for other souls.

In like manner, in the lands of the Cause of God, this is evident to those endowed with knowledge. Within the five ranks of the unity of hearts, the hearts of those who belong to them ascend toward God. In the land of

“F,” the manifestations of unity proclaim “There is no God but He” and are illumined within the mirrors of hearts. In the manifestations of “Ayn,” unity is expressed as “There is no God but I” within the sanctified hearts. In the manifestations of “Alif,” unity is declared as “There is no God but God” within the hearts of those who affirm the unity of God.

In the manifestations of “Kha,” unity is expressed as “There is no God but You” within the hearts of those who magnify Him. In the manifestations of “Mim,” unity is declared as “There is no God but the One who created all things by His command” within the hearts of those who glorify Him, as they are illumined in the mirrors of creation. If all these ranks appear in each land, and indeed within every atom, they do so with the purpose of revealing the manifestation and conveying assistance from the Source. This is so that those belonging to it may ascend to the universal essence and enter the five paradises of names, expressed within the boundaries of the “H” in the human form.

If one observes all lands, they will notice the lines of the “H” within these five. However, this decree remains fixed until the Manifestation of Him Whom God shall make manifest. At that time, this location will become the dawning place of the Source’s radiance. For during the Manifestation of the Furqan, Mecca became the point of radiance for the lands, and during the Manifestation of the Bayán, the land of “F” served that purpose. God alone knows from which horizon of the earth that Sun of Reality will rise.

For this reason, it has been decreed that not even an atom of what is beloved by God should remain on this expanse. If the power of observation existed, it would have been commanded that the area be elevated above the waters to the lofty boundaries and adorned with diamonds, so that no knowledge, other than that of the beloved, would encompass it. However, since this is beyond the capacity of this creation—except as God wills—one soul’s merit on these five expanses is superior to twelve thousand years of worship, even if firmly established in faith in the Truth. Otherwise, they remain under the shadow of that which has been taken away.

If it were possible for all the walls to be made of red ruby, God’s command would have been carried out to distinguish the form of the “H” in these lands from all others. The expanse chosen as the dawning place of the Manifestation of God would be elevated above all others. However, this elevation will

not occur unless it accepts the prostration for the expanse of Him Whom God shall make manifest. Otherwise, it would not have been created. This is its distinction over all lands, just as souls are distinguished—had they not chosen to accept faith in Him, they would not have been created.

In every matter, one should supplicate for His bounty, so that He may illuminate all possible realities with what is worthy of His ocean of generosity, for all are sustained by Him. Reflect today upon the Qur’án: how many prayers are offered daily? All were gathered under the shadow of “Establish prayer” and derived assistance from it. Even if all that is on earth bore this command, it would still have been sustained.

Indeed, if the Day of Resurrection of this Manifestation had not come, the assistance for those who pray would have continued endlessly, without limit. There would have been no cessation of His aid. Such is the exaltation of God’s Cause and the loftiness of His decree, by which all are guided. That Word, in its station, is like the sun is established at the point of culmination. God has created nothing more exalted than the essence of knowledge that is coupled with action. There is no true knowledge except knowledge of the Source of the Cause and comprehension of all matters branching from it until the Day all return to Him. For the distinction between a believer and others is solely rooted in knowledge.

Consider the believers in the Qur’án: they became believers because of the knowledge that it is the Book of God. Those below them, comprising all that is on earth, remained without this knowledge and therefore became non-believers. In the same way, view reality on the Day of Ashura: one person gives their life for Him in truth, while another commits acts against Him that are unjust. This distinction lies purely in knowledge. Outwardly, both appear human, but their essence differs.

Compare the Truth to the sun and the believer to a mirror. The moment the mirror faces the sun, it reflects it. Now compare the non-believer to a stone: no matter how much the sun shines upon it, it cannot reflect its light. This is why one gives their life for the Truth, and the other acts unjustly against it. However, if God wills, He can transform even a stone into a mirror, for He is all-powerful. Yet, the stone itself has been satisfied with its state; had it desired to be crystal, God would have created it as such.

Consider that on that day, the very cause that led believers to faith was the same for others. But those veiled by their own will became veiled by that same cause. This is evident today: those who turn toward the Truth are drawn to the Bayán, while those veiled remain veiled by the same.

Similarly, on the Day of the Manifestation of Him Whom God shall make manifest, reflect that all existence, whether present in creation or yet to be formed, owes its being to Him. Even if before the Manifestation, He may remain unknown within His own house. Even before His physical manifestation, while in the cradle crying for milk, He has always been the source of assistance for all. What has been is from the Manifestations before Him, and what will come is from the Manifestations after Him. And this single reality is like the sun: if it rises without limit, it remains singular in its essence within the realm of origination. And if it sets, it remains singular in itself within the exaltation of innovation. All are sustained by His radiance, from the realm of hearts, where the essence of unity shines forth, to the furthest extent of inanimate objects, which represent the final limit of the outpouring of grace.

“God shall settle whomever He wills of His servants in the chambers of Paradise. Truly, He is one of immense bounty.”

Gate 5 (Greetings To Magnify and Exalt God)

The Fifth Gate of the Sixth Unity, concerning the ordinance of greeting and responding in the spirit of magnification.

Men should greet with “Alláh-u-Akbar” (God is the Greatest) and respond with “Alláh-u-A‘zam” (God is the Mightiest). Women should greet with “Alláh-u-Abhá” (God is the Most Glorious) and respond with “Alláh-u-Ajmal” (God is the Most Beautiful).

The summary of this gate is that the essence of the Qur’án is manifested in the declaration of magnification. God, the All-Knowing, revealed this utterance in the precincts of the Bayán. It is the first tree that proclaimed the greatness of God in the kingdoms of the heavens, the earth, and what lies between them. God revealed in response that what soars above is greater in majesty than what was described or mentioned.

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From this mystery, it was decreed in the Bayán that greetings should begin with the magnification of God and responses should affirm His exaltation. Likewise, among those of the circles, the greeting “Alláh-u-Abhá” should be met with the response “Alláh-u-Ajmal.” All should meet one another with this.

The result of this practice is that perhaps, on the Day of the Manifestation of Him Whom God shall make manifest, they may acknowledge that, after God, He alone is worthy of being adorned with the attributes of greatness, mightiness, glory, and beauty in the realm of origination. He is beyond being described, characterized, praised, or glorified. Perhaps those who proclaim these utterances will be able to turn toward that Sun of Reality. Likewise, in names and similitudes, this single reality moves within its own essence.

If you reflect on the beginning of the Furqan, the essence of all the manifestations of Islam came from Him. Similarly, if you reflect on its return, you will observe that the essence of all is present in the final letter, where nothing is seen in the return but the selfsame beginning. Even though He may outwardly appear in the pillar of magnification, it transforms into glorification in His heart. On the same day He revealed His knowledge, its assistance came from the same point of the Qur’án, for all that He uttered returned to it.

Even on that day, that Manifestation stood before God, yet He and all others were sustained by Him through the prior Manifestation. In the same manner, reflect on the Manifestation of the Bayán, considering that everything originates from Him. Observe carefully: nothing comes to Him but rather emanates from Him. And all that has been commanded—that no soul should grieve another—is for the benefit of that soul itself. Otherwise, who among the rest has the rank for the Point of Reality to issue such a decree concerning them?

Yet, because in the depth of night eyes do not perceive Him, perhaps this brings blessings so that no one is grieved by it. All, by means of this, move in the ocean of grace until the day He reveals Himself to His creation and proclaims: “I am the master of the Bayán, which you now act upon according to its ordinances.”

Yet, on the Day of Resurrection, none can endure in the shadows of the fire of God unless they enter, except those whom God wills. This is because they witness that the heavens, the earth, and all that is between them are filled with the commands of the previous Manifestation. Yet, when they look upon Him in that form without seeing His true essence, they become veiled. But if they reflect on the origin of that same form, they will not be veiled.

Consider the countless prayers offered today under His shadow; the number of those sheltered by Him is beyond reckoning. Reflect on the beginning of the Cause and examine the records to see what transpired, deeds so unspeakable that the pen is ashamed to record them. Similarly, observe the Bayán, and likewise the Manifestation of Him Whom God shall make manifest, so that you are not veiled from the Sun of Reality or lost in the ocean of multiplicity, veiled from the mystery of unity.

Look today at Islam: whatever the Muslims do in the name of the religion of the Messenger of God, they claim it to be part of His faith. Contemplate the Sun of Reality, whose words were the origin of Islam. Reflect for a moment on what has transpired. Is it not true that the deeds of the people are no proof? Rather, the people of Truth in that time were limited to the believers in the Gospel, all of whom awaited the name of the Prophet and His descriptions.

God knows how many proclaimed the religion of Christ in His name. And yet, the Sun of Reality, whether for seven years according to one account or nine years according to another, was unable to reveal the Qur'án in its entirety as it truly was. Similarly, consider the Manifestation of Him Whom God shall make manifest. When He appears, all the believers in the Bayán will be steadfast in their faith and expectation.

But the moment of His appearance will reveal the truth of their faith. If not a single soul is veiled from belief in Him, their sincerity will be evident. Otherwise, in an instant, everything they have done will be scattered as dust, for all that they possess of their religion originates from the previous Manifestation. Exercise the utmost care so that, at the end of every Manifestation, you are not veiled from the Source of that Manifestation by its elevation. This is the essence of knowledge, should you be able to grasp it.

“God sends blessings upon those who believe in Him and His signs

and are assured of their meeting with Him on the Day of Resurrection.”

Gate 6 (Erase All Books Except Those That Affirm the Cause of God)

The Sixth Gate of the Sixth Unity, concerning the ordinance to erase all books except those created or to be created within that Dispensation.

The summary of this gate is that in every Manifestation, just as the inner realities of hearts, spirits, souls, and bodies appear anew, so too do the fruits that emerge from these trees of love. Their essence is what was previously made manifest. If hearts, spirits, souls, or bodies derive sustenance from them, they are immediately overtaken by death. What death is more grievous than that which arises from a decree falling short of faith?

Reflect on this: consider the two testimonies by which a Muslim becomes a Muslim. These same testimonies existed in the time of Christ and remain to this day, yet they are not regarded as binding upon others. The same applies to this Manifestation and to the Manifestation of Him Whom God shall make manifest. In the beginning of every Dispensation, a new expression of submission to God is revealed.

How, then, can this apply to matters branching from it? For this reason, it has been decreed to erase all books except those that affirm the Cause of God and His religion. Consider, from the days of Adam until the Manifestation of the Messenger of God, the heavenly scriptures even though all were the truth and from God, at the appearance of the Furqan (Qur’án), all prior scriptures were abrogated. A decree of invalidity was revealed in the Furqan concerning the beliefs of those who held to them. Similarly, at every Manifestation, this principle can be observed: even the books attributed to God are ruled as abrogated in each new Manifestation.

Now consider: if the divinely attributed scriptures are deemed abrogated at every Manifestation, what of the books of human creation, which, in comparison to those sacred texts, are but shadows in a mirror relative to the sun? It is as though one sees Him Whom God shall make manifest writing

the testimony of faith, bearing His name in every word. He is the essence of all religion, and should a soul not recognize Him the moment this testimony is revealed, that soul remains in disbelief.

Everything possessed by the Bayán is erased in the same manner at the appearance of each new Manifestation. From the Bayán until the Day of Him Whom God shall make manifest, the signs of the Point and all that serve as proofs of Him within His shadow are the fruits of the paradise of oneness. What has been mentioned in traditions, that the followers of the Shí'ah would endure great tribulations on the Day of the Manifestation of Truth, reflects this reality.

As in the time of the appearance of the Messenger of God, the same principle applied to those who did not believe in Him. Even though they were sustained by that which was revealed by God to Jesus, I swear by the sanctified Essence, which has no partner and will never have one, that reciting a single verse of His verses on the Day of Him Whom God shall make manifest is greater than all of the Bayán and what is abrogated within it.

This is because, on that Day, faith in Him will be determined by adherence to His words, even if it be to a single verse. For those who do not turn to Him, even if they ascend to the highest heights of the Bayán, it will avail them nothing unless they return to Him.

O people of the Bayán, do not remain veiled from the sustenance of His new revelation at the Manifestation of Him Whom God shall make manifest. Do not be veiled as the people of the Furqan were, sustained by the provisions of the prior Manifestation while remaining veiled from the provisions of His new revelation. This is the essence of all knowledge and action, should you be able to comprehend it.

“God guides whom He wills to the path of true certainty.”

Gate 7 (Dowries and Marriage)

The Seventh Gate of the Sixth Unity, concerning marriage and the prohibition of dowries exceeding ninety-five mithqáls of gold for the people of the cities, and ninety-five mithqáls of silver for the people of the villages. The

dowry must not be less than nineteen in either case. The increments or decrements should not vary except by units of one according to the numerical value of “one.” The rule of separation is lifted, and the law of union is established following mutual consent, with the mention of the Word of God within it.

The summary of this gate is that God, in His bounty and grace, abolished in the Bayán the boundaries of separation to ensure no soul experiences abasement in seeking God’s pleasure for themselves. Consent is granted for both man and woman with a phrase signifying their devotion to God and satisfaction with His decree. This has been elaborated in its appropriate context, and its brief form is as follows:

If one declares this verse: **“Indeed, I am for God, the Lord of the heavens and the Lord of the earth, the Lord of all things, the Lord of what is seen and unseen, the Lord of the worlds”**—according to the determined limits of the dowry—and similarly from the other side, both parties affix their seals on a document. Witnesses from both sides, numbering ten or more, should attest to it. This will establish the law of union. God has decreed for the people of the cities—that is, the inhabitants of urban areas—a dowry of ninety-five mithqáls of gold, the numerical value of “God.” The maximum is set at this amount, while the minimum is nineteen mithqáls, the numerical value of “one.” Any increase or decrease must proceed step by step, unit by unit, without exceeding five levels. The first level is one unit, the second is two units, the third is three units, the fourth is four units, and the fifth is five units.

For the villages, the same structure is decreed using silver instead of gold, as determined by God. If the amount exceeds this limit, even by a fraction of a qiráṭ (a small measure), it becomes invalid. Likewise, if it falls short by even one-tenth of one-tenth of a qiráṭ, it is also invalid.

This command has been given so that all those obligated to it may share in the bounty and expansive mercy of God. It also ensures that they allocate their wealth to other worthy causes in these contexts. If they give thousands upon thousands to one another, there is no harm, or if they allocate such wealth at the time of union, there is no restriction. This decree has been made so that all may partake in the abundance and mercy of God.

Let them focus on what constitutes the lawful foundation of union: that it must be established in the name of God. Perhaps, on the Day of the Manifestation of Him Whom God shall make manifest, they will not stray beyond the bounds of this Word, which signifies God. For if, on that day, someone fails to believe in Him—even if they claim to act “for God”—their act is rendered void, except for what is confirmed by His command on that day.

Consider the religious practices: all communities believe they act “for God” in what they do. But if their actions were truly for God, why are they rejected? Similarly, in Islam, if all the deeds performed during the time of the Imáms were truly for God, how could they have been invalidated? Similarly, at the appearance of the Sun of Reality, if someone truly acts “for God,” they would not turn away from His Mirror. All those who claim they act “for God” or recite the verse, **“Indeed, my prayer, my rites, my living, and my dying are for God, the Lord of all worlds,”** are, in God’s sight, false. Otherwise, judgments contrary to God’s will would not apply to them. They act according to their own understanding of serving Him, but in reality, they act against Him in what they do.

Thus, all deeds are accepted or nullified based on recognition. In the Bayán, until the appearance of the new Manifestation, any act done “for God” is indeed “for God,” as they remain under the shadow of His Mirror and their deeds are accepted by God. However, at the appearance of Him Whom God shall make manifest, only deeds performed for Him are truly “for God.” Otherwise, **“God has not placed a third between truth and falsehood.”**

Whoever acts for Him will be gathered under the shadow of **“there is no God but God.”** Whoever acts for another will be gathered under the shadow of negation. Yet all, in every case, revolve around this Mirror. For instance, what the followers of Jesus perform, they do under the belief that it is for God through Jesus, who was, in His time, the Mirror signifying God. However, at the appearance of the Messenger of God, only those among the Christians who believed in Him were truly acting for God. Otherwise, all their claims were revealed as false in God’s sight, being neither true then nor now.

Testimony regarding anything must relate to the preceding Dispensation and be described in such terms. The one who manifests this testimony becomes

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the Mirror, which represents the primal Will that is recognized in every Manifestation. What God bears witness to is true, and what pertains to His essence, none but He knows. He has eternally been, and will forever remain, a witness over all things, even before their existence. His testimony over all things before their existence is like the testimony of all things after their creation. **“None knows how He is but He. Glorified is God above what they bear witness to.”**

Nothing ensures salvation except sincerity in intention. Similarly, nothing causes veiling except when one, believing they act for God, becomes veiled in their own mind. Otherwise, no soul desires to disobey God in their innermost being; rather, they assume their actions are “for God,” while in reality, they are “for something other than God.” This is why their deeds are rendered void.

Consider the Manifestation of Him Whom God shall make manifest: all those who act for God within the Bayán base their actions on the proofs of God’s verses. On that day, those same proofs will remain valid. How, then, could they fail to act for Him? Yet this is precisely what happened during the appearance of the Bayán: the people of the Furqan were told the same, but those who did not act for God were unable to accept, while those who did, believed immediately.

At each Manifestation, God tests His servants to reveal to them their own inner reality—whether their deeds were truly for Him or not. For example, at the appearance of the Messenger of God, every soul who claimed, in the Gospel, to act for God through Christ was tested. Only those who embraced Islam were proven to have truly acted for God. Their faith in Christ and their adherence to His religion became evident only when they entered the new Dispensation of Jesus. Those apart from them did not act for God nor were they adherents to the law of Jesus, the Spirit of God. Otherwise, God, the All-Knowing and Most Exalted, is far above allowing someone to act for Him and then enter the fire. Similarly, observe the appearance of the Bayán: whoever among the people of the Qur’án entered it acted for God. Those who did not were acting for something other than God, believing in their own desires that they acted for God. Yet in God’s sight, they acted for something else.

The levels of that “other” and its names are apparent to the people who believe in the Bayán, where any “other than God” is clearly identified. From this, it becomes evident that acting for God is intrinsically tied to acting for the Manifestations of His Cause. In the Qur’án, if anyone acted for the Manifestations of Truth—Muhammad, the Family of Muhammad, His Gates, and His Guidance, peace be upon them—they acted for God. Otherwise, their actions did not return to God.

The Mirror of God existed before the Messenger of God, such that the eighteen Mirrors, by the radiance of His sun of bounty, became Mirrors of God for Him. All those who acted for God, finding shelter under the shadow of the Manifestations of His Cause, found their deeds accepted in God’s sight. Likewise, in the Bayán, if someone uttered the word of unity without coupling it with the mention of the Manifestation of the Cause, their deeds would still be accepted as acts for God, even without explicitly acting for the Manifestation.

Consider this example: in the Gospel and the Furqan, or in the Bayán and the Manifestation of Him Whom God shall make manifest, the matter becomes clearer. For instance, the testimony of unity in the Gospel was not accepted without acknowledging Jesus, the Spirit of God. Similarly, the testimony of Jesus was not accepted without the acknowledgment of the living letters of that time. Each was exclusively linked to God’s Truth.

This is why all point to this One, so that you see no duality. Otherwise, all that you observe in the Gospel is the multiplicity of that primal unity. Even if a single soul exists in the East or the West, it is still part of that One. If someone acted “for God” in the Gospel, they acted for the letters of unity of that Manifestation, as whatever returned to them ultimately returned to God.

Thus, everyone who acted for those letters of unity did so in a way that what returned to them also returned to God. Yet at the appearance of the Messenger of God, those who did not believe in Him rendered void all that they had done for God and the letters of their time, except for those who turned to Him. Their actions then became truly for God and for the letters of unity of that Manifestation. Otherwise, in God’s sight, they were not truthful. Had they been truthful, they would have believed in the Messenger of God and in the living letters of His Dispensation.

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Even though you see multitudes acting “for God” according to the letters of unity in the Gospel, they remain in the fire, for they act for something other than God. Similarly, consider the Qur’án: from its beginning until the year 1270, whoever acted “for God” were those who served Muhammad, the Family of Muhammad, and the Gates of Guidance. If someone, in the primary reality, acted for Muhammad but, in the secondary reality, did not act for the Commander of the Faithful (Imám ‘Alí), they were not truthful in their claim of acting “for God.”

This extends to all the Gates until the end. However, since the appearance of the Bayán, if someone has truly acted “for God,” it means they acted for Muhammad and, in the manifest reality, acted for the Point of the Bayán and the Manifestations of His Cause. Likewise, on the Day of Him Whom God shall make manifest, you will see that everyone claims to act “for God” and to believe in the letters of unity. Yet if, at the time of the Manifestation, their actions for God are true, and they are sincere. Otherwise, all they do between themselves and God, claiming it is for Him, is immediately rendered void. How could their deeds for God or their actions for the letters of unity—or even for the believers in the Bayán, who hold a station through their connection to Him—hold value, when the decree of God does not apply to them?

This is because the verse to which a servant turns between themselves and God, and through which they behold the beauty of God in their hearts, and by which they intend their deeds for God, is a verse that belongs to Him Whom God shall make manifest. This verse has existed within the hearts of all before His appearance. That verse is like the sun in a mirror when compared to the sun of the heavens. The tree of truth reveals its outward form through servitude in the hearts of all, but its inner reality becomes manifest within the verses of their hearts, where nothing is seen but God alone, alone.

If this were not the case, how could a servant act “for God” between themselves and God, yet the Manifestation of Truth not accept it? What they do between themselves and God is but a shadow of the true verse that emanates from that Sun of Reality within them. For instance, had the Messenger of God not spoken the command to act “for God,” how would anyone have known to act “for God”? Even if expressed differently, the same idea would

have emerged from the Messenger sent in that Dispensation. It always leads to the origin, which has no beginning, or to the Manifestations that follow, which have no end.

For example, if a person between themselves and God brings sorrow to the Point of the Bayán, the verse through which they act between themselves and God, and by which they intend to act “for God,” is still a verse that is manifested within them from the Sun of His bounty. Yet, in the subsequent Manifestation, because they lack certainty, they become veiled. However, in the previous Manifestation, if you say that this verse comes through the Messenger of God, they accept it, for they have neither heard nor seen anything else. In this Manifestation, it has not yet become apparent.

Consider the Qur’án at the time of the union of two souls who acted “for God.” For example, Imam Husayn (Siyyid al-Shuhadá), peace be upon him, acted for the Messenger of God, and thus his action was for God. But the one who committed an injustice against him believed they acted “for God,” yet in reality, they acted for something other than God. The verse that the wrongdoer relied upon between themselves and God contained only the essence of God, yet at that time, Imam Husayn was the living expression of that verse in its outward form.

In truth, if the veil were removed, they would have seen that what they believed they were doing “for God” was actually directed toward Him, for and against Him, even though they were veiled and acted against Him. This elaboration is to emphasize that, on the Day of the Manifestation of Him Whom God shall make manifest, one should not sit comfortably, claiming, “We act for God,” when the verse they turn to is but a shadow of the Sun of His bounty as reflected in the verse of their inner realities, made manifest through the previous Manifestation.

In the subsequent Manifestation, if their actions align with Him, they will be truly for Him, just as they were for the Point of the Bayán before. Otherwise, between themselves and God, they will not have acted “for God,” because God has decreed that whatever is done “for Him” does not return to Him unless it is also done “for Him” in His Manifestation.

This is because finite beings cannot perceive the essence of the Eternal; rather, they recognize Him in His Manifestation within their realm of pos-

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sibility. For example, when a person commands a mountain to ascend by God's command, they reflect inwardly between themselves and God, make a judgment, and act. However, that very inward reflection and judgment, which they think is directed toward God, is in fact a verse rooted in the previous Manifestation. The essence of that verse remains within them, but because they do not recognize it, they act as they do.

Had they known that this is the very Point of the Furqan (Qur'an) in its subsequent Manifestation, the verse to which all Muslims turn to God, they would never have allowed the thought to even cross their hearts, let alone acted upon it. Just as they draw near to God day and night through the Messenger of God, so too, on the Day of Him Whom God shall make manifest, all the believers in the Bayán will face similar trials. They will think they act "for God," but their actions will be directed against Him.

The Sun of Creation, which embodies those verses through which they previously drew near to God, will shine upon them and manifest itself in their souls, though they will not recognize it. If they understood this, they would realize that no fire is greater than the one in which a person does to their Beloved what they would permit against another. From the beginning to the end of their lives, they act toward that verse—which belongs to their Beloved—as if it were for another.

If their actions were truly for God, consider how profound the matter is for those who genuinely act "for God." In the world of existence, they act for Muhammad and the Manifestations of His Cause; in their souls, they act according to the verses that are made manifest within them through the letters of the Furqan's unity. Yet, because they are veiled from the mystery of the Cause, they act for something other than God in this Manifestation.

If their actions were truly for God, they would never fail to recognize the radiance of the Sun of Reality in the Manifestation of the new Revelation. Instead, they act only upon what they have from the previous Manifestation, failing to grasp the ruling as truly "for God" unless they enter this Manifestation. Reflect on the span from the Day of Adam to the appearance of the Bayán, as well as before and after it: observe that no period of time, even as brief as a fraction of a moment, has passed without a Book from God being revealed. People have adhered to His religion through these Books, and in their respective Manifestations, those who acted according to them

acted “for God,” provided they acted in accordance with what was revealed in them.

Now, consider the appearance of the Furqan: everything that people claimed to do “for God” through those previous Books became actions for something other than God, for if their actions had truly been “for God,” they would have necessarily entered the faith of the Furqan. The same applies in the Manifestation of Him Whom God shall make manifest, relative to the appearance of the Bayán. Observe that if someone claims to act “for God” in the Bayán, their claim cannot be validated as truly “for God” unless they also act for the letters of unity.

The multiplicity of appearances operates under the shadow of the singular truth, and within its own station, the decree of the singular applies to the multiplicity. On the Day of the Manifestation of Him Whom God shall make manifest, the entirety of the Bayán becomes a single unit, representing a numerical oneness that refers back to the One beyond enumeration—that is, the essence of Him Whom God shall make manifest.

Following this, the living letters are manifested through Him, and then the primal unity becomes multiplied until the Day of the ultimate Manifestation of Him Whom God shall make manifest. At that time, all must become one single unit, within which nothing is seen except the One beyond enumeration, who is His very essence.

For instance, today, all believers in the Qur’án are mere reflections of that primal unity, which culminates in the living letters and ultimately reaches the Messenger of God. Consider the mystery of existence: do not equate the ruling of the Sun with the ruling of the Mirror that reflects it, nor the mirrors that follow the initial Mirror to the Mirrors. Do not equate the ruling of subsequent mirrors with that of the Mirrors directly connected to the source. This is why, at the appearance of the Sun of Reality, not all can be guided by it directly. The bounty of existence has reached them through mirrors that preceded them, and similarly, guidance operates in the same way.

Consider the lowest terrestrial soul: if it were to directly encounter the Sun of Reality, it could not be guided by it, as it is positioned in a lower station. However, if it descends into the origin of the Cause, it may immediately

be guided. Yet, because it lacks the capacity to perceive this directly, the Manifestation's radiance appears difficult for it to grasp unless it refers back to its own village or realm, and from there to the realm above it. Gradually, this process culminates in one who can comprehend the words of the Gates of Guidance.

Step by step, this ascent continues until reaching someone who can understand the words of the Imáms. That individual then progresses further, reaching the capacity to comprehend the words of the Messenger. At this stage, the soul enters the realm of hearts, where it can grasp the Word of God, which is the same Word revealed to the Messenger. Immediately, such a soul becomes humble, and the exaltation of the Messenger's station appears as nothing compared to the greatness of the Word itself.

Yet, for the lower terrestrial soul, even if a new book is revealed each day, it does not humble itself before the Sun of Reality. This is because all these veils—intermediary layers within its heart—must be torn asunder for understanding to be achieved.

This dynamic is evident in Mount Máku, where, despite the revelation of God's verses in every matter, no fruits are borne for its inhabitants. If the veils of intermediary souls were removed, allowing the heart to pierce through, it would immediately become a believer in God within its own station and His verses. Consider how the essence of all existence becomes a believer upon hearing His verses, despite the loftiness and elevation of its essence, which cannot be compared to anything else. How could it reach anything greater than this? This is the meaning of the saying, **"What is concealed in the Prophet is greater than the worship of the two weighty worlds"** (humankind and jinn). This is because such a soul, upon the descent of God's verses, becomes humble and submissive, acknowledging the oneness of God.

However, a soul that has been guided through countless intermediaries does not remember upon hearing His verses. Such a soul cannot understand even with reason, let alone attain faith or act upon it after belief. Consider the martyrs of the Bayán: they were not veiled at the time of the Manifestation, for they, like you, recognized the Word of Truth through infinite intermediaries.

At the time of His Manifestation, if you fail to remain steadfast, know that all the essences and deeds of the people of the Bayán are like a garden in His hand, which He turns as He wills, according to His desire. He who removes the mirrors of your essences from the shadow of God and turns them into something other than God—how do your deeds appear before Him? Reflect on the creation of your hearts and derive your understanding from this.

All this explanation serves to ensure that unions are made “for God” and not “for something other than God.” If any fruits arise in creation, they should be “for God.” It is as if one can see that, at the time of the Manifestation of Him Whom God shall make manifest, all claim to act “for God” in their private deeds. Yet, in truth, He rules that their actions are “for something other than God,” except for those who act for Him. Their deeds are “for God” in God’s sight. The same applies in the Bayán if someone acts for the letters of unity, they have acted “for God.” This extends to the decree concerning the smallest atom: if it is for the elevation of the Bayán, it becomes “for God.” In the same way, in the Furqan, as long as the explicit text from the Manifestations was not severed, whatever was done with their permission was considered “for God.” However, after that severance, only what aligned with their teachings remained “for God.”

For instance, the scholars of the Furqan acted according to the Book of God, the traditions of the Messenger, the Imáms of guidance, and the Gates of guidance. In this Manifestation, too, as long as the explicit text remains unbroken, whatever is done in accordance with it is “for God.” But after its severance, only what aligns with it is “for God” and does not exceed the letters of unity. Perhaps, on the Day of Resurrection, they may be guided by them.

Similarly, nothing can truly be considered “for God” unless it pertains to the Messenger of God. This principle applies from the very beginning to everything that stems from His command. “For God” cannot be truthful unless it pertains to the Manifestations of His Cause. Anyone who acts according to the Bayán becomes a reflection of its letters until they reach the culmination of existence.

Exercise the utmost vigilance so that, at the Manifestation of Him Whom God shall make manifest, all that was done “for God” is not rendered “for something other than God.” If it pertains to Him, it remains “for God” and

for the Point; otherwise, it is invalid. **This is what God, your Lord, has enjoined upon you if you act according to it.**

Gate 8 (Seeking Proofs Outside the Verses of God)

The Eighth Gate of the Sixth Unity, concerning those who seek proofs outside the Book of God and the verses of the Bayán, as well as the inability of all to produce anything like them. For such a person, there is no proof. Whoever attributes the miracle of the verses to anything else, their claim is invalid. Anyone who claims the verses as their own should not be opposed, yet such claims must be recited within every nine days. Once every ten days, they should reflect on what God has revealed by night and day.

The summary of this gate is if someone uses anything other than the verses of God as proof for the truth of the Point of the Bayán, they remain veiled from the greatest proof and the highest path. In every Manifestation, all aspects of the Tree of Truth are exalted above comparison, equivalence, likeness, parity, and disbelief. Yet, because most hearts fail to perceive its elevation and are heedless of the verses, if everyone wished to understand, they could. For this reason, the proof has been made singular, so that on the Day of Him Whom God shall make manifest, no one might ask, “Why?” or “How?”

What has been revealed in the Qur’án was not reliant on external proofs. Had all understood this, their acknowledgment of truth today would have been easier than relying on their interpretations of matters unsupported by the Book of God. Indeed, if their interpretations conflict with the command found in the Book of God, it is God’s command that remains valid and has always been so.

It has been ordained that once every nineteen days, reflection should occur on this matter, so that in the Manifestation of Him Whom God shall make manifest, people are not veiled by matters other than the station of the verses, which are the greatest proofs and testimonies. However, this reflection should not merely be routine, nor should it lead to veiling.

This is akin to those who recite the Covenant prayer every morning, repeatedly calling out, “Hasten, hasten,” until they have confused themselves, mistaking their own desires for true love. They imagine they love Him, while

over three years have passed since the Cause of God has become manifest, and yet today they have established their object of worship on a mountain. Despite this, they fail to acknowledge the proof upon which the religion of all Muslims stands upon. It has become manifest that after the cessation of revelation until the appearance of these verses, no command or sign has emerged that could produce verses of this nature. Yet, they lack the insight to recognize that no one but God can reveal verses. The moment you see verses of this nature manifest as proof, be assured that this is the same primal reality upon which God revealed the Qur'án at the dawn of Islam. Now, He has again willed to reveal upon Him.

If you had true faith in the proof of your own religion, you would understand this matter. The command is clear and without exception: God revealed the incapacity of all in the Qur'án. When you observe this same incapacity reflected in the entirety of creation, you doubt. This doubt causes veiling, for just as God revealed in the beginning, so too does He reveal in the return. If you observe with this understanding, you would recognize and affirm it more swiftly than the blink of an eye.

When you look at creation, you say, "It is impossible." Indeed, it is impossible for creation, but not for what comes from God. By His boundless power, He manifests whatever He wills. It is evident that after the setting of the Tree of Reality, no one can produce verses like His. Just as in the Qur'án, where twelve hundred and seventy years passed, all became certain of the incapacity of others to match it. Similarly, after the setting of the Sun of Reality, it is impossible for verses to appear from anyone but Him.

These verses must conform to innate nature and divine power, without learning or characteristics imagined by scholars. Given this impossibility, no one other than Him Whom God shall make manifest can claim this command. This is the final proof within the Bayán that if any soul claims this station and verses appear from them, no one should oppose them. Perhaps this will prevent any sorrow from afflicting the Sun of Reality. If this principle had been observed in the Qur'án, the actions of all would not have been invalidated at once. If a soul is not for the Truth yet does not oppose it either, no decree will be issued against them affecting all, but only concerning that specific soul.

Similarly, now, if you hear of such a claim and do not attain certainty but refrain from outright denial, you commit no act that would cause sorrow to Him, even if, in reality, it is someone other than Him. Although such a scenario is nearly impossible, merely mentioning His name makes it unlikely that those who love Him would cause grief to such a claimant, out of respect for His names. For the matter lies within two possibilities: either it is Him, or it is not. However, no one but Him can reveal verses conforming to innate nature. Why, then, would someone deny the Truth while they have spent their days and nights in anticipation of Him?

If, hypothetically, someone falsely attributes such a station to themselves, leave their matter to God. It is not for creation to judge them, out of reverence for the name of their Beloved. Moreover, no such soul exists who could claim such a station. If such a scenario occurred during the Dispensation of the Qur'án, it will occur in this Dispensation as well. His verses are, in themselves, proof of the radiance of His existence, and the incapacity of all others is evidence of their dependence upon Him.

The purpose of this directive is that, on the Day of the Manifestation of Truth, their feet may not falter upon the path. They must not judge the shadow within their hearts as the determinant of existence, applying a verdict based on a verse to themselves, which would suddenly nullify all their essence and actions without their awareness. If all adhere to this single command, it is upon God to make the truth manifest to them and instill the proof and evidence into their hearts with clear arguments that radiate from Him. This will enable the believers to express certainty about Him, while those less certain may claim awareness, which is still acknowledgment short of full truth. It suffices for all the people of the Bayán to act according to this command to secure their salvation on the Day of Resurrection.

That is the day when all things upon the earth will proclaim through the radiant verses in their hearts from the Sun of Reality: **“Indeed, we act for God.”** However, the truthful servants are those who turn their gaze toward the origin of those verses, recognizing that they emanate from the Sun of Reality. That Sun is the source of its verses, and its light connects all things.

“This is the proof of God, made complete upon you. O servants of God, fear Him.”

Gate 9 (Permissible to Wear Silk Garments and Use Gold and Silver)

The Ninth Gate of the Sixth Unity, concerning the permissibility of wearing silk garments in all situations, as well as the use of gold and silver.

The summary of this gate is that God has permitted the use of gold and silver so that all may partake in this paradise, achieving what brings tranquility to the hearts of His servants. Through faith, they may manifest the utmost gratitude to God on the Day of the Manifestation of Him Whom God shall make manifest.

If all that is upon the earth were to agree, they could not prohibit this ordinance. Yet, through His infinite generosity and grace, God, the Almighty and Glorious, has permitted it for those capable of its use. This ensures that no soul feels sorrow for lacking access to these things. Purely out of love for God, He doubles their reward and blesses them with honor in the afterlife. If a soul seeks to take pride or elevate themselves through anything from these Manifestations, they become veiled from the good pleasure of their Beloved. Instead, in every matter where God bestows His bounty upon a servant through the appearances of His dominion, it is fitting for them to express greater humility and submission to creation. This is the true gratitude to God within their station.

There is no honor or exaltation in these Manifestations except through faith in Him Whom God shall make manifest. If honor were tied to material means, the Christians today would hold more honor than any other community, yet their faith is not recognized as valid. How, then, could they attain honor? However, when material means are coupled with faith, they become an expression of God's blessings for His servant.

If a soul possesses wealth in gold or silver and uses it to revive another soul, this is far better than merely enjoying what they own in the pleasure of their Beloved. For the hearts of believers are the dwelling places of God's good pleasure, and there is no doubt that their happiness is nearer to God than the delight of a soul in its possessions.

This holds true as long as one does not focus on the outward boundaries of creation. When viewed within the hierarchy of existence, there is no doubt

that the pleasure of a higher station is greater in God's sight than that of a lower one. For instance, if something pleases Him Whom God shall make manifest, His joy surpasses that of anything else. Likewise, the closer one is to the source of all names and attributes, the greater the significance of their pleasure, until it reaches the smallest particle of existence.

On the Day of Resurrection, this matter can be discerned clearly, but in the night of veiling, it remains indistinguishable. This is because all claim to be elevated and near to God, and none truly knows the station of another except for the Tree of Reality, which does not reveal the stations of creation. Therefore, it is fitting to act according to the first decree, so that no soul on earth who believes in God and His verses may suffer sorrow. **“Thus does God lighten your burden and grant you permission in the Book for that which brings you gratitude.”**

Gate 10 (Have a Ring of Red Agate)

The Tenth Gate of the Sixth Unity, concerning the obligation for every soul to inscribe on a red agate the verse: **“Say: God is Truth, and all besides Him are His creation; all are devoted to Him.”**

The summary of this gate is there is no symbol more beloved in the Bayán before God than for one to have a ring of red agate engraved with this majestic verse: **“Say: God is Truth, and all besides Him are His creation; all are devoted to Him.”**

The significance of this is that it serves as a testimony from the Point of Reality that God has eternally been Truth and that all else has eternally been His creation. Perhaps, on the Day of the Manifestation of Truth, they will acknowledge that Truth which affirms all truths and will confess that all besides God is His creation.

It is not merely the act of wearing the ring with the inscription that matters; rather, the essence of this verse should manifest itself before that Truth. If it is revealed and a soul does not acknowledge its truth, then even the ring itself will testify against them, nullifying all they have done within the Bayán. Acknowledgment of this truth is not difficult; rather, whatever has

been affirmed as true within existence has only been so through the Truth of His Reality.

However, because the Manifestation of Truth is a paradise for the people of truth and a fire for those outside it, all will be tested on that day. He is the Mirror of Divinity and the Sun of Lordship, reflecting God alone, alone. If a soul wishes to enter the protection of Truth, they should command that a circular red agate be inscribed. The design should include:

1. In the first circle: **The verse of the Throne** (*Ayat al-Kursi*).
2. In the second circle: **The names of the circle** (specific divine names).
3. In the third circle: **The letters of the *Bismillah* (In the name of God, the Most Gracious, the Most Merciful).**
4. In the fourth circle: **The six names** (perhaps referring to sacred attributes or divine titles).
5. In the fifth circle: **Whatever suits the intent of the wearer**, provided it does not exceed nineteen letters.

If the first and second circles also contain the nineteen letters, this is beloved before God. However, all of this holds value only if, in the Manifestation of Him Whom God shall make manifest, they comprehend the meaning of what has been inscribed.

This is because the first circle represents the letters of unity, which multiply around Him until they reach the fifth degree, appearing in the form of the number of God. If you have faith in the living letters of Him Whom God shall make manifest, once you enter the first unity, by God's might and power, you will remain part of that unity even if it multiplies infinitely.

If you were present in the Manifestation of the Point of the Bayán, you would have witnessed that all were guided by those initial letters. Guidance itself is but a reflection of that primal unity, which multiplies infinitely, yet is nothing but that original unity.

This is the foundation of all created beings and all their subsequent characteristics. Observe the nature of creation and its attributes within the context of existence, and do not veil yourself from the Sun of Manifestation. Love

every mirror in which you see its reflection, as it represents a name signifying Him. Conversely, anything that does not signify Him—if it is as insignificant as a speck of dust in the domain of a disbeliever—should be subject to denial.

On the Day of Resurrection, whatever belongs to Him Whom God shall make manifest will belong to God, and whatever belongs to something other than Him will belong to something other than God. Similarly in the Point of the Bayán, observe this same principle as was evident before its Manifestation in the Point of the Furqan (Qur’án), and before that in the Point of the Gospel, continuing until it culminates in the primal origin of creation. Similarly, the process of ascension from Him Whom God shall make manifest extends infinitely. Reflect and observe what you have witnessed in this Resurrection, and always proclaim: **“There is nothing from God but God; indeed, we are all devoted to Him.”**

Gate 11 (Prohibition of Excessive Punishment of Children by Teachers)

The Eleventh Gate of the Sixth Unity, concerning the prohibition of excessive punishment of children by their teachers.

The summary of this gate is that a teacher must not strike a child more than five light blows. Before the child reaches the age of five, striking them is absolutely prohibited. After five years of age, no more than five light blows are permitted, and even then, the blows should not be on bare skin but over clothing. If a teacher exceeds five blows or strikes bare skin, they are forbidden from approaching their spouse for nineteen days. Even if the act was unintentional, this prohibition applies. If the teacher is unmarried, they must pay nineteen mithqáls of gold to the one they struck.

God has permitted children to engage in playful activities during festival days with whatever is in their hands. Additionally, it is decreed that every soul is entitled to sit upon a chair or throne during such times. The time spent sitting on a chair, bed, or throne does not count toward their lifespan.

Explanation of this Gate: God does not, under any circumstances, desire any soul to be saddened, let alone harmed by physical punishment. It has been decreed that children under five years of age are to be disciplined only through verbal instruction, and no physical punishment is to be inflicted upon them. After the age of five, no more than five light strikes may be given, and even these must be through a barrier, such as clothing, rather than directly on the skin. Furthermore, physical discipline must not reflect the harsh practices common in this age.

If a teacher violates this decree, they are prohibited from marital relations for nineteen days. If the teacher is not married, they are required to pay nineteen mithqáls of gold as compensation for exceeding the bounds of God's decree. This payment must be given to the soul that was struck. God desires that, in all circumstances, the people of the Bayán should sit upon thrones, chairs, or seats, for such time is not counted as part of their lifespan.

The purpose of these decrees is to ensure that no sorrow afflicts the soul from whom all are sustained by the ocean of His bounty. A soul, unable to comprehend the station of its teacher, is thus safeguarded. Similarly, in the Manifestation of the Furqan, the Sun of Reality was not recognized until forty years had passed. In the Point of the Bayán, recognition took twenty-five years. God alone knows what has been decreed for Him in this Dispensation.

During those days, His true joy is found, though all await Him. Yet, because the devotion of all is not sincere, sorrow inevitably reaches Him. Reflect on the Messenger of God: before the revelation of the Furqan, all bore witness to His beauty, perfection, and piety. But after the revelation of the Furqan, consider the things they said about Him, words that the pen is too ashamed to recount.

Likewise, consider the Point of the Bayán: the stations He held before His Manifestation were well known to those who recognized Him. Yet, after His appearance, despite the revelation of 500,000 verses across various subjects, some continue to utter words about Him that the pen cannot record out of shame.

However, if all were to act according to what God has commanded, no sorrow would afflict the Tree of Reality. For if no one were to grieve another, not

even one soul among creation would bring sadness to another. If they abide by what all have been created for, no one would even approach anything less, as no bounty is greater than this, nor will there ever be.

Even though the days of joy are observed as the days before His Manifestation, His appearance will occur amidst the multitude of creation, who have always been and continue to be enraptured by His love. Yet, as today, people act in His name in ways they do and consent to matters as they are. **“O servants of God, fear Him.”**

Gate 12 (Divorce)

The Twelfth Gate of the Sixth Unity, concerning divorce, which is only permissible after the husband and wife endure a period of one year together, in the hope of reconciliation. If reconciliation does not occur, divorce is permitted. A man may remarry the same woman up to nineteen times, with no requirement of patience following a reunion except for a period of one month.

The summary of this Gate is once God unites two souls through the word of God, it is unworthy for matters less than the Tree of Love to cause separation. The union of souls is not to be undone except by dire necessity. If separation becomes unavoidable and is declared justly, they must endure a period of patience equaling one cycle of nineteen months as defined in the Bayán.

If, during this time, the attributes of love reappear and unity is restored, the separation is nullified. If not, separation becomes lawful, and they may part with a word that signifies this. Afterward, they may reunite up to a maximum of nineteen times. From the time of union until any potential reunion, a period of patience of nineteen days is required to purify them from the attributes of the fire.

After the cycle of nineteen is completed, reconciliation becomes permissible, and this continues until they reach the number one. Once they reach this point, further reconciliation is no longer allowed, as it would then fall under the rule of duality. In paradise, the law of duality does not exist and never will, for all are created from a single soul, and once the station of unity is complete, a new beginning must arise—not duality. Even if unity continues

infinitely, it remains as one. However, if a single element is added to the number one, it becomes twenty, and a single addition to the soul of unity makes it dual. This is the secret of wisdom for those who wish to understand.

The purpose of this Gate is to observe the origin of the decree, so that on the Day of Manifestation, you may remain steadfast in His decree and not become veiled from Him. For example, today, you see that under the shadow of each decree, countless souls benefit from its blessings. Yet on the Day of Manifestation, all will become nothing before His Word unless they return to it. Otherwise, they will only receive what is within the bounds of potential grace. How challenging is the matter for one who remains veiled from the origin, and how easy it is for one who turns back to it! Blessed are the righteous on that great day.

Gate 13 (Doors in the House of the Point and the Houses of the Letters)

The Thirteenth Gate of the Sixth Unity, concerning the number of doors in the House of the Point, which may not exceed ninety-five, and the number of doors in the houses of the letters, which may not exceed five.

The summary of this Gate is that during the night when people awaken from the shock of the Day of Resurrection, they desire to draw nearer to God through the first unity. Though on that very day, the Day of Origin begins, and all return to nothingness, without the intermediary, the test becomes apparent. Everyone claims proximity to the Beloved and His satisfaction.

For this reason, it has been decreed that if they can, they should enter the chambers of the letters of unity, for those are the realms beyond which there is no paradise higher. It is decreed that the House of the Point may not have more than ninety-five doors so that it may serve as evidence that He has been and will always be the Mirror of God, both before and after, in which the Sun of Reality is manifest. The Letters of the Living are not permitted to exceed five doors, serving as a testament to their all-encompassing form in His dominion. This reflects what God has attributed to Himself, not worldly matters in which people take pride.

Those who emulate such attributes to the extent of their capacity are worthy of being regarded in their secondary reality. This continues until it culminates in the ultimate existence.

The purpose of this decree is for servants who enter the chambers of religion, on the Day of Resurrection—the Day of the Manifestation of the Point—will see the resurrection of these Letters, alongside other proofs and ranks, such as the Prophets, the Truthful, the Martyrs, and the Believers. If they were truthful in their faith before, their truthfulness will also be evident on that day before God and His Names.

For example, consider the Manifestation of the Messenger of God: initially, no one approached Him in faith or visited Him. Now, however, you see seventy thousand souls visiting each year. Yet today, during this period of universal testing, it is evident that it resembles the early days—none visit Him with sincerity. What you see now is motivated by pride and status, which is why their deeds are reduced to **“scattered dust”**—because they lack insight.

The same proof that established His prophethood in the early days of Islam is present today as a divine proof. How, then, is it that all remain veiled from it? Similarly, reflect on the Qur’án: at the time of its revelation, during the height of eloquence, its detractors spoke against it. Later, all believers who heard those detractors’ words became astonished, wondering how anyone could hear the Word of God and speak such things. All professed faith, adorned themselves with the Qur’án, and recited it fluently, yet they were tested—those same ones who spoke as they did.

The essence of Islam lies within these five divisions, from the Day of the Manifestation of the verses of God until today. If someone wished to count the pure believers, they could not be enumerated. Yet, these very souls, had they been present in those days, would have said the same things their predecessors said. And just as they were absent in those days, they are present today, witnessing the verses of God flow like an ocean from their source, but labeling them madness.

Meanwhile, they place themselves in the highest ranks, claiming understanding beyond others. This is the condition of people.

An Example from the Point and Its Traces: Even now, you see thousands lamenting for the Fifth Letter (a reference to Imám Husayn) and attributing their actions to him. Yet, the Word of the Fifth Letter was distinct from the Word of the Messenger of God, as it is not contained in the Qur’án in the same manner as its verses. And even if it were, it is no longer in the hands of the people.

How is it, then, that not a single soul can traverse the path while thousands act in His name, claiming righteousness? This is why all deeds are reduced to “**scattered dust**”—because each day is like that day of martyrdom. Had you been there, you would have heard what was said then, but even more sharply. Similarly, just as the stations of paradise have ascended, their stations of descent have also deepened.

This is why, in the night of testing, no true examination takes place; all voices shout, “**I am! I am!**” Their claims ascend to the throne. Yet, on the Day of Resurrection, when the time comes, they all fall into the first shock of the blast and does not progress to the second blast. The first blast is not an imagined event; it is real. For example, the same Letters (of the Living) who began the mission conveyed the message to every soul, and those who did not immediately believe fell into the first blast. This is because they were presented with the same proof upon which their religion was established, intending to make them recognize the proof of the Manifestation of the verses.

Despite all the grace and mercy bestowed, the Point, in its generosity, lowered itself to the station of the final Gate, hoping to save them from the first blast and enable them to bear the truth. Yet, the result bore no fruit, though the end of the Manifestation is, for the people of truth, one with its beginning.

This describes the condition of visitors today: though 1,270 years have passed since the mission began, no one has sought to meet God, the purpose for which all were created, as stated explicitly in the third verse of the first chapter of *Ra’d*. This is because encountering the essence of the Eternal is impossible within existence. What is meant by “meeting God” in the Qur’án is encountering the Tree of Reality, where one sees nothing but the verses of the Qur’án in His words.

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In their primal reality, this applies to Him, for no one else can reveal the verses of God in such a manner from the outset of the command—not even the Letters of the Living, nor all the names, metaphors, and attributes within creation, including the believers. The matter of “meeting God,” which is so emphasized in the Qur’án and declared the purpose of creation, has gone unrecognized by all. Yet, the graves of the dead, which have no relation to the Word of the Origin, are visited day and night by multitudes. This shows that all move without awareness, and their movements have always been without true understanding. For if they were conscious, they would not take a tradition whose authority is affirmed through the word of the Messenger, and whose prophethood is established by the proof revealed through Him. Day and night, they circumambulate around it or exert themselves in its study, while remaining veiled from the Source to which all things return and from which all are disseminated.

If you document, until the end of this Manifestation, what befalls the Letters of Unity from creation, you will realize how many claim love for these Letters and visit them, yet only a few are truthful among those below this station. Most act according to their own desires, not for the sake of God. Even if they imagine themselves acting for God, in the sight of God, they are acting for something other than Him.

They are not commanded to concern themselves with the physical resting places of these holy ones so that, on the Day of Resurrection, which is referred to as the “Return,” they might act with sincerity. If their devotion is genuine, how much effort would they spend to visit their physical resting places? Yet today, the Day of Resurrection, when they could attain the encounter with these souls, they fail to do so. Even when they attempt to do so, the effort seems to them as insurmountable as Mount Uhud, and they feel they are bestowing a favor upon the one they visit. In truth, they themselves would endure the toil of the journey and boast to others about visiting those graves.

Had they been sincere in their devotion, they would undoubtedly have been just as truthful during the lifetime of those souls. Yet in the darkest of nights, let them do what they are able, but ensure that the fruit they reap is such that their actions on the Day of Resurrection are not rendered void.

If someone visits the graves of the Letters in the Bayán but does not attain the meeting with their souls on the Day of Resurrection, all their actions will be nullified. Likewise, reflect upon the Qur'án, derive its ruling, and do not veil yourself from the Source. Do not act merely out of imitation or association, but with true understanding.

Do not act out of association or imitation, but act solely for God, even if you have no companions in doing so. Consider how, in the early days of Islam, for seven years, no one except Amír al-Mu'minín ('Alí) truly believed in the Messenger of God with pure sincerity. Those who later professed belief, if they were truly sincere, would not have deviated after the ascension of the Messenger. At that time, only three remained steadfast among His companions.

Always look to the essence of the matter, for faith is established by its essence. Those individuals, on that day in Medina, practiced all the ordinances of the Qur'án, yet the judgment of faith remained only for those three who adhered to what established the religion. Had they not adhered to it, they would have been merely practicing the ordinances of the Qur'án, as others did at the time, but without the essence of faith. Their actions would not have borne any true fruit. This is the essence of knowledge and action, and the essence of visiting the Point and the Letters of the Living in the subsequent Resurrection—if you are able to grasp it. In the night, you may attempt to act, but in the Day, you will see its fruits.

Imagine a gathering of a hundred people sitting together in friendship, yet the Letters of the Living are alone and unrecognized. On that day, you cannot truly visit them, and your past actions will be rendered void without your awareness. You may not even realize that your religion was established through their love, yet today you are veiled by secondary matters derived from the origin.

If you reflect on that day, you will see that you have no proof before God. The same proof that once established the unity of the Letters of the Living is the proof of that day. It is the same proof that was present in the Qur'án. Yet, failing to act with insight, you nullified your deeds without realizing it. Your soul is seized, you are cast into the fire, and it does not even occur to you that the Resurrection has been established and the Letters of Unity returned, and the divine decrees concerning creation, emanating from the

Point, were carried out. Yet, because you were deluded by your own station, you remained veiled from all. This is why you must place your trust in God, ensuring you are not veiled from the origin of the command. For if the origin is affirmed, all other realities are established; but if it is lost, all becomes void.

There is no doubt that the distinction between humans and animals lies in the essence of knowledge. Knowledge, however, is only revealed through speech or writing. If you examine it closely, you will see endless degrees within the realm of knowledge. Yet all knowledge bears no fruit unless it pertains to God.

For instance, among non-Shi'a Muslims, there are numerous scholars in every field. Yet, as a believer in the truth of Islam, you do not ascribe faith to them. How, then, could a just and perceptive person judge otherwise? True knowledge of God should not be regarded as speculative. It is knowledge of the Manifestation of the Divine in every Dispensation, borne by the proofs in His hands.

Without such knowledge, no one is truly a believer in God. From the time of Adam until today, all nations—regardless of their distance from truth—believed in God and their respective Messengers. Yet, because they did not enter the new Dispensation, their belief was rendered void. Had they possessed the essence of true knowledge, they would not have remained veiled from the Manifestation of God.

This is the meaning of the verse: **“My Lord, why have You raised me blind while I was once seeing?”** Today, you hear people claiming, “I was a believer before,” but this refers to spiritual insight, not physical sight. The answer given is: **“Thus did Our signs come to you, but you ignored them; so today, you are forgotten.”**

Without those very Letters of Unity in whom you previously believed, relying instead on the names you hold and the verses upon which your religion was once affirmed, but because you ignored it and remained veiled, you have now become blind. This blindness is not physical; for you see that everyone, with their physical eyes, can perceive the world. Animals, too, share this same external vision with humans. Rather, the intended meaning is the eye of the heart, by which one sees and recognizes their Beloved.

Today, understanding the Point of the Bayán may seem difficult to you. However, reflect upon the Point of the Furqán (the Qur'án). There is no doubt that the community of Jesus was entirely awaiting the Promised Ahmad, just as you awaited the appearance of the last of the Imáms. If you say not all were awaiting Him, know that even among the sects of Muslims today, not all hold certainty.

Though the Christian community was awaiting Him, when He appeared, none among them recognized Him. This is because the eyes of their hearts were unable to perceive and recognize their Beloved. Otherwise, if they had truly known Him, they would never have deviated from the word of Jesus. Instead, 1,270 years have passed since the mission of the Promised Ahmad, and the eyes of their hearts remain blind, unable to see.

Though their physical eyes perceive all things—indeed, their vision is so sharp that they can, with telescopes, observe distant lands and even details on the moon—they remain spiritually blind. Consider this carefully: 1,270 years from His mission, at the time of the first appearance of truth, the earth was filled with oppression and injustice, from the hidden realm of wisdom in the hearts to the physical realm of the earth.

The first appearance of the essence of faith was found in those souls who moved in search of truth. Their hearts were directed toward it, and they recognized the truth. In that land, none recognized the truth until after His appearance. Because those souls possessed the eye of God, the truth could not be comprehended except through His eye. For this reason, they did not recognize the appearance of their Beloved but affirmed His truth through His verses, even though they did not know that He was the promised one. Recognition of Him is only possible through His eye, which had not yet been created in them outwardly, though it existed within them inwardly.

This is why one person becomes receptive and sees, while another, blinded, turns away and cannot see. Consider the progression from the appearance of the Point of the Furqán to the ultimate station of faith. How is it that, in the plain of Karbala, one gives their life while another acts as they have heard? One sees, and one does not, each believing they act for God, but instead one comes against Him. If they knew they were acting against the truth, they would prefer death to committing such an act.

Step by step, this journey progresses through the stages of manifestation until it reaches the final appearance within the Shí'a. As you observed, the companions of the Master of Martyrs (Imám Husayn) were wholly devoted, while others adhered to their own inclinations. This is the secret of unity from the beginning, culminating in the last manifestation, where those who were not receptive are negated in denial, while those who were receptive are affirmed in truth.

Not all among the receptive had the eyes of their hearts opened. Had it been so, they would not have deviated from His purpose after His ascension. His intent was to educate all for the rising of the Sun of Truth and to prepare them for meeting God on the Day of Resurrection. Yet, it reverted to the final stages of existence, where the lands of Islam and beyond were filled with believers in that same first unity. Now they all believed, in whatever station they occupied, that the truth was with them. However, among countless multitudes, only the Letters of Unity arose, rooted in their primordial and true nature, to seek the truth. Though all others exerted the utmost effort and piety, attaining the highest degrees of certainty, they failed to recognize the truth. Over 1,270 years, the celestial sphere revolved around them, yet the essence of all these manifestations was to prepare them for clarity in the Dispensation of the Bayán.

Perhaps, on the Day of the Manifestation of Truth, which is the fruit of the Bayán, they could, with the eye of God, recognize Him. Through the single eye of guidance, they might be guided, and with the eyes that point to God, they might perceive the manifestations of divine names and attributes.

The relationship of the Day of Resurrection to the preceding night is like the planting of a tree. The Day of Resurrection is the time to harvest its fruit, while before that time, it has not yet reached maturity. For instance, in the Dispensation of Jesus, the tree of the Gospel was planted, yet it did not reach perfection until the first mission of the Messenger of God. If it had matured earlier, the day of His mission would have come sooner—on the 26th of Rajab rather than the 27th.

The trees planted in the Gospel bore fruit over the 23 years of His appearance, during which divine revelation was present and God's decrees unfolded. These rulings, rooted in the will of God, descended into existence. After the planting of the tree of the Qur'án, its perfection was reached 1,270 years

later. If its maturity had come earlier, even by two hours on the night of the 5th of Jumádá al-Awwal, it would have manifested five minutes later.

This is because the tree of truth always observes from the heights of its own throne, gazing upon the trees it has planted in the hearts, souls, lives, and bodies of creation. As soon as the tree is seen and its fruit plucked, the initial appearance of unity begins. From behind the veil of proof, the statement “I was a hidden treasure; I loved to be known” was revealed, so that through it creation might come into existence, with the fruit being the recognition of Him.

This recognition, however, is deferred until the next Resurrection because the foundation of religion is the knowledge of God. Since the knowledge of God cannot be manifested except through what God has described of Himself through the tongue of His Messenger, recognition depends on perceiving the Manifestation during His appearance. This process continues until it culminates in the ultimate stages of existence.

The fruits of the tree of the Qur’án must manifest before the ascension of the tree of the Bayán. If they do not appear, it is evident that no fruits existed; otherwise, they would have been visible. The gatherers of this garden are the praising angels, who observe all creation. If they see the love of their Beloved on the tree of the garden, they gather it as a sign of guidance toward recognizing the purpose—not anything else.

Similarly, on the Day of the Manifestation of Him Whom God Shall Make Manifest, all those who believed in the Bayán and in His Letters of the Living represent the fruits of the Bayán. Yet, He does not accept that a barren tree should be counted among them. If, in the knowledge of God, such a tree is deemed worthy, it is granted a station appropriate to its capacity. Even so, all are sheltered beneath the Sun of Truth, which grants benefit and shelter to all who turn to it.

However, how many souls have sought refuge in God yet failed to recognize His guides, as if they had never sought shelter in God at all! Though all say the words, “**I take refuge in God,**” even those addressed by the revelation itself, their actions often contradict the spirit of those words. For instance, in the early days of Islam, people recited these words but failed to recognize Amír al-Mu’minín (‘Alí).

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It is not that the essence of refuge is in God, that one is not granted refuge except from the fire of recognition. Otherwise, every nation you see speaks this word in their own language, though their limits are apparent. Before every Manifestation, seeking refuge in God is seeking refuge in Him, and in every concealment, seeking refuge lies in the ordinances of that Manifestation, until the dawning of another radiance. At that time, the previous Manifestation and its ordinances do not grant refuge except through the next Manifestation and its ordinances. Always keep watch at the beginning of the Manifestation, for if you endure even a fraction of the ninth, you will attain renewal in that mentioned truth. Just as today, you say of those servants who enter Islam from among non-Muslims, this was the fruit of visiting the Letters of Unity during the subsequent Resurrection. If you are capable of perceiving this, then you will understand; and in this Resurrection, if you were truthful in your faith and sincerity. And God bestows His mercy upon whomever He wills, for God is the Possessor of great bounty.

Gate 14 (The Day of God - Naw-Ruz)

The fourteenth chapter of the sixth Unity, and God's ruling at the time of the sun's transition:

The summary of this chapter is that God has assigned one of the days among all days to Himself and has called it the "Day of God." He has guaranteed that whoever recognizes the truth and sanctity of that Day and acts upon what God has commanded within it will be rewarded as if for the entirety of the year. A single pure gold coin spent on that day will be as if three hundred and sixty-one coins were spent in the path of God. The same applies to all acts and aspects of goodness, as decreed by the command of God. This day is when the sun transitions from the constellation of Pisces to Aries, whether it occurs during the night or the day. It is worthy that at the very least number of unity, no blessings or favors are excluded, and above it lies the point of refuge. During this time, whatever anyone is capable of, God's permission has been and remains granted. For other days outside this Day, in the Bayán, such permissions for delights and multiple favors were not given simultaneously. This is so that the truth of the matter becomes complete

before the soul. Similarly, in the banquet of the Beloved, each blessing becomes available, but the highest of them prevails. Likewise, in the regular cycle of day and night, one enjoys a single blessing in one gathering, while the multiplicity of favors and blessings is divided across different gatherings. This approach is closer to piety in the sight of God.

Permission has been granted to recite this verse in the night, corresponding to the total number of days in the year: *“God bears witness that there is no God but Him, the Sovereign, the Sustainer.”* During the day, one may recite the verse: *“God bears witness that there is no God but Him, the Mighty, the Beloved,”* or the verse of *“God bears witness”* that contains the mention of divine power, which is more excellent for the reciters in the sight of God.

This Day is the Day of the Point, and eighteen days following it correspond to the Days of the Letters of the Living. These are more exalted than the eighteen months, where each day is attributed to one of the Letters. The ordinances of all things are thus connected to these existential realities, which serve as witnesses to the unity of God. In outward terms, the mention of the Prophet and His Successor does not occur in this cycle, and the term “believers” applies only until the Day of Resurrection. On that Day, the tree of reality mentions everyone by whatever name it wills, and no one knows it except Him who commands.

In the first unity, fasting is not permissible; rather, entering the gates of unity and Paradise is obligatory. All these Manifestations exist so that on the Day of Him Whom God shall make manifest—which is the first Day, His Day—He may guide, and His likeness is like the sun in the daytime.

It was not that this Manifestation would resemble another, for such a Day has passed, and the one for whom this Day was created was in sorrow. Yet this Day has become exalted in relation to Him, and on the Day of Resurrection, every thing shall appear in the form of a human being—even the minutes, hours, nights, days, months, and years, and beyond that. Until it reaches the horizons of the eternal signs and the ancient Manifestations, at which point it transcends the mention of created limits. God has ever been knowing and ancient, and God has ever been sovereign and powerful.

Gate 15 (Stand and Sit in Reverence of He Whom God Shall Make Manifest)

The fifteenth chapter of the sixth Unity concerns the command of God that, upon hearing the name of Him Whom God shall make manifest, the title of “The Standing One,” one should rise from one’s place. The decree also mandates the punishment of those who grieve Him on the surface of the earth, as much as is possible.

The summary of this chapter is that God has permitted all people that, upon hearing the mention of Him Whom God shall make manifest with this name, every soul should rise from its place and then sit down in reverence to Him as commanded in the Book of God and in exaltation of Him as decreed by the Primal Point. This is so that, on the Day of His Manifestation, no one exhibits arrogance in His presence. All hidden deeds exist for the Day of Witness, so that if someone, throughout their entire life, rises upon hearing His mention but fails to do so an hour before their soul is taken—whether they hear of His appearance, receive His Book stating “I am He,” or He personally meets them and declares “I am He,” presenting proofs and verses upon which His religion is founded—and yet they do not submit to the Revealer of the Qur’an or prostrate before the Sender of the Bayán, then all their hidden deeds are rendered void, as if they had done nothing.

Conversely, its fruit is granted to him, and if He wills, He forgives him, provided love is witnessed in the days of His concealment. Yet true love cannot deviate from the good pleasure of its Beloved. Consider this with utmost care: it is inevitable that you will meet Him, for the sake of whose name you show such reverence and act accordingly. But for the reality signified by that name, you fail to do what you do for the name, even though, if you knew, you would act. Yet you deceive yourselves. As in the Manifestation of the Messenger of God, all awaited Him, but when He appeared, you heard what they did to Him. And yet, if they had seen Him in their dreams, they would have boasted about it.

Likewise, in the Manifestation of the Primal Point, everyone rose for His name, offering supplications day and night for His appearance. If they had seen Him in their dreams, they would have gloried in that dream. But now, when He has appeared with the most sublime proof by which their religion

stands firm, and countless are those awaiting His manifestation, they sit comfortably in their homes after hearing His verses. Meanwhile, He is now in this Mount of Máku, alone.

O people of the Bayán, reflect on yourselves, so that this does not happen: that you cry for Him night and day and rise for His name, but when the Day of reaping the fruit arrives—where the rising for the name should lead to the path toward the reality signified by it—you remain veiled. Recall the conduct of those awaiting the Messenger of God and what they did to Him. Do not say they were not within the religion. Today you claim they were not within the religion, but at that time, among themselves, they considered themselves at the highest degree of virtue and practice of their faith.

They did not perceive any falsehood in themselves, just as you see today that all act according to the highest degree of virtue and religion, and no thought of falsehood crosses their minds. Yet you will hear what has befallen the Primal Point, for the events of the Resurrection are such that they should all be recorded and written down, so that perhaps in the next Resurrection they may be guided.

You will perceive Him Whom God shall make manifest. If you resolve, O people of the Bayán, never to accept for anyone what you do not accept for yourselves, and not to make truth appear as falsehood or falsehood as truth, for it is pure truth. If you do not take refuge under His shade, your religion will turn to falsehood, and sorrow may come upon it. All the deeds you have performed since the Day of the Manifestation of the Primal Point until that day will become void. Rely upon God, so that you do not deviate from this thread and perhaps attain your purpose. Do not bring sorrow in the days of His concealment, and in the days of His Manifestation, where He makes all known to themselves through His verses and His words. Yet they do not attain certainty about Him and fail to recognize Him, thus remaining veiled.

There is no excuse for one who does not attain certainty in Him after hearing these verses. This is My path, through which all enter Paradise, while those veiled from it enter the Fire. No Paradise greater than this has been created; rather, it transcends description as Paradise, for it is above such characterization. Paradise is created by His command, and if you wish to

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witness Paradise, look to the beginning of the religion of Islam, where whoever entered it entered Paradise.

Otherwise, they were in the Fire, and the levels of Paradise were detailed, degree by degree, so that you may observe each member of the Household. In the manifestation of each, their companions were companions of Ridván and Paradise, while those who turned away from them were in the Fire. This continued until the last of the Doors, when the specific text (explicit guidance) ceased. Whoever aligned with the will of God and the will of the Household was in Paradise, and whoever deviated by even a hair's breadth was in the Fire.

With the Manifestation of the Name "The Inmost Hidden," observe how Paradise was created and how those who did not recognize Him and did not know His truth were judged beneath Paradise. Then examine the origin of Paradise as explained in the Bayán, and distinguish the followers from the deviators up until the manifestation of Him Whom God shall make manifest. Judge the Paradise and Fire by witnessing them clearly, for this is the purpose of what was revealed in the Qur'an regarding Paradise and Fire. Seek refuge at all times from the Fire caused by lack of faith, for this is the very cause of the next Fire. Similarly, faith itself is the cause of the Most Great Ridván, wherein is created everything that the servant loves, free from sorrow. And whatever the servant does not desire, the knowledge thereof is with God, who creates whatever He wills by His command. Indeed, He has power over all things.

Gate 16 (Prohibition of Non-Obligatory Travel)

The sixteenth chapter of the sixth Unity concerns the prohibition of travel for anyone unless they intend the House of God or the House of the Point, provided they have the means. Or, if they intend to engage in trade, visit the Letters of the Living, provided they can do so with ease and comfort, or to assist someone in the path of God. It is forbidden to compel anyone to travel or to enter another's house without permission, or to expel someone from their home without their consent. If one does so, their spouse is forbidden to them for nineteen months. Likewise, it is forbidden for anyone to transgress...

If someone transgresses this ruling and does not act upon it, the Witnesses of the Bayán must take from them ninety-five mithqáls of gold, without exception. If someone attempts to compel another against their will, it is obligatory for anyone who is aware or becomes informed of it to intervene and prevent it. If they know and do not act, their spouse is forbidden to them for nineteen days. After the expiration of these nineteen days, it will not be lawful for them unless they provide nineteen mithqáls of gold if able, or, if not, the equivalent in silver. If they cannot afford silver, they must seek forgiveness from God nineteen times until they can afford to give it. The funds should be directed to the Witnesses of the Bayán, who will distribute them according to the guidance of the Most High to the poor and needy among the people of faith and the Book, each according to their rank.

No one should undertake a journey except for obligatory travel, such as pilgrimage or presenting themselves before the Point. If they wish to visit or engage in trade, they must not prolong their journey unnecessarily. Should they choose to extend it, they must resolve any matters pertaining to their intrinsic obligations and should not extend their journey beyond thirty-eight months, except for those trading by sea, who are allowed up to ninety-five months. It is not permissible to exceed this duration. If someone surpasses these limits, they must provide two hundred and forty mithqáls of gold, or, if unable, two hundred and forty mithqáls of silver.

The summary of this chapter is that travel is permitted toward the House and the Seat of the Point if one has the means, as well as for visiting the Seats of the Living, engaging in trade, or assisting another person if they so desire. Beyond these purposes, no permission for travel is given. In trade, if what was created for them is present with them, there is no harm; otherwise, exceeding these limits is not permitted.

Permission is not granted for travel by land exceeding two years unless the purpose aligns precisely with what has been specified. In such a case, God's permission applies. For travel by sea, permission is not granted for more than five years. The reckoning begins from the day of departure from one's home until the day of return. If someone exceeds these limits, and if they are capable, they must provide two hundred and two mithqáls of gold, or, if unable, the equivalent amount in silver, as prescribed. This is one of the bounds set by God.

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The purpose of this ruling is that on the Day of the Manifestation of Him Whom God shall make manifest, upon hearing of Him, one may travel to Him, prioritizing this above what is mentioned in this chapter. This is because the entirety of the Bayán exists for Him, and this chapter is but one among the chapters of the Manifestation of the previous religion. If it is not renewed in the subsequent Manifestation, it does not constitute a ruling of faith. Travel is not permissible without adequate means for comfort and ease, except on the Day of Resurrection, when it becomes obligatory—even if it be on foot—since everything was created for Him. How could one separate themselves from the fruit of existence if they observe the creation of their own being?

It is also decreed that anyone who enters another's house without permission or compels someone to take even a single step on a journey against their will, or expels someone from their home without consent, shall not be allowed to marry for nineteen months. If someone transgresses this ruling, the Witnesses of the Bayán are obligated to impose a penalty of ninety-five mithqáls of gold to resolve the transgression.

Any soul who becomes aware of someone compelling another must intervene to prevent it. If they knowingly ignore this obligation, they are forbidden from marrying for nineteen days. After the completion of this period, they must provide nineteen mithqáls of gold if capable; otherwise, the equivalent amount in silver. If neither is possible, they should seek forgiveness from God nineteen times, after which marriage becomes lawful for them. After obtaining the means for one or the other, they are obligated to direct the funds to the Witnesses of the Bayán, who will distribute them to those in need. If they deem it necessary, they may allocate it to themselves; otherwise, it should go to the rightful recipients among the believers in need, wherever they may be. This practice is praiseworthy.

The purpose of this is to ensure that no one imposes undue hardship or injustice upon another soul, thereby cultivating a universal habit that prevents sorrow from befalling the intended purpose of the Day of His Manifestation. If not for Him, no ruling would apply to any soul with merit. Indeed, it is through the ocean of His bounty that all emerge from the realm of obligation, for most people incline toward negligence. After receiving a directive, they do not accept the command of God. Yet God remains, in all circumstances,

independent of His creation, desiring that all ascend with utmost love in His paradises.

No soul should cause another even the slightest sorrow, so that all may rest in His cradle of safety and security until the Day of Resurrection, which is the first Day of the Manifestation of Him Whom God shall make manifest. God has never sent any prophet nor revealed any book without obtaining a covenant from all regarding faith in the next Manifestation and the subsequent Book. This is because His grace has neither cessation nor limitation.

In travel, it has been forbidden to stop at unnecessary stations. The closer and lighter the stages are in the sight of God, the more beloved they become. If a stage that could be traversed in one day is extended to two, God will double the sustenance of the traveler. However, if an animal suffers hardship at a station, it invokes retribution from God.

The owner must, in all circumstances, consider the limits of each animal, ensuring that, after its arrival, they do not impose a burden greater than what the animal can bear. Any benefit derived from it will not yield fruit for its owner if it surpasses the animal's endurance. In travel, one must always prioritize the condition of the weakest and avoid anything that causes excessive burden or hardship, except for journeys aligned with spiritual ease and joy as determined by God's decrees.

Caring for pedestrians is always praiseworthy. If one allows another to ride a step in the path of God's good pleasure, the reward of a pilgrimage is recorded in their book of deeds. What virtue is greater than this for someone striving in God's way? Should all travel be transformed into paths of ease and joy, it becomes a portion of Ridván itself. The previous rulings on burdens and hardships arose due to the general veil of self-interest, where partial benefits imposed suffering upon oneself and others. However, if these journeys were aligned with ease and joy, such rulings would not apply.

The travels of the Arabs today bear witness to those prior decrees. This cycle progresses step by step until no one can travel more than a farsakh (approximately three miles). God protects whom He wills in their paths by His permission, for He is a guardian over all things.

Gate 17 (Cleanliness and Refinement Do Not Effect Purity)

The seventeenth chapter of the sixth Unity addresses the purity of what is expelled from mice and the absence of an obligation to avoid it, as well as similar rulings concerning creatures that fly at night, such as those called “bābīl.”

The summary of this chapter is that what had become burdensome for all believers—such as the impurity of what is expelled from mice or nocturnal flying creatures and the like—is now without harm.

Cleanliness and refinement have always been beloved and remain so, without negating purity. In all circumstances, look toward the Purifier, so you do not remain veiled from the Origin. On the Day of the Manifestation of Him Whom God shall make manifest, do not mention purity in a manner beneath His station, for He is above such matters. His words themselves are purifying, and in every condition, He abides in places of purity and sanctity. From the Day without beginning to the Day without end, He has been and will remain in the heaven of purity and the earth of refinement. Nothing can alter Him. His lineage to Adam, as well as His mothers, have been among the chosen of creation and the abode of purity and sanctity. Blessed is the one who attains His presence on the Day of Resurrection with purity from Him, for that is the supreme bounty.

Gate 18 (Required Consent to View Another’s Books)

The eighteenth chapter of the sixth Unity concerns the prohibition against anyone looking into the books of another unless they are learned and have obtained permission or are certain of the owner’s consent.

The summary of this chapter is that no one is permitted to look into another’s book under any circumstances—whether sealed or unsealed, whether scientific books, accounts, or personal writings—except when they are sure of the owner’s consent or when permission is explicitly granted. In such cases, it becomes lawful. This prohibition exists so that all may clothe themselves in the garment of modesty. If you attain the Day of Resurrection and the Tree of the Desired One, conduct yourself in a manner that aligns with paths

of modesty. God safeguards whomever He wills among His servants from what He does not love, for He is the Guardian over all things.

Gate 19 (Every Soul Must Respond to Written or Oral Communication)

The nineteenth chapter of the sixth Unity concerns the obligation of every soul to respond when written to or when asked about themselves.

The summary of this chapter is that in this Manifestation, it has become obligatory that if someone writes to another, the recipient must reply. It is not required for the response to be in their own handwriting but can be through someone they appoint. Similarly, if someone asks a question, it is incumbent upon the listener to respond in a way that provides clarity. This is so that on the Day of the Manifestation of God, no one remains veiled from the Supreme Luminary when He proclaims the words of God, "*Am I not your Lord?*" and all respond, "*Yes!*" For the obligation of responding is ordained here but extends to the furthest reaches of existence.

Undoubtedly, on the Day of Resurrection, His Books will be revealed to all. No one should become veiled from the response to their Beloved due to their own veiling. By answering, the essence of their being is created: in the particles of their hearts, acknowledgment of God's oneness; in the particles of their spirits, acknowledgment of prophethood; in the particles of their selves, acknowledgment of guardianship; and in the particles of their bodies, acknowledgment of servitude. In every Manifestation, those who respond are distinguished from the silent.

In the previous Manifestation, where all were lovers, it was as if anyone in Islam could simply recite the two declarations of faith, without which acknowledgment of the Qur'anic ordinances and guardianship would not be conceived. But in the subsequent Manifestation, the truthful will be distinguished from the less truthful through their responses. A discerning servant is one who responds to the Truth in all worlds and stations, whether through writing, speech, or action, the latter being the strongest.

From the blessings of such responses, every soul is commanded to answer one another. Even if a child cries, it becomes obligatory to respond to them, addressing their need. Similarly, if someone's state speaks for them, even without words, their unspoken plea must also be answered.

It is incumbent upon those who possess insight to respond to such needs. Similarly, if the gatherings or circumstances of a place necessitate a response through other manifestations or expressions that the discerning soul perceives, it is obligatory to respond. This is so that no soul, in any situation, observes a cause of sorrow. Perhaps on the Day of Resurrection, when the eyes of hearts fail to recognize their Beloved and Desired One except through the will of God, they may not encounter sorrow unexpectedly. This could happen when their foundation of faith is suddenly removed, and they remain veiled from the conditions and realities that stem from faith. Such has been the case in every Manifestation for those who remain veiled. But God guides whom He wills by His grace, for He encompasses all things.

Vahid 7

Gate 1 (Renewal of Books Every 202 Years)

The first chapter of the seventh Unity concerns the renewal of books every two hundred and two years and the disposal or use of prior writings.

The summary of this chapter is that in every Manifestation, God desires all things to be renewed. Thus, He has commanded that every soul renew its books once every two hundred and two years. This can be done by immersing them in fresh water or obliterating them personally, so that the gaze of any servant does not fall upon writings that cause sorrow or repulsion. This is so that on the Day of Resurrection, the tree of reality may not witness sorrow upon the form of what is not beloved. Perhaps the soul, too, will not dwell under the shadow of that which is not beloved. Every sorrowful thing written is overseen by seventy thousand angels, both at the time of its writing and at its erasure, ensuring its protection.

If you consider today, you will see on the earth how many souls preserve even a single letter of the Qur'an—so many that they cannot be counted. Every word inscribed in the form of the beloved is the angels desire to gaze upon him; rather, such a condition can be observed in everything. Likewise, consider the opposite. In the Bayán, reveal nothing except what reflects the loftiness of craftsmanship and perfection, so that on the Day of Resurrection, the gaze of the Beloved might fall upon it, and it may not be seen by others except through the lens of My love. The sight of all the angels is under the shadow of that gaze. How few are the things that, on the Day of Resurrection, are worthy of the gaze of the Tree of Truth. Yes, if a thing exists above the earth that has no equal, it is that thing which has been rendered worthy, for “nothing is like unto Him.” And everything will desire that its expositions be renewed. However, be vigilant before the appearance of the Tree of Truth from whichever land it may arise, for upon it depend the sustenance and delight of that Day. What came before is a precursor to what will follow, serving as a sign for attaining that purpose.

No soul writes even a single word of the Words of the Bayán with faith in it and with beautiful calligraphy except that what their Beloved desires becomes incumbent for them in the presence of God. The degrees of calligraphy correspond to the ranks of a single name: the first degree is the most glorious, and the last degree is the most exalted, with various levels mentioned in between. It is as though, in every Manifestation, those endowed with understanding perceive the confluence of the nineteen pens, writing sweetly. Yet perfection in one surpasses mere association, and the completion of all rests in the loftiness of perfection if it aligns with the good-pleasure of the Eternal Beloved and the timeless Purpose. Otherwise, it is evident today that countless books in Islam have been written with the finest calligraphy, but the traces that confirm the truth and cause it to prevail reduce all prior books to insignificance in proximity to even the first letter.

No acknowledgment is accepted from them unless accompanied by faith, for without it, their being is not regarded as valid. How then can the beauty of their writings or the excellence of their bookcraft be recognized, when their traces resemble an abandoned well or an imposing but desolate palace? The most excellent beauty is that which is recognized by the people of hearts as the beauty of faith, and such a beauty is known by the name “Jamal” (Beauty). Yet, it has not been heard that the **Kitáb-i-Qayyúm al-Asmá'**,

reflecting the essence of “Qayyúm,” corresponding to the numerical value of the name Yusuf (Joseph), has been written with its due merit. From the beginning of the manifestation until today, numerous books have been written, yet without faith in Him, they yield no fruit at the time of the manifestation of Him Whom God shall make manifest. In such a way, all will remain veiled, except for those whom God wills.

The fullness of time has decreed that after the manifestation, nothing should be written except the traces of that Sun of Truth. Writing even a single letter of it is greater than writing the **Bayán** or anything composed under its shadow. Consider the beginning of the Qur’an: if, during the time of the appearance of the Messenger of God, someone had written even a single letter of it with faith, they would have been judged as believers. However, if someone had written the entirety of the Gospel or all the teachings established in the religion of Christ under the shadow of the Gospel, it would not have benefited them.

This is the essence of knowledge—if you can comprehend it. And you will comprehend it if you remain discerning and do not remain veiled. For nothing in that manifestation is more beloved than presenting the traces of it in beautiful calligraphy. Indeed, it is enjoined upon all that whatever emanates from that source of bounty should be owned by all believers in the **Bayán**. For it is the **Bayán** of this Day, expressed in the loftiest manner conceivable within the **Bayán**. Whoever is able to, should complete it and present it to that Sun of Truth, so that all...

The subject in question has always been this: How excellent is the art of printing for elevating His words and multiplying His traces. If, on the Day of Manifestation, they can aid the religion of God, well and good. But if they remain as they are today—each veiled in their own home—then God imposes no obligation upon a soul beyond its capacity. And let them rely upon God; on the Day of Resurrection, you will be assured of the signs of God.

Gate 2 (All Actions Require Sincerity)

The Second Gate seventh unity, concerning intention: It is necessary that no one performs an act without saying with their tongue, “*I arise or I sit for*

the sake of God, the Lord of the heavens and the earth, the Lord of all things, the Lord of what is seen and what is unseen, the Lord of the worlds." And if one recites this with their heart, it is acceptable on their behalf.

The summary of this gate is that no deed is to be performed unless it is done with sincerity. For this reason, it is commanded that every doer of an action should, at the time of acting, say, "*I perform this for God, the Lord of the heavens and the earth, the Lord of all things, the Lord of what is seen and what is unseen, the Lord of the worlds.*" If one recites this in their heart, it suffices. However, no action becomes truly for God unless it is acknowledged by the Tree of Truth, as this verse is one of His signs. And through His sign within themselves, they do not become veiled from Him on the Day of Resurrection.

For instance, in the Qur'an, whoever acted on behalf of the Messenger of God and His living letters acted on behalf of God. It is not beloved that one performs an action for anyone except for God. And it does not truly become for God unless it is for that Manifestation. Today, the servants who act in accordance with the Gospel perform all deeds for God by the command of Jesus, peace be upon Him. However, before His advent, the Day belonged to the Messenger of God. Yet at the time of manifestation, actions performed for anyone but God cease to be valid. Rather, in that Manifestation, one must act on behalf of the Messenger of God, as it is then that actions for God become established.

Thus, the servants who act according to the Bayán and recite this verse are considered to act for God only if, on the Day of the Manifestation of Him Whom God shall make manifest, they act for Him. Otherwise, their actions become void, as though they had done nothing at all. This applies to the essence of religion. As for its branches, discern them yourself, as well as the affairs of the world that ought to be for God. Reflect upon them, for example: when you consume food, you may intend it to be for God, yet you remain veiled from the Tree that signifies God. The verse within yourself emanates from that Tree and ultimately returns to it at its final appearance. Sometimes, you even withhold yourself from it, while what you do for Him within yourself remains hidden from Him.

Observe all worldly matters in this way—those you claim to do for Him while being veiled from Him—and consider likewise the affairs of religion. Through

this process, you may grasp the essence of the word of unity. If, on the Day of the Manifestation of Him Whom God shall make manifest, you act for Him, you act for God, whether it be through proclaiming “There is no God but God” or drinking water. Otherwise, if you do not act for Him, even if you proclaim “There is no God but God,” you will be cast into the fire. Similarly, if you drink water, it will be as though you have drunk a wine less than paradise.

This knowledge is a simple essence: during the Manifestation of the Messenger of God, it was decreed that all religions acted for someone other than God, even though they were believers in the Book of God and His Messenger during their own time and remain so even now. The mystery lies in this: the same One who has been obeyed since the Day of Adam is the Messenger of God. All revealed books are but a Qur’an that was sent down upon Him. In truth, they have remained veiled from the Manifestation before and His Book because they have not recognized that this same One is He who appears in the subsequent Manifestation.

Now, even if you act for God according to the Bayán and do not stray from the Letters of Unity, seeing all things as upheld by the First Letter and perceiving nothing within them except the manifestation of His appearance—from night to night, you are acting for God. However, at the time of the manifestation of Him Whom God shall make manifest, if you do not direct all your actions to the Point, they become for someone other than God. This is because the Point of the Bayán on that Day is none other than Him Whom God shall make manifest, and not anyone else. Likewise, the living letters are the same as His living letters, for whom you have acted. How then, when they appear, can you not act for them?

This is why, during every manifestation, countless souls, thinking they act for God, become immersed in doing so for someone other than God without realizing it, except for those whom God wills to guide. If a soul guides another, it is better for the guide than owning the east or the west. For the one guided, it is better than all that is upon the earth, as through guidance they enter paradise after death. However, with all that is upon the earth, they only receive what is due to them after death.

This is why God loves that all should be guided through the words of Him Whom God shall make manifest. Yet, arrogant souls do not guide themselves.

Some are veiled by the name of knowledge, others by pride, and each soul is veiled by something that provides no benefit at the time of death.

Be exceedingly vigilant, for the path of truth is sharper than a sword and finer than a strand of hair. With the guidance of the True Guide, all are led to be rightly guided. Perhaps, what has been for God from the beginning of life to its end may, in an instant, turn into being for someone other than God, and you remain unaware. Indeed, God guides whom He wills to the true and certain path.

Gate 3 (Every Person Must Immediately Fulfill Their Obligations)

The Third Gate from the seventh unity: Concerning the fulfillment of religious obligations, the obligation is immediate.

The summary of this gate is that lending to a believer is beloved in the sight of God and has always been so, as is the repayment of loans, which is an obligation before God above all else. If one has the means to repay, delay is not permissible. The purpose of this ruling is to establish that just as the verses of glorification, praise, sanctification, unity, and magnification—as well as all religious matters—are manifestations of Him, so too is this an act granted by the Point of Truth to His creation at the time of His Manifestation. Repayment is obligatory, from the word of unity to the most detailed aspects of limitation.

If someone promptly repays their debt at the time of the Manifestation, nothing diminishes from what is owed. Otherwise, they will observe something greater than this both within themselves and in the horizons. How distant is the soul that fails to fulfill the rights of another soul! How, then, could it fulfill the rights of God, by which the servant becomes a believer in Him? Yet, in the moment of repayment, they may outwardly profess their faith while remaining veiled from the debtor and the loan itself. This is the limit of the creation if you observe with the eye of certainty. Truly, God judges with justice, and He is the best of judges.

Gate 4 (Purification Once Per Cycle)

The Fourth Gate from the seventh unity: Concerning purification.

The summary of this gate is that it is permitted for the servant to purify themselves once every year. This purification begins with the first night of a cycle and concludes at sunset on the last day of that cycle. It neither diminishes nor increases. The intent is that the servant may find delight in one of the names of God. However, during this focus, they are not permitted to turn their attention to another name. If they forget, there is no harm, as it may be by the blessing of this act that on the Day of Resurrection, they may affirm the oneness of a single name and remain unshielded from His guidance.

It appears as though the Tree of Truth has manifested, being the source of all names and attributes. Yet, the navigators of the ocean of purification remain veiled by their own purification. This is because the act of purification is intended for reaching Him, yet it becomes a veil to Him. It is similar to the revelation of the Furqan and the establishment of the religion of Islam, whose foundation is the knowledge of God and whose ultimate purpose culminates in the most detailed ordinances. All of this was ordained for recognizing the Sun of Truth at the time of its rising. However, observe how every soul has become veiled by one aspect, just as you see today. They remain heedless of the purpose, which is the fruit of all these matters, and fail to reflect upon it.

Even in this state of heedlessness, the proof of God has always been complete upon all, for if they were to reflect upon the very proofs by which they were bound to the religion of Islam, they could affirm the truth. What you observe—how people act according to their religion from the beginning of their lives to their end, never considering anything beyond it—is because they are not tested, and the proof has not yet been explicitly revealed. Otherwise, the same words that were spoken in the early days of Islam at the manifestation of the Sun of Truth are now spoken by these very souls.

For instance, at the zenith of Islam and its perfection, the intended purpose of those words was precisely what they themselves once marveled at, questioning how anyone could hear the verses of God and respond as they did. This

demonstrates that those who act with insight in every matter are few, while the majority express faith in the religion in which they were raised. Yet God knows in which souls purity resides and in which souls insight dwells. Truly, God purifies those who believe in Him and His signs from the remembrance of anything other than Him. Indeed, He is mighty and invincible.

Gate 5 (A Person Who Hears the Call Must Abandon Their Prior Religion)

The Fifth Gate from the seventh unity, concerning on the Day of the Manifestation of the Tree, it will not be permissible for anyone to follow the religion they adhered to before its appearance. When they hear the call, they must present themselves until they are commanded as He wills. If they do not yet attend, they may continue their previous actions, but once they have arrived, they must abandon everything else except what is commanded.

The summary of this gate is that what leads to salvation is the recognition of the Manifestation, and likewise, the opposite leads to loss. The religion of God in every manifestation consists of His commands, which appear with the Manifestation itself. Consider from Adam to the Seal (Muḥammad): the believers in a prior manifestation were considered faithful only if they believed in the succeeding one. Otherwise, all they had was rendered void. Similarly, at the Manifestation of Him Whom God shall make manifest, the essence of religion will be following His commands. For the good-pleasure of God, exalted and glorified be He, is revealed only through His good-pleasure. After the Manifestation, adherence to what preceded brings no benefit.

Reflect deeply upon the matter of your religion, that perhaps on the Day of Resurrection, you may find salvation from the terror of that Day, which is the day when God's proof becomes manifest to His creation. Strive, therefore, at the time of the Manifestation—not before nor after—if you desire to succeed.

Gate 6 (Prohibited To Own Instruments and Tools of War Except in Times of Necessity)

The Sixth Gate from the seventh unity: Concerning the prohibition of acquiring instruments and tools of war except in times of necessity or at the time of struggle, except for those who manufacture them.

The summary of this gate is that instruments which cause one soul to fear another are not beloved in the sight of God, except on the Day when permission is granted to servants who are occupied with their production. Likewise, clothing that causes sorrow to a soul shall not enter paradise. It is incumbent upon the servant to be vigilant so that no action arises from them that might instill fear in another soul. Perhaps, on the Day of Resurrection, all will be adorned with the form of humanity and qualities befitting it. Perhaps the Sun of Truth will not gaze upon anything except that which accords with His good pleasure, for you do not know whether you may become veiled from the essence of existence. How often does one consent to associate with that which is beneath their rank, while no fire of the soul is greater or more severe than the veiling of one's essence.

Consider the soul whose words cannot be understood except by those firmly grounded in the knowledge of the Word—those who are the Imams of Guidance. They dwell in a realm where even one word of the language of paradise, the Arabic tongue, cannot be spoken by its inhabitants, let alone understood. How, then, can such souls comprehend? Reflect on what transpires regarding the essence of existence. By the holy essence of God, if anyone truly contemplates, their heart would immediately break apart, for this knowledge is of the highest weight and responsibility from God.

Such matters are revealed to those who, in every aspect, have faith in Him and turn toward Him, whose beginning is from Him by His command, and whose return is unto Him by His command. This knowledge descends upon them. However, believing souls observe and comprehend the divine justice required for meeting the One for whom all have been created. When this kind of revelation occurs, it may settle in a place where no person of insight exists to perceive it except those whom God wills.

This is why, in the Bayán, it is forbidden for a soul to associate with one not of their kind. In accordance with what is apparent to all, it is incumbent upon everyone to observe that scholars remain within their own ranks, rulers within their own stations, merchants within their trade, and other workers within their own sphere. This ensures that no soul associates with others outside their own category, for that is befitting. None can perceive the Sun of Truth except for those eyes that see nothing but God. How, then, can all creation comprehend it? Maintain the utmost vigilance, for you will encounter the Day of Resurrection. Let nothing befall the essence of existence that is unworthy of its station.

Whoever hears from the tongues of all created things the word “Glorified is God (Subhán Alláh),” which exalts and sanctifies Him, knows that anything lesser than this is negated in the court of His holiness. How, then, could it be appropriate to hear any word other than love or to witness any seat other than one of glory? Is it not the case that, on that day, you will not merely hear or know but will experience the reality itself? Consider the Day of Resurrection as akin to this present one: if you do not comprehend the reality, at least acknowledge its outward manifestation.

Servants who have renounced all that is on earth and have reached His recognition through His grace are worthy to dwell in such a station. This pertains to the outward level, but if you reflect on the reality, you will find that day and night, nothing but Him is mentioned in your heart’s loftiness, and everything you do is for Him and through Him. Yet even so, this veil persists.

Take heed, then, of God, your Lord, the Merciful, and distance yourselves from anything that grieves the soul. O servants of God, all of you, without exception.

Gate 7 (Seek the Grace of Him Whom God Shall Make Manifest)

The Seventh Gate from the seventh unity: It is befitting for anyone who attains the presence of Him Whom God shall make manifest to seek His grace, if He wills, and to honor their station by being ennobled with the dust of His feet.

Persian Bayán

The summary of this gate is that just as all created realities in relation to the Sun of Existence are like reflections in a mirror, so too should you observe the limits of all things. Know that no soul, in the presence of God and in the sight of those endowed with knowledge, nothing is more exalted than the Tree of Truth, and there has never been anything greater than it. From the station where it appears, manifesting the essence of lordship, none can fully perceive it, for they cannot see its reality. Therefore, on the Day of Resurrection, which is the Day of His Manifestation, all are commanded to seek from His grace that which exalts them, so that they may not be deprived of the fruit of existence, which is meeting Him. For this path is not open to all, and it is not appropriate to compare it to other unions.

If you were to gather all that is other than God—what has already been created and what could possibly be created in the future—and measure it against even a fraction of the essence of His existence, it would not equate to one-tenth of one-tenth of one-tenth of a moment of Him. For the being of all things is derived from Him. How, then, could one compare His mention with the mention of anything else? Likewise, in all matters, extend this truth of reality so that you do not become veiled from the source of all good.

Although this station is the most exalted of all, if it is made manifest in a way that can be comprehended by others, it is as if those servants who are adorned with the garment of honor cannot perceive it. How, then, could anyone grasp His reality? This is because if His manifestation were to appear through anything other than Himself, no soul would remain veiled from the fruit of its existence. Truly, God bestows His grace upon whomsoever He wills among His servants, for He is the possessor of great bounty.

Gate 8 (Write One Name of God Each Day For One Month)

The Eighth Gate from the seventh unity: It is enjoined upon all that from the beginning of one month to the end of the next, they should write, each one for themselves, one of the names of God that they love, such as “**Alláhu Akbar**” (**God is the Greatest**), “**A’zam**” (**The Most Great**), “**Azhar**” (**The Most Manifest**), or similar. Permission has been granted to record this from the beginning of one’s life to its end, and then to inscribe what has

passed from it. If the person dies, it becomes incumbent upon their heirs to write for them according to the time that has passed in their life.

The summary of this gate is that every soul is commanded to fill out one unit within one unit each month, with its accounting beginning from the time of the formation of their seed until the time of their soul's departure. If they fail to complete it, their heirs are responsible. The purpose of this practice is that, on the Day of the Manifestation of the Tree of Truth, it may increase the number of believers in Him. For the innate realities of hearts are supported by God through these names, just as the mention of anything provides assistance to its essence, gradually elevating it to the rank of the body. This, in turn, facilitates its entry into the unity of the Resurrection.

During that cycle, the outcome is that the first unit may multiply until the heavens, the earth, and all that lies between them are filled with it. On the Day of Manifestation, all will see within that unity nothing except that unity itself in its most exalted form, where not a single step falters upon the path. If this same unity had been witnessed during the Manifestation of the unity of the Qur'an, not one Muslim would have deviated from the path.

This entire unity, through its various degrees, culminates in the first unity. Unite the entire world, one by one, and place the support for each lower degree in its higher degree until all reaches a single unity. That unity is the first one, which all are bound to recognize. In that unity, nothing is seen except the unity without number, which begins with the first letter. Thus, in the mirrors, nothing is seen but the rising of the Sun of Unity itself.

This is the essence of oneness and the mystery of detachment. It appears that the secret of unity flows and merges until it permeates all things. Even the number of pens within a pen case becomes a single number, symbolizing the point among the pens, exalting all through its radiance.

If someone initiates an action but does not establish the radiance of the first unity as the source of all splendor, they have not recognized the first unity nor accorded it its due right in its station. For instance, if the worth of a pen is nineteen mithqáls of silver, then the worth of eighteen pens should each be eighteen mithqáls, and their value should derive from the value of the whole, as all are sustained by it.

This is why in its arising, the arising of all is mentioned; in its gathering, the gathering of all is included; in its presentation, the presentation of all is encompassed; and in its reward, the reward of all is delivered. Consider how, in Islam, everything derives its sustenance from the religion through the name of Muḥammad, His manifestations, and the gates of guidance. Likewise, in the world, all depend on them for support. Thus, all multiplied numbers are upheld by this single unity, and that unity is upheld by the first unity, which is without number. That first unity, in turn, is sustained by God, exalted and glorified be He.

Beyond the rank of the first unity lie infinite degrees of unity, whose enumeration none but God can comprehend. God purifies whom He wills and multiplies the first unity as He wills by His command. Truly, He is powerful over all things.

Gate 9 (Every King or Noble Person Must Build Two Houses)

The Ninth Gate from the seventh unity: It is enjoined upon every king raised up in that religion to construct for themselves one house with five doors before reaching ninety, and another house with ninety doors.

The summary of this gate is that every noble person elevated in the Bayán should build two houses in the name of Him Whom God shall make manifest. One should serve as their dwelling place, with the number of its doors not exceeding ninety-five. The second house should have doors numbering from ninety onward, so that the secret of truth may extend even to the rank of inanimate objects.

So that the tongue of its essence—appearing as it is—may proclaim: ***“To God belongs the dominion of the heavens and the earth and all that lies between them.”*** Perhaps, on the Day of Manifestation, the testimony of clay will not fall short in bearing witness to Him and will not withhold what is due to Him. Undoubtedly, death will encompass all, and if one departs in faith and in support of Him, their good name will endure until the Day of Resurrection.

Until now, it has not been heard that a sovereign, in the truest sense of the word, has acted in accordance with their religion in a Manifestation of Truth. Otherwise, they would have been set as an example. From the time of Adam until the Manifestation of the Bayán, the rulers of every nation, manifest in the name of God in that nation, acted as they did. Yet, in the Manifestation of Him Whom God shall make manifest, let the people of His era take pride that their names are remembered for good until the Day of Resurrection before God.

Otherwise, they will vanish like those who have passed from the time of Adam until now. None among them has been found on the Day of Resurrection to serve as a model. Even though all, in their respective nations, have acted as they believed for God, what benefit does this bring when, on the Day of the Manifestation of the Tree of Truth, the signs of God—His verses—are veiled like leaves concealed from His Tree of Love?

As in the era of the Bayán, separation reached such an extent that, imagining the truth to be with someone, they entrusted it to them, doing as they did in the name of God and their own selves. It is clear how, in the mountains of Maku, they caused Him to dwell.

The purpose of this ruling is that, perhaps, on the Day of the Manifestation of the Tree of Truth, such houses may have multiplied, and perhaps His house may come to be realized. It is not the case that, in the beginning the purity of His proof is not complete unless it is the proof that God has bestowed upon the Point of the Bayán. Until today, it has not appeared in the hands of anyone among the foremost believers that someone writes the verses of God in their own book and sends them forth such that even a single verse of it establishes a conclusive proof upon the recipient. Nor has anyone revealed, by the language of divine verses, an answer to every soul who might inquire, with words sent down from God.

In the Manifestation of the Furqán, which was the essence of previous manifestations, the addressee was none other than the Messenger of God. No verse was revealed directly to anyone else nor in written form. Instead, what was revealed to Him was conveyed orally in the spoken Arabic of that time. Even with the manifestation of such a proof and the perfection of His bounty, consider what has transpired.

Persian Bayán

Yet this is the very Word by which all believers act upon even a single verse. If all those on earth were to act, they would be worthy; indeed, if the Resurrection were established and all were to act, it would be borne. However, it is revealed upon hearts that do not behold the mystery of existence or the essence of evidence at the source of witnessing. They do not reflect, nor do they immediately prostrate themselves before God, though this is the very reality of that which, if it were revealed upon a mountain, you would see it humbled and shattered in awe of God.

This was revealed concerning Him before and later addressed to souls who hear the verses of God and do not prostrate themselves, as expressed in the noble verse: “And when they hear the verses of God, they do not prostrate” (Qur’an, 84:21). Despite this, they do not even consider anything less than faith for themselves, even though they do not attain, in the sight of God, the station of a mountain at the moment of its humility. And there is no doubt that the later verses are greater than the earlier ones, in ways beyond measure, from them, through them, and to them.

If all the believers in the Bayán were, upon hearing a single verse, to prostrate themselves and say, “Yes,” with no thought of “No” crossing their hearts, then they would be worthy of being called believers in it. For that verse is the same one that declared, “Am I not your Lord?” (Qur’an 7:172) to all, and all actions were for His good pleasure. At that time, the fruit was taken, and the test was true.

By the One who is God, alone and without partner, if a soul in the East were to behold all the Bayán within their preserved tablet, and were to reach the highest degree of grace and proximity through all that is possible in existence, and if the Book of that Sun of Truth were revealed to them in the form of verses that demonstrated their own incapacity, yet they were to hesitate for even the blink of an eye and fail to say in their heart and with their tongue, “This is from God, there is no doubt in it; truly, we are all certain in God and His signs”—then, not even the weight of a mustard seed of faith would be deemed for them in the sight of God.

Even the Bayán that they preserved and acted upon would offer them no benefit, for the innate disposition of unity would not be present in them. They would not recognize the Word of their Beloved. If their heart were like that of a mountain, it should have shattered out of fear of God. How,

then, can it be that such a judgment is applicable to their prior rank, as when it pertained to the Qur'an? How is it that the verses of that later manifestation, at its station, would make such a soul more distant from God than a mountain?

They do not find justice within themselves concerning their own piety, imagining they can preserve the Bayán while failing to perceive that it is unimaginable for such a soul to arise—one who could preserve all the Bayán and act entirely upon it. This notion is presented as an example of impossibility so that all creation might understand its limits in the presence of that Manifestation.

Do not consider yourselves harder than a mountain. Though you imagine that whenever you hear the mention of your Beloved, you become as soft as a tree, in the moment when submission is required—the moment when the essence of your being must respond—it is as if you had not heard at all.

O people of the Bayán, be vigilant over yourselves, for there is no escape for any on the Day of Resurrection, which dawns suddenly and judges as it wills. It can elevate the lowest of beings to the highest station or lower the highest to the lowest. This is as it has been decreed in the Bayán, if you reflect. None but Him has this power, and whatever He ordains becomes so.

Consider how, at the time of the Messenger of God, when He wished to make 'Alí His successor, though they did what they did, His will was nevertheless established. Now, too, whatever He wills must inevitably be established, for it is the same decree by which the prior religion was established, and the same decree by which the succeeding one will be established. None but God is the possessor of command, and all act by His command—if they act in accordance with His will. Otherwise, they remain outside the realm of His decree.

Truly, God exalts whom He wills among His servants, for He is powerful over all things.

Gate 10 (Safeguard the Form of the Name Al-Mustagháth)

The Tenth Gate from the seventh unity: Let every soul safeguard the form of the Name **Al-Mustagháth** (The One to Be Invoked) at the time of its birth, and no one should neglect it.

The summary of this gate is that among the names of God, none equals the numerical value of the Name Al-Mustagháth. It is the highest fruit of the names, having reached the pinnacle of its manifestation. Within it, nothing appears but the first unity, and within the first unity, nothing appears but the first unity itself. In the Qur'an, it was the Messenger of God; in the Bayán, it is the essence of the Seven Letters; before the Qur'an, it was Jesus; and after the Bayán, it will be Him Whom God shall make manifest.

The thrones manifest differently in various dispensations, yet the one seated upon the thrones, who is beyond the limits of all bounds, remains the Primordial Will. The thrones do not alter it. Among the names of God, none is higher in numerical value than the name Al-Mustagháth in the rank of the divine names.

When the numbers of Alláhumma are computed, if you count each unity as one, the numerical value of the name Aḥad (The One) is incomplete. However, if you calculate Al-Mustagháth with the definite article Alif and Lám, its numerical value exceeds that of the name Ḥayy (The Living). On the Day of Resurrection, the manifestation of that name becomes evident, pointing directly to God. Therefore, it is enjoined that from the time of the formation of the seed, all should safeguard its form in an image that contains the numerical value of the name Al-Mustagháth.

From the beginning of manifestation to the final appearance, God knows its extent, but it will never surpass the number of Al-Mustagháth unless God wills otherwise. In the dispensation of the Qur'an, its beginning and return were aligned with the name Aghfir (Forgive), which fell short of the numerical value of the name Huwa (He). In the Bayán, God knows its extent, but there is no fixed measure for it, as the interval between the Gospel and the Furqán did not even reach a thousand years.

This is because the Tree of Truth, at all times, observes its creation. Whenever it sees the capacity for its manifestation reflected in the mirrors of hearts,

it makes itself known to all with the permission of God, exalted and glorified be He. For it has no motion or stillness except by God, the Mighty and the Glorious.

The result of this is that all the names revolve around the name of God, and the perfection of all names is in reaching this name. Perhaps all souls in the Bayán may attain as much as possible so that, at the time of the manifestation of the Truth, they may be able to perceive the Sun of Truth.

And let them revolve around it, remaining vigilant not to exceed that number. If a soul in the Bayán reaches that number and hears the Manifestation of the Truth, the Tree of Truth revealed to them, they should return to Him. Even if they do not fully believe, perhaps through this grace, they may be saved from the fire. There is no bounty greater in the Bayán than this, if only they would recognize its worth and deliver themselves from the fire of Him Whom God shall make manifest, dwelling in the shade of His light.

For His Manifestation is the beginning of the creation of inner realities within the atoms of hearts, following the completion of the atoms of bodies before His appearance. Just as writing a thousand and one names on a form suffices for protection, so too might this safeguard them from being veiled by the outward appearances of the names and enable them to see nothing but God. They will witness only the good-pleasure of their Beloved.

So, let your souls be adorned with God, your Lord, and with all His most excellent names. Truly, to Him belongs the creation and the command in the dominion of the heavens, the earth, and all that lies between them. **“There is no God but He, the Mighty, the Beloved.”**

Gate 11 (Ascending Pulpits is Forbidden)

The Eleventh Gate from the seventh unit of the first unity: Concerning the prohibition of ascending pulpits and the command to sit on thrones or chairs.

The summary of this gate is that ascending pulpits has been forbidden, and sitting on thrones, platforms, or chairs has been commanded. This ensures that no one exceeds the bounds of their station or dignity. If the gathering

place requires it, a chair should be placed on a platform so that all can hear the words of truth.

The purpose of this command is that, on the Day of the Manifestation of Truth, someone might, with humility, learn from the source of knowledge. How great is this matter, for His knowledge is not separate from His essence, and those firmly grounded in knowledge, the Imams of Guidance, cannot comprehend His Word; how then could all, who have chosen learning, do so? Indeed, every form of knowledge that can bear the name of a thing was created for the recognition of His Word. And in His sight, it is nothing but the essence of existence. Even this Word that you witness is brought into being within its own realm, by its own self. Otherwise, His essential station is far above being associated with letters. No greater joy has been created in the realm of possibility than for someone to hear His verses, understand their intent, and refrain from questioning the reasons or comparisons regarding His Words. They should not measure them against the words of others. Just as His Being is the manifestation of Divinity and Lordship over all things, so too is His Word the manifestation of Divinity and Lordship over all.

If that Being were human, He would declare, “Indeed, I am God; there is no god but Me. All beneath Me is My creation, feeding upon My words. So fear Me.” Yet, He states, with the tongue of His very essence, what He has uttered, and all things hear it. If this were not so, how could it be that at the advent of every Manifestation, all previous heavenly Books must show faith in Him? Similarly, the believers in those Books must believe in this Manifestation. Thus, with a single verse, His proof over all on earth is established for every soul that possesses a tongue, in their own language.

For instance, if one of the people of Adam’s community were addressed with a single verse, it would be as if addressing the first believer in the Bayán. To them, it would be said that all on earth are powerless to produce anything like it. If they immediately acknowledge this, they have believed in God, for none is more truthful than He in speech. By God, reflect deeply! If one does not attain certainty in the Word of the Lord, it is incumbent upon them to present their case to all on earth. Once they witness the incapacity of all and observe the evident truth, they must turn to Him and affirm His truth in His Word. From the moment of hearing until they attain certainty, they remain in the fire of veils.

It is said by all, “O Truest of the True!” But at the time of the Manifestation, if they acknowledge the Tree of Reality and, during the recitation of His verses, hesitate not in affirming Him, then they truly have said, “O Truest of the True!” Otherwise, their deeds belie their words. For this is but one of His Names and one of His Lights, which indicates His truthfulness. How, then, can His Essence be described by this description? For if truth exists within the realm of possibility, it is through His truthfulness. And yet, He proclaims with the loudest voice to all creation, “Why do you hesitate in affirming that which is revealed?”

This is why the Pen encircles the world in an instant, save for those who are willing, yet none perceive. If they claim, “We have not heard His verses,” they have indeed heard them. If they argue that the faithful servants are truthful only through adherence to the Qur’an, this is untrue. If they say, “This verse is not the verse of God, and none are powerless before it,” where is the one who has brought forth its like, born of innate disposition? And yet, like an ocean, abundant waves flow from this Sea of Bounty.

Thus, all who believe in Him are truthful, affirming His Word. Yet, they withhold the Name He has bestowed upon one of the Manifestations of His Cause—a Name that establishes truthfulness and affirms His first Word. If they had not withheld, no Manifestation would have been rejected at the time of His appearance. Thus, all are truthful in His Name, but they deny Him who bears that Name. It is as though one were to say, “The sun in the mirror is truthful in its light to its degree,” yet denies the sun of the heavens. How veiled they are!

Consider the monks during the time of the Messenger of God (Muhammad): they were deemed truthful by adhering to the religion of Jesus. Yet, they did not affirm the Sun of Reality, around whom all religions revolve as their Seal. They sought to affirm the sun of the heavens through the truth of its reflection in the mirror, were it to be true. But by failing to affirm the Messenger of God, the radiance of the Sun was withheld from them.

So too, consider the Manifestation of the Bayán, and similarly, the Manifestation of Him Whom God shall make manifest. Reflect deeply, lest you affirm Him based on the acknowledgment of the followers of the Bayán, for this would be akin to the example given. Rather, affirm Him by His own self. This is the essence of the verse, “Know God through God.” Upon

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this foundation, all branches are established: “Believe in God through God,” “Love God through God,” “Obey God through God,” “Follow God through God.”

Thus, in that Day, behold all names and attributes through Him. Consider how intricate this matter is: if, at the time of the Manifestation of the Tree of the Bayán, all on earth had been believers in the Qur’an, yet failed to affirm Him at the first verse, they would all, in the sight of God, have been false, while He alone was truthful. Reflect on how subtle this matter is! Today, you desire to affirm individuals whose understanding of His Words originates in the interpretations of those who believe in Him.

You have not recognized your Beloved and have wandered in the night. Otherwise, if you truly know Him, you would say “no” if He says “no,” and “yes” if He says “yes,” because all that you previously understood as truth is confirmed by adhering to His Word. This is why, at every Manifestation, the people of that age become veiled by the scholars of their own Dispensation, while remaining heedless of the matter itself. With one “no” from Him, all other proofs become invalid.

Be vigilant regarding the Manifestation of Truth. At the time of His appearance, do not affirm Him based on the acknowledgment of the followers of the Bayán. For in His sight, all their affirmations amount to a single “yes,” and all their denials to a single “no.” Consider the Qur’an: if the Messenger of God had once affirmed a group, today everyone would affirm that group by affirming the Messenger of God. And if the opposite had been said, the opposite would hold true.

This is because truth is determined by the testimony of God, not by the testimony of the people. Affirmation is based on His Word, not the word of creation. All the promised ones of Ahmad who failed to acknowledge the Messenger of God through His Word were rendered false, even though there was no doubt that some among them were truthful in their time. These individuals had not deviated from the religion of Jesus, yet in the sight of God, they were not truthful, for if they had been, they would have believed in the Messenger of God.

Likewise, consider the Manifestation of Him Whom God shall make manifest. All are false, except for those servants who affirm Him—whether they are

the highest of those on earth or the lowest. For affirmation of truth lies in His Word, and all become truthful by following Him. There is no doubt that in His presence is every Manifestation, God tests His creation by that which their religion has been established upon and by that which has drawn them nearer to God. God guides whomever He wills to the path of truth.

Gate 12 (One Who Acts For God Cannot Claim Anything For Themselves)

The twelfth gate of the seventh unity concerning: It is unbefitting for one who acts for God to associate anything with Him.

The essence of this gate is that in every Manifestation, whoever acts for Him has acted for God, and whoever acts for God has acted for Him. On the Day of Resurrection, which is His Manifestation, along with His Letters of the Living and all the believers in Him, no one is permitted to claim anything for themselves, whether it be a grain of dust or the smallest particle. This is because their existence was created for Him. How then can anything branch forth from that existence, even though He is, and always has been, exalted beyond such limitations?

This has been the pattern in the Manifestations of Reality within the Qur'an and the Bayán. However, this pertains to the station of the servants and the fruit of their existence on the Day of Return. Beyond this, there is no doubt that the Tree of Reality on the Day of Resurrection is unknown to anyone before His appearance, nor can anyone establish this principle prior to His Manifestation. After His appearance, disagreements arise to such an extent that it becomes impossible for this Cause to be obeyed except by those who comprehend. Unless in His Manifestation all advance together such that no division arises in faith, only then will the fruits of the Bayán be confirmed for them.

In such a time, even in limited circumstances, how much can one enumerate for a single soul's actions? This is nothing but the recognition of all beings in their respective stations. Beyond this is the Reality, within whose dominion countless realms of wealth and self-sufficiency, the Manifestation is independent of these acts, yet because they carry a fragrance other than the oneness

of God, they are prohibited. And God bestows grace upon whomever of His servants He wills; indeed, He is the All-Bountiful, the All-Knowing.

Gate 13 (All Servants Must Possess Nineteen Verses Written In His Hand)

The thirteenth gate of the seventh unity: God has decreed for all His servants to possess nineteen verses, written in His hand, during the days of His Manifestation.

The essence of this gate is that nothing is, or ever has been, greater in the sight of God than His verses. Should these be adorned by the pen of the Tree of Reality, upon which the name of God is invoked—such that when you say “verses of God,” you are also saying “the station of God”—then they become the most precious of all things in the sight of God and the people of knowledge.

It is incumbent upon every follower of the Bayán to possess a single tablet containing nineteen verses written in His own hand. On the Day of Resurrection, nothing can compare to its value. Even if someone were to own the entirety of the earth and exchange it for such a tablet, its worth would still be greater in the sight of God and the people of knowledge. For it is a certificate of salvation from God for that soul. However, if, God forbid, they turn away, it becomes a writ of fire for them until the Day of Resurrection.

Similarly, just as anything revealed to the believers during this Manifestation became the highest fruit of their existence and their source of honor in Paradise, anything revealed to those who do not believe becomes, in turn, a divine proof against them, condemning them to the fire eternally—unless God wills otherwise. Whether it is written in His own hand or includes His traces, the value remains unparalleled.

Should it ever be possible for this state to change during the Manifestation—where the rejected ones become accepted—all His traces would then be preserved with the utmost beauty in a script that surpasses all that is conceivable within the realm of possibility—but since this is unattainable, others will partake of this grace. If someone writes a single verse from Him, it is

better than transcribing the entirety of the Bayán and all the books composed within its dispensation. For all else is elevated and vanishes, while that verse endures until the next Manifestation.

In that Manifestation, if someone writes even one letter from the new Revelation with faith in Him, its reward is greater than writing all the sacred writings of past Truths and those composed under their shadow. Thus, ascend from one Manifestation to the next, where there is no limit to your ascent within the knowledge of God, just as there was no beginning to it.

It is as though the writings of that Sun of Truth are descending upon the believers, and they receive the one who bears them with an honor greater than they would give to their dearest beloved. They rise to serve that Revelation, for they are the pillars of the Faith and the witnesses of certitude. Not like what you observe among the believers in the Qur'an during this Manifestation, where they stand in the presence of the Qur'an yet remain veiled from the Tree of Reality, which is its Source. Such is the way of those outside the Twelve Imams, or perhaps this is done to exalt the Qur'an such that it becomes elevated above its Source.

The essence of knowledge is evident to those endowed with understanding: if someone recognizes the Manifestation, these deeds are but branches arising from Him, and they will comprehend all goodness. For instance, if a soul in the early days of Islam had written the chapter of Tawhīd (Oneness of God) from the Book of God, it would have been better than transcribing the Gospel and all the books composed under its shadow.

Similarly, in the present, from Manifestation to Manifestation, let the Point of Reality flow, lest you remain veiled from the true purpose. Then you shall possess the best of all that God has created, if God permits, and give thanks to Him. Know that this command arises from His grace being elevated; otherwise, no one is worthy of receiving His bounty. It is all through His generosity that creation seeks His grace, while He bestows only what His will decrees. He gives to whomever He wills and withholds from whomever He wills. However, when the people truly believe in God and His verses, God bestows His favors upon them collectively.

Gate 14 (Repent to the Manifestation or in Private With God)

The fourteenth gate of the seventh unity: Repentance is not permissible except through the Manifestation of God during His appearance. Otherwise, seek forgiveness from God privately within yourselves.

The essence of this gate is that seeking forgiveness from one soul to another is not permitted during the night or in the Day of Resurrection, except with the permission of Him Whom God shall make manifest. Otherwise, one must seek forgiveness from God in all states, privately between oneself and Him. If a servant seeks forgiveness from God to the fullest extent possible, that servant deserves to be forgiven according to the essence of their reality, insofar as they align with His decrees.

One should not seek forgiveness while remaining veiled from the One from whom they are seeking forgiveness. For true forgiveness from God is not realized except through seeking forgiveness from the Manifestation of His Cause, who is the Tree of Reality, as well as through His Letters of the Living during His Day of Manifestation. Otherwise, even if one performs acts of repentance as numerous as all created things, it will yield no fruit for them. This is akin to seeking forgiveness day and night while remaining unjust toward the One through whom forgiveness is truly sought, for repentance before Him is repentance before God.

Within the realm of possibility, there is no path for creation to reach God except through the gates of unity, which culminate in the One without number, the First, who is the Originator of all infinite numbers before and after. Similarly, in the letters of unity, the letter *Sīn* is not worthy of forgiveness except through *Bā*, and likewise, *Mīm* except through *Sīn*. This continues, letter by letter, until the First Unity is completed, at which point its multiplicity can be enumerated. Thus, the matter of seeking forgiveness is cut off except through the Manifestation of the Resurrection.

However, if a soul seeks forgiveness privately between itself and God without exceeding the bounds of the Bayán, God will accept that repentance until the time of the Manifestation. At that time, repentance will no longer be accepted except through the Manifestation of the Cause. Similarly, consider

all deeds and behaviors, and recognize the station of the Day of Manifestation, for all revolve around it. Therefore, seek forgiveness from God at all times—before, during, and after His appearance.

Gate 15 (Prostrate at the Gate of the City Where the Point is Revealed)

The fifteenth gate of the seventh unity: On the obligation of prostration at the Gate of the City wherein the Point of Divinity is revealed, as an exaltation from God for Him, for He is the Mighty, the Beloved.

The essence of this gate is that since all souls are created under the shadow of the signs of Divinity and Lordship, they are ever moving toward loftiness and elevation. Yet, as they lack the insight of true vision to recognize their Beloved, they remain veiled from humility toward Him. While throughout their lives they may have bowed in submission to the commands of prior dispensations, worshipped God, shown reverence for that Truth, and displayed humility toward it in its reality, they remain veiled in the moment of the Manifestation. People look upon themselves and remain veiled from Him, for they perceive Him as a form like their own. Yet, God is exalted beyond association. The reality of His form is like the sun of the heavens, and His verses are its radiance. The believers, if they are truly faithful, are like mirrors in which the sun is reflected; the radiance they show is according to their capacity.

Thus, it has been decreed that in the city from which He arises, all must prostrate themselves at its gate. Likewise, the land that becomes the site of His Manifestation, such as the city of His rising or the fortress of His recognition, is sanctified. It is incumbent upon all souls, when entering that city or that land, to bow in prostration. When the Manifestation appears, the decree of the prior dispensation is nullified, and the ruling of that day is established by the permission of the One who is made manifest.

Although everything is preserved under the Tree of Reality, at each Manifestation, the obedience of the preceding dispensation is revealed during the new appearance. For instance, on the Day of the Manifestation of Him Whom God shall make manifest, the humility of creation before Him is revealed

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through the teachings of the Bayán. The beginning of a Manifestation is likened to the seed of the preceding one, even though the seed of the new Manifestation is greater than the fullness of the prior one.

However, since humanity cannot fully comprehend this progression, such explanations are given. Otherwise, there is no soul that does not, in some way, obey its Creator. This obedience is inherently submission to the Tree of Reality, even if veiled. Yet, this obedience becomes rebellion in the next Manifestation, similar to how those who acted according to the Gospel and humbled themselves before the words of Jesus failed to humble themselves before Muhammad, the Messenger of God.

In the preceding Manifestation, the deeds of that time are not accepted in the subsequent Manifestation. Similarly, the actions performed today according to the Qur'an, even with humility and devotion to God, are in essence acts of submission to the Point of the Bayán. However, because they do not recognize the Sun of Reality, they remain veiled from faith in Him. This is not due to His unwillingness for all to believe in Him; rather, the salvation of all depends on their faith in Him. He, Himself, is independent of their belief, just as if all had believed in Muhammad, the Messenger of God, it would have been their own salvation. Yet, the Tree of Reality remained, and remains, in Paradise by itself.

O people of the Bayán, if you believe in Him Whom God shall make manifest, you become true believers yourselves. Otherwise, He is independent of all and will remain so. For example, if an infinite number of mirrors were placed before the sun, they would reflect its light and bear witness to it, while the sun itself remains independent of the mirrors and the sunlight reflected within them. Such is the limit of possibility in the face of the Manifestation of the Eternal.

Take heed, then, to reflect upon yourselves, making your essential qualities, realities, and souls mirrors of love for the One. Perhaps on the Day of the Manifestation of Reality, they may reflect the First Unity and not be veiled by the Second Unity or those that follow unto infinity. This is the supreme grace and great victory if you comprehend it. Otherwise, you will nullify the fruits of your existence with your own hands.

Today, seventy thousand souls journey annually to visit the House of God in accordance with the command of Muhammad, the Messenger of God. Yet, He Himself, the one who commanded this, resided for seven years in the mountain of Mecca. Meanwhile, the one who commands is stronger than the command itself. This is why all these people who now go on pilgrimage do so without insight. For if they had insight, they would have believed in His command during the time of His return, which is greater than His previous Manifestation. Yet you see how they remain bound to the command of His prior Manifestation, worshiping night and day, prostrating to God in its name. Meanwhile, He resides in solitude, and they are veiled from the true honor, which lies in faith in Him.

Consider how today, all take pride in their belief in Him from a prior Manifestation, while remaining veiled from His truth in His current and subsequent Manifestations. The faith of the past is judged as incomplete in the light of His new Manifestation, just as the faith of the believers in the Gospel was judged deficient at the time of Muhammad, the Messenger of God.

Observe this pattern in every Manifestation: the teachings of the prior one appear, but only to a degree. Each subsequent Manifestation reveals the essence of the previous ones in greater clarity, to the point where what was merely peripheral in a prior Manifestation becomes the core of the current one. Even if this occurs at a single degree, it is a continuous progression. Reflect on all such instances and avoid being veiled so that you may attain the fruits of your existence and remain eternally in your own paradise.

This is from the grace of God upon you, that you may prostrate before Him. It is not like today, where people prostrate at a distance of two leagues from Najaf or in the sea at great distances to honor the purified dome, despite such acts not being decreed in Islam. Yet, at the time of the Manifestation, they do not prostrate even once before Him in His presence. If they surpass this and no injustice befalls them.

On the Day of Manifestation, all are tested. If they reflect and recognize God's Manifestation by knowing themselves, all will attain salvation. However, since they fail to do so, veils obstruct them, and they remain ensnared within their own coverings. God guides whomever He wills to the path of true certainty.

Gate 16 (Every Bayani Ruler Must Not Allow Non-Bayani's In Their Land)

The sixteenth gate of the seventh unity: God has decreed that every ruler sent forth under the religion of the Bayán must not allow anyone who does not adhere to that religion to remain in their land. Similarly, this obligation is placed upon all people, except for those who engage in universal commerce that benefits humanity, such as the Letters of the Gospel.

The essence of this gate is that it is decreed by God for every sovereign, past and present, to prevent non-believers in the Bayán from remaining in their land. In the Manifestation of Him Whom God shall make manifest, the same applies to those who do not believe in Him. The result of this is that on the Day of Resurrection, the Tree of Reality will not be observed in lands where it appears, except by those who believe in it. Likewise, in the lands of paradise, no fiery soul shall dwell.

To expel the people of the Bayán from the bounds of paradise is contrary to God's pleasure. Be vigilant, lest in the Manifestation of Him Whom God shall make manifest, this same treatment is applied to its believers. Consider how, in this Manifestation, the Letters of the Living were regarded. Despite all demonstrating their knowledge through the traces of previous dispensations, the foundation of their faith was firmly established in their love for Him. Yet, they were not subjected to what others were subjected to. Reflect on how many remain veiled, while the Letters of the Living are so enlightened.

Be cautious, so that no soul is subjected to similar treatment. For nothing has been prohibited as strongly as this. Perhaps on the Day of Resurrection, by adhering to this command, you may attain salvation, following the Letters of Unity, the foundation of the Faith.

Do not bring sorrow upon those whom you have affirmed as the foundation of your faith, for you do not truly know them. In moments of uncertainty, they bear the signs of truth that can lead you to certainty that they are indeed of God. If you are among the people of insight, you will recognize by hearing their verses that the beginning of every Manifestation is the rising sun of the Day of Resurrection, and the Letters of the Name *One* convey the Cause of God to all. Permission is granted to the Letters of the Book and to

any being whose existence benefits the believers through commerce. In such cases, their trade is permitted; otherwise, it is forbidden.

This prohibition exists so that, on the Day of Resurrection, the Tree of Reality is not observed in the land of faith except by its believers. Should there exist a soul within a land that is not in alignment with this belief, it is equivalent to that soul being in the fire—except for those granted permission due to universal trade. Otherwise, it is entirely prohibited, particularly if it pertains to matters that do not honor the divine station. In such cases, no permission has ever been granted. Therefore, fear God in this ruling and remain mindful.

Moreover, if one soul associates with another, such association is not lawful unless it aligns with the purity of faith. Any interaction that falls short of this standard remains impermissible. The condition of association is the purity of religion, not anything less. Fear God with true certitude, O people, all of you collectively.

Gate 17 (Friday is for Purification, Refinement, and Tranquility)

The seventeenth gate of the seventh unit: On the recitation of the following verse on Friday, facing the sun: *“The radiance is from God upon your countenance, O rising sun. Bear witness to what God has borne witness to concerning Himself: that there is no god but Him, the Mighty, the Beloved.”*

Know that God created Friday for purification, refinement, and the tranquility of the servant from the burdens borne during the six preceding days. Any deed performed on the night or day of Friday is rewarded as if it were performed across the entire week. Since the spirit of all things is connected to humanity, and the testimony of all things is through the testimony of humanity, it has been decreed that on Friday, one should face the sun and take it as a witness over the verse that affirms the oneness of God, faith in the Point of the Bayán, and all that has been revealed therein.

Perhaps, on the Day of Resurrection, this act may cause the sun of reality to testify and proclaim the oneness of God before Him and the truth of

all who follow Him. This is the fruit of this command if one can grasp its significance. Otherwise, there is no doubt that after the Manifestation of the Cause, every soul will, on Friday, proclaim the truth. However, on the Day of Resurrection, their statement will vanish if they fail to proclaim it in the presence of God. It is incumbent upon all to utter this word on the Day of Manifestation before Him Whom God shall make manifest, on every Friday, whether they are present before Him or permitted to do so in accordance with His will.

“He does as He wills and decrees as He desires. He is not to be questioned about what He does, while all shall be questioned about all things.”

Gate 18 (Penalty for Bringing Intentional Sorrow to Another)

The eighth gate of the seventh unit: Whoever intentionally brings sorrow to a soul must pay nineteen mithqáls of gold, if able; otherwise, nineteen mithqáls of silver. If neither is possible, they must seek forgiveness from God nineteen times, unless they obtain explicit pardon, in which case nothing further is required.

Whoever imprisons a soul is prohibited from partaking in anything lawful for them until the imprisonment ends, and all their deeds are nullified of the believers. If someone returns to an act prohibited to them, they are required to pay nineteen mithqáls of gold every month. Anything contrary to this has no basis in the Bayán.

The essence of this gate is that God, in His grace and bounty, has commanded His servants not to bring sorrow upon another soul, for the Tree of Reality should not be subjected to grief, especially on the Day of Concealment, when its nature remains unknown to others. If anyone transgresses the divine bounds, the prescribed penalty applies to them. If they persist in their transgression, they will not be regarded as believers. Permission has been granted in such matters, and the prescribed measures have been outlined, applying to gold and silver in the numerical value of the Unity (*One*). Should they remain veiled from the divine bounds, they are to seek forgiveness from

God by repeating the numerical count of Unity (19) and request pardon from the one they have wronged.

This is because the heart of a believer is the locus of God's Manifestation. To bring grief upon such a heart is akin to grieving the Letters of the Living. To grieve the Letters of the Living is akin to grieving the Tree of Reality, and to grieve the Tree of Reality is as though one has grieved God Himself, exalted and glorified. Therefore, no act of worship in the Bayán is more meritorious than bringing joy to the hearts of the believers, and nothing is more abhorred than causing them sorrow.

The same applies doubly to those with higher stations of responsibility (*ulu'l-dawá'ir*)—whether in bringing joy or in causing grief. Thus, every individual must remain vigilant in all circumstances, ensuring that, even if they cannot bring joy to another, they should at least refrain from causing sorrow. If someone obstructs another soul in any manner, they have transgressed the divine bounds because no action has been as severe in its distance from God, nor is any other act regarded with such gravity. The perpetrator of such deeds is not considered a believer, and belief cannot be ascribed to them. If anyone obstructs the connection (*maqám-i-iqtirán*) of another, the means of lawful provision are cut off from them. So long as the obstruction remains, the state of lawful association cannot be applied to them, and all their deeds are nullified—even if they were performed with the highest degree of piety and godliness.

Should they return to what is impermissible, they are liable for the divine penalty, which is the payment of the numerical value of Unity (19) in gold every month. If the obstruction results in a state of harmful consequences (*zuhúr-i-ḥayátí*), the ruling will reflect this state under the Bayán. One must always remain vigilant in all circumstances, prostrating day and night before God, and avoid creating obstacles that nullify all deeds unknowingly.

“Fear God with true certitude so that you may attain success.”

The outcome of this teaching is that the people of the Bayán are to be trained in such a manner that they may not bring sorrow upon Him Whom God shall make manifest on the Day of Reality. Nor should they act in accordance with their customary behavior, for every servant, from the beginning of their life

to its end, is indebted to His Cause. Their works and efforts are for the sake of attaining His presence.

It is possible that the Manifestation may appear, yet such a soul would grieve Him or pass judgment against Him, even while outwardly appearing to be among the most exalted, possessing all the means of guidance. Their spirit might depart without recognizing the Manifestation, despite their days and nights being spent in yearning and supplication for that meeting.

Had those in positions of authority during the time of Músá ibn Ja'far, peace be upon him, altered their behavior after hearing his plight, it is possible that on the Day of Reality, they would not have brought sorrow upon the Tree of Reality. For lack of such behavior, such sorrow was not inflicted. Yet how many structures have been erected by rulers during their reigns, which bore no fruit for them on the Day of Resurrection? If they had eradicated such innovations, it is possible that no soul would have caused sorrow. These seemingly trivial matters, which may appear insignificant at first glance, become far more significant in their station than all that exists on earth. Their effects ripple outward, even if their origin seems slight.

There is no doubt that the leaders of the Bayán will address the instances of sorrow inflicted upon the Tree of Reality and work to eliminate them. This is so that, on the Day of the Manifestation of Truth, such events will not recur during His return. Nevertheless, people may still fear the Manifestation itself, for all are entrapped by the specter of their own limited understanding. If one resolves not to grieve another soul, it is possible they may impose a veil upon their own soul and prevent it from attaining faith in God.

Yet, if sorrow is inflicted upon the Tree of Reality, this is far graver than any sorrow that could be imagined within the realm of possibility. The sorrow of the Tree of Reality outweighs all, from the smallest particle to the greatest being, for all things are connected to that Reality. It remains exalted beyond association with anything.

Next come the Letters of the Living, one after another, in their degrees of proximity, followed by the First Unity, the Second Unity, and onward to infinity. For instance, if the lowest of beings believes on the Day of Manifestation, they ascend higher than the highest who fail to believe. This is why, in every Manifestation, the exalted become abased, the lowly are elevated,

and the reverse also occurs: the exalted are made even more exalted, while the lowly are further abased if they do not affirm the Truth. *“God bestows by His command upon whomsoever of His servants He wills; indeed, He is All-Knowing of all things.”*

Gate 19 (Prayer)

The nineteenth gate of the seventh unit: On prayer.

The essence of this gate is that the first prayer established was the noonday (*zuhr*) prayer, and all subsequent prayers were ordained with the numerical value of Unity (19). Each prayer serves as a gateway to paradise, provided it is offered in obedience to the Truth. In this paradise, nothing is seen except the Manifest One in each letter, and through all, the One without number is perceived. Each prayer serves as an emblem of humility and submission before Him Whom God shall make manifest.

If anyone outwardly disdains obedience to Him but inwardly worships God through Him, such worship is still accepted. After recognizing the Truth, no act is greater than prayer, and there never will be. The prayer of every soul corresponds to their station of existence. For example, the prayer of the Point in relation to the Letters of the Living is analogous to the prayer of the Letters of the Living in relation to the Second Unity, and so on. The prayer of the Second Unity stands in relation to the Third Unity, continuing until it reaches the last created being.

Before the appearance of the Tree of Reality, prayers are offered according to the apparent ordinances. However, the prayers of all souls, even if they encompass numerous cycles of the Letters of the Living, are as nothing compared to a single prayer of the Letters of the Living. How could such prayers approach their station? Consider this for all deeds: a single utterance of *There is no God but God* by Him Whom God shall make manifest is incomparable to the proclamation of divine unity by all things—whether uttered previously, afterward, in secret, or in public.

This is because He is the one of whom God testifies concerning Himself. Whatever others affirm of divine unity—whether the Letters of the Living or the countless multiplicities derived from the First Unity—all affirm unity

through Him. If you find it difficult to conceive of this, consider the case of the Point of the Furqán (Muhammad), whose prayer could not be equated with the prayer of any other, even that of the noblest of creation, such as Amír al-Mu'mínín (Imám 'Alí), to the last being in existence. All prayers are created by His command. How, then, could they be compared to His own prayer?

This is because everything revolves around its own self and cannot move beyond its origin. In the prayers commanded by Him, the prayer of all creation cannot equal a single unit of prayer offered by Amír al-Mu'mínín. The same applies to those nearest to the First Unity, progressing closer and closer until reaching that Unity itself. The glory (*bahá*) of all is measured against His prayer, much like stripping away the multiplicity of things to arrive at a single grain containing the essence of all.

This essence exists in its *bahá* (glory), not in its *dhát* (essence). Similarly, the prayer of Amír al-Mu'mínín contains within it the *bahá* of all prayers, though not their *kaynūniyyah* (existential reality). Reflect on this in all matters: the prayer that, at its inception, elicited mockery and derision from the Arabs, is now the subject of extensive discourse among scholars. Consider how much discussion and debate occurs regarding a single minor issue related to prayer, with scholars composing thousands of verses to address it.

Do not let these circumstances veil you from the Source. For example, today, all believers in the Qur'an perform seventeen obligatory units of prayer each day, and in every unit, they perform two prostrations before God. Yet, they remain veiled from its reality and impose upon it whatever interpretations they wish.

On the day when the Messenger of God ordained prayer, it was established solely to instill humility and submission in the hearts of the people in preparation for the Day of His Return. Since no act of worship is acceptable except through the recognition of divine unity in their station of worship. Consider how all, in their acts of worship, direct themselves toward God, yet within themselves they neglect the outer bounds of prayer. Those who devote themselves to prayer day and night, but fail to turn toward God, are judged below the station of truth.

Reflect on prayer as one aspect of their religion: at the time of the Manifestation, even the twin testimonies of faith, which are the foundation of religion, are renewed. For instance, during the Dispensation of the Messenger of God (Muhammad), if someone proclaimed *"There is no God but God, and Jesus is the Spirit of God,"* it was not accepted as faith in Islam unless they also proclaimed *"There is no God but God"* accompanied by *"Muhammad is the Messenger of God."*

Likewise, in the Dispensation of Him Whom God shall make manifest, the testimony *"There is no God but God"* is only accepted if it is accompanied by the testimony regarding Him. This is essentially the same testimony as *"There is no God but God"* and the testimony of the Point of the Bayán. After the advent of the new Manifestation, other expressions are no longer acceptable, just as in the Dispensation of the Qur'an, previous expressions were only accepted when they were replaced with the Arabic language and an acknowledgment of Muhammad's prophethood.

If such a transformation is decreed in the essence of religion, how should one understand the rulings pertaining to it? Today, you see that every soul is veiled from its reality by one of its external practices. Were they to focus on the essence of the mirror, they would, in the blink of an eye, surpass the path and not remain veiled by such matters.

Do not let these matters veil you at the setting of the sun. If you deviate even slightly, the witnesses of the Bayán will judge your faith to be beneath its loftiest station. Nevertheless, keep your vision steadfast. Always direct your attention to the Source, for all of these matters are as insignificant as a ring in your hand, which you move however you wish. Indeed, one is called a "worshiper" (*muṣallī*) when they believe in the Letters of Unity and perceive honor in the Cause of God rather than in the object itself. They must not be veiled by focusing on the object, for if it were unworthy, it would not serve as the locus of the Cause.

In prayer, one must intend God alone, considering this point: on the Day of Resurrection, they must be humble before even a single Letter of the First Unity. Only then can the term *muṣallī* be applied to them. If they pass the test, they are deemed truthful on the Day of Resurrection. Otherwise, in the night of concealment, their worship is accepted only to the extent that they observe this perspective.

The worshiper, during prayer, should see none but their Beloved and focus solely on God, *One without Partner*. If they bring to mind any name or attribute in their worship, they become veiled, and their worship is not accepted. Instead, they must turn their attention to the Most Sacred Essence of God, who “neither begets nor is begotten.” Everything apart from Him is His creation, and He cannot be comprehended in His essence, nor can He be described by the sanctity of His being. None is worthy of worship but His Essence.

However, within all these matters, the worshiper does not stray from the gates of guidance. Each unit of prayer opens a gate to paradise, which is the recognition of the Letters of Unity on the Day of their Manifestation. This paradise is beyond the bounds of material forms. The paradise containing forms and limits—of silk garments, gold ornaments, fresh delights, pure beverages, and companions described as resembling pieces of ruby, along with other descriptions. These are safeguarded by what is below the First Unity, and they all derive their sustenance from the First Unity. However, one must not be veiled by these descriptions when standing before the First Unity, which is the locus of love and manifestation. This station has not yet descended into the realm of material and formal boundaries. When it does manifest, it does so through the assistance of multiplicities, not independently.

For instance, if today forty thousand crystal lamps were illuminated in one place as a likeness of the purity of paradise, consider how such an illumination reflects divine truths. A saying of old declares that *there is no extravagance in lamps*. Thus, even these material boundaries are sustained by the First Unity. Although, in the early days of Islam, there was but a single lamp before Him, this sustenance applies to all dispensations. Reflect upon these manifestations so that you may not remain veiled on the Day of Resurrection.

Even before the First Unity, it is fitting that whatever type of lamp is possible within creation should be present before Him. However, all these formal boundaries derive their sustenance from the multiplicities within His realm, not from the essence of the First Unity itself. Consider the visible world and reason upon it: if all creation were taken individually and considered one by one, they would ultimately converge upon the First Unity. This is

Muhammad, the Messenger of God, with the Letters of the Living as His companions.

At every level of multiplicity, they are sustained by that Unity, upon which all depend. Likewise, the prayers of all creation do not exceed their own bounds. All prayers are, in essence, prostrations before the prayers of the Letters of the Living. The prayers of the Letters of the Living are themselves in prostration before the prayer of the Point. And the Point's prayer is in prostration before God, alone and without partner, mirroring the reality of prayer itself.

I have expressed this so that you may perceive the realities of existence as akin to what you observe externally: actions are like existential realities (*kaymūniyyāt*). For instance, though the prayer of the last created being is essentially like the prayer of the first created being, just as the essence of the last created being cannot be mentioned alongside the first created being except within its own station as the last, so too should all actions be observed.

In three units of your first prayer, affirm the oneness of the Divine Essence. In the four units that follow, affirm the oneness of His Attributes. In six subsequent units, affirm the oneness of His Acts. And in the final six units, affirm the oneness of worship. Proclaim throughout: *"There is none other God but God, alone, without partner."*

Similarly, view all multiplicities as reflections of the First Unity. If a soul worships in the final creation, whether in the oneness of actions, attributes, or essence, it is nothing but the reflection of what is manifested in the First Unity. It demonstrates that *"There is no creator but God, no provider but God, and no giver of life but God."*

In all mirrors, it is the single Sun that is revealed, which is the essence of the primal Will. This Will, in itself, points to God. Whatever is done in their mirrors is, in reality, directed toward Him. He is God, exalted and glorified.

If you observe with this perspective, you will see with certitude that the Will governing all things is the apparent Will within creation. It is not that the essence of the Will becomes visible in the realities of other beings; rather, in each Manifestation, whatever is possible within the realm of existence is

revealed. This is the meaning of the verse: *“Is it you who sow the seed, or are We the Sowers?”*

Thus, I have likened this from the lowest individual to the highest, so that you may comprehend these truths for yourself. Observe all these ranks as clearly as you see your own palm, and pass through them with understanding, so that on the Day of Resurrection you may reap their fruits. Otherwise, countless philosophers have written thousands upon thousands of books on the knowledge of God.

If they had observed to whom their praises were directed, where they originated, and in what Manifestation they were grounded, their knowledge would have benefited them on the Day of Resurrection. Thus, only that understanding which is witnessed and realized bears fruit on the Day of Resurrection. Otherwise, it remains entangled in the whims of the soul.

In worship, direct your focus solely toward the Essence of the Unseen, the Eternal, who alone is worthy of worship. However, since this attention is linked to acknowledgment of what the Letters of Unity uphold in knowledge and submission to Him, one enters the city of divine unity by seeing nothing other than God. If a soul, in the act of worship, focuses on a name, they have not truly worshiped God and are veiled from the divine purpose, exalted and glorified be He.

All names point to the reality that there is no God but Him, no deity other than Him. Everything that is called into being is His creation, and He alone deserves worship and adoration, not His creation. Worship God in such a way that even if He were to consign you to the fire for your worship, your devotion to Him would remain unchanged. And if He were to grant you paradise, your worship would still be unaffected by that reward.

This is the essence of worthiness for worship: God alone. If you worship out of fear, you are not fit for the divine realm of holiness, and the oneness of God cannot be affirmed in your case. Similarly, if your attention is focused on paradise or seek His approval through worship, you are associating creation with Him—even though creation, such as paradise, is beloved by Him. Both paradise and the fire worship and prostrate themselves before God. What is truly befitting His Essence is worship that is rendered solely for His sake, without fear of the fire or hope of paradise.

While it is true that after authentic worship, the worshiper is preserved from the fire and attains the paradise of His pleasure, these should not be the cause or motivation for worship. Worship in its essence flows from the grace and existence of God as determined by His divine wisdom.

The most beloved prayers are those offered with spirit and joy, and lengthy prayers are not favored. The more refined and pure the prayer, the more it is beloved in the sight of God. Apart from the prayer of Unity, all other forms have been transcended. What has been decreed in this Manifestation is the remembrance of God, performed with spirit and joy, which is the highest form of worship and the noblest of ranks.

If a person remains veiled from the significance of a single unit of prayer due to attachment to all that is on earth, they are at a loss in the sight of God. The grace of that prayer surpasses all else, and its essence transcends all creation. All units of prayer revolve around the Point of Unity, which is the origin of motion and the essence of prayer.

Know that when you stand in prayer, you are in the presence of the One in whose grasp lie your beginning and return. Nothing is hidden from His knowledge, and nothing renders Him powerless. He is capable of all things and knows all things, both before their existence and after their creation, just as He knows their essence and reality.

This understanding has been conveyed in the places of divine decree: that all who worship God should worship Him as He truly deserves and witness the manifestations of divine decrees, taking pleasure in their sweetness. *“So perform your prayers by the permission of your Lord, then fear Him, and worship none but God. Truly, you are among those who are certain in the signs of God.”*

Vahid 8

Gate 1 (The Deeds of Him Whom God Shall Make Manifest)

The first gate of the eighth unit: On how the deeds of Him Whom God shall make manifest compare to others, as the sun compares to the stars.

The essence of this gate is to understand that the deeds of Him Whom God shall make manifest are like the sun, while the deeds of all other beings, even if they align with the pleasure of God, are like stars and the moon. The first to recognize the Sun of Reality through understanding achieves its fruits.

On the Day of the Manifestation of the Sun of Reality, if all existence testifies to a truth in alignment with His pleasure, His testimony among them is like the sun. In the presence of the sun, no other light can be mentioned. His word is light yet simple in expression, but acting upon it at the beginning of each Manifestation is extremely difficult.

For instance, if someone had adopted this perspective during the early days of the Qur'an, even if all the words of the Gospel were true, they would not equate to the words of the Messenger of God. This is because the words of the Messenger are like the sun, while others are mentioned in the night, not in the day. Similarly, if someone were to hold this view during the Bayán, at its advent, they would see that the word of the Point of the Bayán is like the sun, while the words of all others—even if true—are like the light of stars in the night.

In the Manifestation of Him Whom God shall make manifest, if all the people of the Bayán act according to His word and perceive their existence and deeds as stars in the presence of the sun, they will reap the fruits of their existence. Otherwise, even the status of “star-like” will not apply to them, except for those who believe in Him, for in the light of the day, stars are utterly effaced.

And in the night, with light—this is the fruit of this decree if one should grasp it on the Day of Resurrection. And all knowledge and action are contained within this, if one attains success. If all had viewed matters from

this perspective, then in no advent of manifestation would there have been an appearance with the decree of annihilation rather than subsistence in relation to creation. This is because all, in their night, perceive themselves as possessing a light within their own limits, yet they remain veiled from the reality that, when the dawn of another daybreaks forth, nothing of the self remains for them; rather, they are obliterated in the presence of the radiance of the sun.

And consider that the light of all represents their knowledge and speech, just as the radiance represents the actions of “He Whom God shall make manifest”; his words are such that they fold up all existence and establish it within the shade of a single letter of relation. And he proclaims with the tongue of his theophany—which is none other than God, the Mighty, the Glorious—“Indeed, I am God; there is no god but Me, and all else is My creation. Say: O My creation, fear Me!”

And his deeds, too, utter the same, if you should hear. And the essence of knowledge lies in the recognition of the origin of the command until its return. Look upon the stars of ignorance, which, after the ascent of the sun of reality, had shone forth in their own manifestation. But once that same sun arose, no light remained for them. And in every manifestation, perceive the same: though they still assume themselves to be luminous and continue to act, before you—who have attained faith in Islam and know—they are devoid of light, veiled from the radiance of the sun of truth, which is the Messenger of God.

And so too, reflect upon the origin of every manifestation, so that you may not remain veiled from the fruit of your own existence when you reach the presence of your Beloved. And so, ponder that which appears from God. Then, just as God has taught you in the Book, you deduce from it.

Gate 2 (Upon Death, Give 19 Sheets of Parchment and 19 Rings)

The Second Gate of the Eighth Unity: Every soul must bequeath to its heir nineteen sheets of fine parchment and nineteen rings inscribed with a name from among the names of God. None shall inherit from the deceased except

Persian Bayán

his father, mother, wife, son, brother, and sister. And whatever knowledge he has gained after utilizing it for himself from his own possessions shall be according to what brings him honor.

The essence of this decree is that since the degrees of divine oneness are completed within seven letters—those being the letters of affirmation—it has been ordained that none shall inherit from the deceased in the reality of truth except seven souls. Just as in the station of every attribute, God may be invoked through seven ranks within that attribute, such as Aḥad, Daḥḥād, Wāḥid, Waḥid, Mutawaḥḥid, Muwaḥḥid, and Mumahhid. It is from this mystery that this decree has been set forth from the origin of the command.

No soul that seeks to will a matter and that which aligns with its intent does so without invoking God through seven names, each of which may be recited the number of Qāf, unless the means of that matter become manifest for him. The intent is that if it is for God and in God, it shall be decreed to come to pass.

The fruit of this is that on the Day of Resurrection, when all decrees are established from the presence of God, if the Tree of Reality issues a command, no one shall ask “why” or “how.” Just as the laws of inheritance are now made clear in the Furqān—had the origin of manifestation decreed upon the soul beyond these limits, that decree would still be the decree of the Messenger of God. The difference is that on that day when he issued his decree, today, we remain infinitely within its shade.

And they act accordingly. But on that day, when it is brought upon the soul alone, it will become difficult for it unless it turns its sight toward the origin of the command. Just as on the day when the laws of inheritance were revealed in the Qur’an, the matter was made manifest—so too, the origin of this decree appears in the same manner to that soul.

And yet, on the Day of Resurrection, until all are tested, the Tree of Reality will not make itself known by the name of the First Manifestation. All must attain such a degree of certainty and insight that if a hundred thousand souls were to gather for the circumambulation of the House, having left their homelands for the day in which permission for circumambulation has been granted, and on that very day the Tree of Reality appears and

commands, “Do not circumambulate,” if all immediately comply, then their circumambulation is realized. Otherwise, all their deeds become void.

This is because their circumambulation, as it is now performed, was originally undertaken at his command—not for any other reason. The proof of this lies in the Book that was before and the Book that will come after, which none but God can reveal in its like. And if, at the moment of manifestation, one discerning soul remains, he will turn his gaze to the origin of the command, attain certainty, and realize that he was circumambulating for the sake of God alone, purely for Him. Meanwhile, the rest will become like scattered mobs and ignorant crowds.

This is the path which, for one person, becomes wider than the heavens and the earth, while for another—who does not attain certainty—it is sharper than a sword and finer than a hair. This is why, at the origin of every manifestation, those endowed with insight are rarer than red sulfur, for the majority follow one another and act upon the decrees of God’s command through mere imitation. Even if they act in truth and for His sake, since they do so without insight, they are found wanting at the moment of the manifestation of its bearer.

They remain veiled from the new command of His decree, even though the previous command was but a manifestation to ensure that the servants, obedient to the Truth, would remain obedient to the Truth. This was so that, when the new manifestation occurred, they would obey it as well. However, when the manifestation takes place, those who believe themselves to be obedient still follow in their assumed obedience—yet, in that moment, it is disobedience.

It is like the believers in the Gospel: until the appearance of the Messenger of God, they were all obedient to God within their religion and were praiseworthy in their deeds—so long as they upheld the law of Christ as it had been revealed. Yet, when the Messenger of God appeared, the very foundation of their faith, which was the word of testimony, was made manifest in a new decree. Where before their declaration of divine unity was “There is no god but God,” upon the new manifestation it became, “There is no god but God, and Muhammad is the Messenger of God.”

And concerning the station of the successors, the decree of 'Alí and the Imams as the proofs of God was revealed. And in the mention of the pillars of His House, the names of the Gates of Guidance were established. If even the fundamental principles of their faith underwent a transformation at the moment of revelation, how then could the manifestations of the ordinances and laws of that religion remain unchanged?

This is the mystery behind the statement of the late Shaykh—may mercy be upon him—when someone asked him about the saying that on that day, even the three hundred and thirteen chiefs of that manifestation would be unable to bear it. The Imám Šādiq, after much admonition that they would not be able to endure, spoke of the letter Kāf in reference to them.

And when that man was asked, “If the Manifestation were to appear and command you to renounce the guardianship of the Commander of the Faithful, would you do so?”—immediately, he refused and protested, saying, “Never! By no means!” Yet it is evident to the people of reality that the word which flows from the tongue of the Manifestation was conveyed to him, he could not bear it, and so he became an unbeliever—yet he was unaware of it. This was only because he did not turn his gaze toward the origin of the command and perceived the appearance of the Manifestation as something distinct from the appearance of the Messenger of God. But if he had viewed the Manifestation in the same manner as the Messenger of God, relative to the appearance of Christ, he would have been able to bear that word, which is vaster than the heavens of accepted beliefs and the earth of receptivity.

Yet, because he failed to perceive it, the path became sharper than a hair for him and keener than a sword. The intent of the Speaker was not that one should abandon the guardianship of the Commander of the Faithful, for this is an impossible matter. His light has ever been and shall always be manifest in His chosen ones. Rather, the meaning was that in that Manifestation, he appeared under the name of the Commander of the Faithful ('Alí), while in this Manifestation, he appears under another name—so let none be veiled by this.

Just as the Commander of the Faithful ('Alí) in the time of the Messenger of God was the very same as the successor of Christ in his own time, after his ascension—so too, in every manifestation, if one looks toward the origin of the command, the path becomes vaster than anything that can possibly be

conceived. But if one remains veiled, it becomes narrower than any strand of hair that knowledge can encompass.

If all believers were to attain such insight that they would stand as one in their station—just as in the example of circumambulation— and if that Tree of Reality were to summon a single soul among them and command him to recite its verses before them, then, if they immediately acknowledge and confirm it, the decree of faith is established for them. But if not, then the decree of faith is lifted from them. And how, then, could they attain to circumambulation, which is but one aspect of their religion?

And know that whatever all possess is but from the grace of the Tree of Reality is what all possess, and nothing lesser than that. For example, if it had been decreed that these Manifestations should not inherit, who would have had the right to question why or how? This is because all comes from Him, and yet all remain veiled from Him—from the origin of existence to its final destination. He bestows His remembrance upon them so that, on the day of His Manifestation, they might attain the fruit of their existence, which is faith in Him. Yet, they show no shame and, in every manifestation, those who are veiled continue to veil themselves.

Even though it has been stated in the Qur'an that the fruit of the creation of all things is mentioned in the verse:

“It is God who raises the heavens without pillars that you see, then He established Himself upon the Throne, and He subjected the sun and the moon—each running for an appointed term. He directs the affair and details the signs so that you may attain certainty in the meeting with your Lord.”

If, in this manifestation, one attains certainty that this Manifestation is the same as the Manifestation of the Point of the Furqān (Muhammad), then perhaps he has already attained to the meeting with the Messenger of God, which is the meeting with God. And yet, the cause of certainty in both instances is the same—rather, in this manifestation, it is even stronger.

The Qur'an, which was revealed over twenty-three years in that manifestation, has in this one appeared in less than a single week. And yet, despite witnessing the fruit of the creation of all things, all continue to act according to the laws of the Qur'an, while remaining veiled from the very fruit of their own existence.

Had, on the Day of Manifestation, all believers in the Qur'an attained certainty through a single verse from the Bayán, they would have realized that its reality is the very same as that upon which the Qur'an was revealed in the early days of Islam. Perhaps then, they would have attained the will of God as expressed in that verse.

Yet, it is clear that all recite the Qur'an without comprehension, heedless of the divine intent. While the Manifestation of Reality is utterly detached from the sight of those who do not recognize Him, He does not recognize his meeting with Him as the meeting with God. If all believers in the Bayán were to attain certainty in the manifestation of "He Whom God shall make manifest," recognizing that He is the very Point of the Bayán, then perhaps they would have attained the will of God in the Bayán.

And since, on that day, all believe in the Point of the Bayán, for this reason, He is mentioned as His likeness. Otherwise, exalted is His station—the form of the manifestation of the Hereafter is not befitting to be identified with the form of the manifestation of this world. Even though the One who appears in both is the same, the realities of the Hereafter are more exalted and greater. Therefore, He makes mention of Himself in this way.

However, since all remain dependent on the previous manifestation, and their own perception is not sharp enough to recognize the next manifestation with certainty, He refers to Himself by the name of the previous manifestation. This is so that even a soul covered in the densest veils might recognize Him. Just as on the Day of the Manifestation of the Messenger of God, had all believers in Christ attained certainty that He was the same, they would have indeed fulfilled the divine intent of the Gospel. Yet He was, in truth, greater than that manifestation.

Nevertheless, to establish certainty among the people of the previous manifestation, He mentions the name of the origin of the previous appearance so that they might pass along that path and attain the fruit of their existence.

"So reflect upon what God has created for you, and let all your deeds be for God, your Lord, so that on the Day of His Manifestation, you may believe in His signs. That is the Day of 'He Whom God shall make manifest'—if you believe in Him, then indeed you have believed in God and in what God has revealed in the Bayán. But if not, then you have become veiled from the

meeting with God and from that which God revealed before in the Bayán. And do not show patience in this, for your patience would be upon the fire itself, while on that day they will not perceive it.”

They do not perceive it, nor do they show patience, yet you do not understand. Why then do you not purify yourselves for God? Why do you not attain certainty? So purify yourselves for God, your Lord, so that you may render yourselves receptive to He Whom God shall make manifest, who has appeared with truth over all the worlds.

Be watchful at the first moment of His manifestation—do not hesitate in the cause of God, and be among those who embrace the new command. For this has been revealed upon you, if you were already certain in God and His signs beforehand. You were created for this alone, and no command was ever given to you except for this purpose. So do not veil yourselves from the meeting with God—neither before nor after—so that you may be among those who are certain in His signs.

Gate 3 (Seek Forgiveness From the Tree, Not Through Another)

The Third Gate of the Eighth Unity: On the Day of Resurrection, when after the manifestation of all things, nothing remains except His face, it is ordained that every soul must seek forgiveness from the Tree of Divinity personally and not through another—unless there exists a true excuse preventing one from being physically present. In such a case, one may seek forgiveness either by sending a message through speech or writing. If this is not possible, then let him not seek forgiveness through any other means, whether through written supplications or otherwise.

The essence of this decree is that the Day of Resurrection shall surely come, and the Tree of Reality shall be made manifest. Although it may not be pleasing to the hearts of the believers in the Bayán to hear this decree, the statement that was previously revealed—“*All things perish except His face*”—was uttered so that all might be vigilant.

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On that day, let none allow veils to come between them and their Beloved, such that their affirmation turns to negation. Rather, if there is any possibility of negation, let it be transformed into affirmation. Yet, since these people remain bewildered and forever heedless, their movement has never been guided by insight.

Thus, if He appears and establishes the Resurrection, and if He reveals such a decree—more intense than any fire—for the people of the Bayán, it is only because they were performing deeds in the hope of salvation, but once God has decreed destruction, what salvation remains? It is incumbent upon them, therefore, to be present after having recognized the revelation of this verse and its decree, to seek forgiveness before Him and turn toward Him, so that He may transform destruction into salvation. This is the true fruit of engaging in deeds.

If, after hearing this decree, one performs all manner of righteous acts, he will still be counted among those who perish—unless he returns to that same decree by which he was deemed to be among the destroyed, and thereby attains salvation. If you look under the shadow of this word “perishment,” you will see that all beings and all deeds are brought to an end by God’s command. If, on that day, someone had wished to act according to this verse, not a single soul would have remained upon the earth, for what benefit is there in the continued existence of one whom God has decreed to be among the perished?

And yet, the severity of this decree before God and the people of knowledge is far greater than any visible consequence. However, within this world, no one can truly comprehend such severity. You might spend your entire life performing deeds for salvation, yet in a single instant, you may find yourself cast into the shadow of destruction—something that cannot be rectified except by turning back to the origin of the command.

If, after the revelation of this verse, you were to live as long as the world endures and seek forgiveness continuously, it would bear no fruit—unless you return and take a single word from the origin, even if it is nothing more than ‘We have saved you.’ That alone would grant you salvation. Yet, no amount of seeking forgiveness would avail you without it.

It is therefore obligatory that, upon hearing this decree, you sever yourself from all deeds, for all were performed in pursuit of salvation. But once the decree of God has changed to something else, what purpose remains? Return, then, and take hold of the word of salvation.

Even if it be but a single word, it is still the path. If you were to give away all that is upon the earth in exchange for obtaining such a word, it would be more beneficial for you than spending all your wealth in the path of God. This is because, if you give in charity, it will not grant you salvation, but if you obtain this word, it will save you until the next Day of Resurrection.

And if you are unable to obtain it immediately, then hasten with all that you are capable of, seek it, and take hold of it. For if you delay even for a single moment after hearing it, and in that moment death overtakes you, you will be counted among those who perish. But if you hasten and take the necessary steps to acquire that word, then should death come upon you, perhaps the decree will flow from the Origin, declaring that after your passing, you shall be in paradise and that your fire shall be transformed into light.

This is closer to every matter that might bring one into acceptance, for with this, all deeds become accepted, and evil deeds are turned into good. If the fragrance of a new revelation is breathed forth from that source, then becoming a new believer is better than perishing among those who are lost.

No decree has been imposed upon the people of the Bayán greater than this, for their salvation lies not in their deeds, but in this alone. Let not laws, places, or limits veil you from the Origin—just as it may happen that you might be among the most learned in the Bayán, sitting comfortably in your house, while the One who bears the command has already appeared, and yet you remain heedless and deceived, failing to recognize Him until His station has changed.

Consider how, in Máku—a place of humiliation—He may outwardly manifest, yet this does not alter the decree of God. Reflect upon His station in this land, just as you would consider the stance of the Messenger of God upon the mountain of Mecca, when the verse was revealed in the Qur'an, and all the people of that time were counted among those who perished. They entered into destruction before God, before His Messenger, before those endowed with knowledge, and before every soul that recited the Qur'an. They were

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mentioned as those who perished, and the decree of being outside of faith was passed upon them. Yet, to this day, they continue acting in their religion, believing themselves to be righteous.

In the same way, the people of the Bayán, after the appearance of He Whom God shall make manifest, will continue to act with the utmost piety. However, after the revelation of this verse, what value remains in their deeds? A servant may strive in the path of God, may even be willing to sacrifice his life for that path in the hope of attaining salvation—but once the decree of destruction has been issued from the Origin of the Command, what benefit remains?

At best, their actions resemble those of the servants who, after the revelation of the Bayán, continued acting upon the religion that preceded it. And before that, they were like those today who still act according to the Gospel, even though the Qur'an was revealed and its decree replaced it.

Act with insight, so that you may not perish on the Day of Resurrection—or if you do, that you may yet be saved. For as long as the Tree of Reality remains ascendant, all things are possible. But once it has set, no change or alteration can take place except through another rising.

For example, in the manifestation of the Furqān (the Qur'an), if someone, after the revelation of this verse, had sought salvation from the Messenger of God, there is no doubt that the Source of Generosity would have, by God's permission, revealed the decree:

“Indeed, We have saved you after having destroyed you—by grace from Us, for We are ever-giving.”

And by this decree, they would have remained in salvation until today—until this very day, when the origin of the manifestation of the Bayán stands before God, His Messenger, the Imáms of guidance, the Gates, and all believers. Indeed, even before the angels of the heavens, the earth, and all that is between them—indeed, before every thing. Yet even then, the grace of the Origin was not diminished in the slightest, nor was any thing reduced. Rather, it was that very soul who was deprived.

In the same way, reflect upon the manifestation of He Whom God shall make manifest and be vigilant in observing the minutes and hours of the Day of Resurrection. Keep account from the moment of His appearance until His

setting, with even greater precision than you count the years of your own life among the people of this world. The fruit of this is that you may spend in the path of God and attain salvation. But if you are veiled from this reckoning and all things are rendered as nothingness, then what benefit is there in religious calculations concerning yourself or worldly calculations concerning the people of God?

By the sacred Essence that has ever been—there is no soul among creation who, upon hearing this decree, would not have melted away in awe, such that the very thought of life would never again enter their heart. For what greater test is there than to strive one's entire life for salvation, only for the decree to descend at the end from the Origin of the Command, proclaiming a ruling that is absolute in its issuance and comes from none but God? This decree makes manifest the utter incapacity of all.

And know that the number of "Face" () is the same as the number of the name "One" .() Whoever, in the Qur'an, believed in Muhammad, the Messenger of God, and in the letters of "Living" ,() was not among those who perished—up until the manifestation of the Bayán. And whoever entered beneath the shadow of the letters of "One" () in the Bayán was not among those who perished—up until the appearance of He Whom God shall make manifest.

And so it continues, from one manifestation to another, infinitely unto the infinite. The servants who truly dwelled beneath the shadow of the letters of "Face" in the Qur'an—there is no doubt that on the Day of Resurrection, they attained salvation by virtue of their love. And that love is the same as the love for the letters of "One" in the Bayán.

Likewise, if someone in the Bayán truly finds themselves under the shadow of the letters of "Face" in that Dispensation, then on the Day of Resurrection, he shall attain salvation. This is because, in that manifestation, he does not deviate from the Manifestation Himself nor from the letters of "Living" () that proceed from Him. If he were to deviate, it would be a sign that he had never truly been steadfast in the letters of "Face" () of the Bayán.

This is the mystery that has been flowing from the origin of creation until today and continues from today into eternity, without end.

Be vigilant in every manifestation, for the Manifestation of God is not like the manifestation of creation. And the Proof of God is such that all who are upon the earth are powerless before even a likeness of Him—until the blind ascend and attain the essence of reality, at which point people are able to witness the appearance of the Manifestation. At that moment, the radiance of that Sun of Reality becomes, in itself, the proof of His manifestation.

It is then that the decree becomes manifest: “Know God by God.” For until this day, the decree has always been “Know God by His Proof.” This does not mean that at the moment when “Know God by God” is revealed, the Proof ceases to exist. Rather, one should not become veiled from the Origin—for in that time, the blind ascend to such a degree that the exalters of the Supreme Concourse recognize their Beloved in every manifestation by His very being. Rather, they know the Proof by means of Him—not Him by means of the Proof.

And know that the knowledge of God in the station of “Know God by God” is not established except through the decree “Know the letters of ‘One’ () through the ranks of their mention, by what is revealed from the First One.” For all things have come into being only through the multiplication of that First One.

“Will you not then be mindful?”

And the meaning of multiplication is His manifestation within Himself, through Himself, in His own realm. It does not mean that the letters of “Living” () become something other than themselves, or that the letters of “Living” multiply into separate numbers. Rather, by the guidance of the First One, all are guided. If you look at the final existence, you will see nothing but the First Manifestation of existence itself within His own station. Just as it is evident today that the lowest of creation adheres to the religion of the Messenger of God, who is the highest of creation, this is the intended meaning of the multiplication of all numbers from the First One.

“And place your trust in God on the Day of Resurrection, so that you may prosper.”

The meaning of this trust is not that one merely recites this verse or weeps upon their prayer mat, saying, “O God, I have placed my trust in You—grant me salvation on the Day of Resurrection.” Rather, on that day, true

trust is when the Tree of Reality appears, and one believes in Him, attaining certainty in His signs. Only then has one truly placed their trust in God, and only then does their supplication bear fruit.

For no prophet has ever been sent except that he has commanded his people to place their trust in God. And there is no doubt that God is true to His promise—whoever truly places their trust in Him shall be saved from all that grieves them. Yet, what has caused these many diverse nations upon the earth to remain outside of the truth, even while each one believes themselves to be one who trusts in God?

So entrenched are they in this notion that within their own communities, each person believes they have grasped the power of trusting in God—whether by what is in the Book of God, or by the command of the Messenger, or by the decree of the letters of “Living” , () or by following the letters of “One” . ()

But observe how, in every age, all are ultimately referred back to the Manifestation Himself. Just as today, in Islam, all truths originate from the Messenger of God. And yet, for every station, there are infinite stations beyond it, and for every explanation of trust, thousands upon thousands of meanings can be given.

“So place your trust in God, and then in God’s signs, so that you may attain certainty.”

Gate 4 (Highest Station Belongs to the Point)

The Fourth Gate of the Eighth Unity: All things—its highest aspect belongs to the Point, its middle to the letters of “Living” , () and its lowest to creation.

The essence of this decree is if all were raised upon the nature of the signs and the greatness of the Proof before God and before those endowed with understanding, then, on the Day of Manifestation, there would be no separation between their hearing and their faith in the Truth. This is the essence of all knowledge, for without it, even if one were to possess all knowledge, they would become nothing, and the decree of being outside of faith would be

passed upon them. Yet, if they possessed no knowledge except this essence of all knowledge, they would attain salvation.

This is because, in every manifestation, it is witnessed that the highest of creation becomes the lowest, and the lowest becomes the highest—or that the highest becomes even higher, and the lowest becomes even lower. Whoever comprehends the Day of Resurrection will be able to enumerate the ranks of the believers according to the precedence of their faith.

By those manifestations, the station of each believing soul can be understood—in what chain of “One” they are situated. For example, if a soul attains faith in He Whom God shall make manifest after three hundred and sixty people, then that soul is the last “One” in that specific sequence of unity. This chain of decree continues in the same manner. Thus, comprehend the boundaries of all numbers, for every thing that cannot be equitably paired belongs to the First One. And so it continues, degree by degree, until it reaches all numbers. This is the merit of every being at the origin of existence.

If, on the Day of the Manifestation of He Whom God shall make manifest, there were three hundred and sixty-one pieces of diamond in His possession, each increasing in value over the other by ninety-five mithqáls of gold, and if three hundred and sixty-one people attained faith in Him on the same day, with only the span of saying “Yes” separating their acceptance, and if He so willed, He could grant those numbers in exact proportion, each according to their rank. He bestows these numbers accordingly, and in the same manner, let the mystery of God be enacted in all matters. Make the decree of God manifest so that on the Day of Resurrection, you may take precedence by affirming the truth at the moment of “Am I not your Lord?” with the response, “Yes!”—and in every moment of existence, by responding to its appearance.

Be attentive, for everything has its own moment of affirmation. For instance, if a single particle of clay is lifted and it is declared that this clay is the existence of the first creation in its original form or any other name is given to it—even if it is simply referred to as clay and nothing beyond that—and if you fail to respond to it in that instant, then you have failed to respond to God in that moment of its affirmation, even if in your original essence

you had already said “Yes” to “Am I not your Lord?” But in that specific instance, you fall short of your true existence.

What difference is there between being commanded to prostrate before Adam or to prostrate before a mere particle of clay? The true purpose is obedience to His command, not the distinction between one or the other. If, at that moment, you become veiled from the decree concerning a single particle of clay, then you have remained veiled from the mystery of existence itself.

And if you perform all acts of goodness, yet fail in that one command, you will still be counted among those who did not prostrate before Adam at the first moment. And if you say, “I obey in all things”—even if you have indeed obeyed in many instances—the decree of God still descends upon you as it was revealed:

“Worship Me as I command, not as you desire.”

Even though it is impossible for the Tree of Reality to issue a decree that the intellects cannot comprehend, or to command something whose virtue cannot be understood by all, this serves only to make the servant aware of the stations of divine command. For the same decree that once commanded “Believe in God and His signs” could, at another moment, decree “Let no soul grieve”—even if it concerns the furthest extent of existence.

If you truly observe the decree of God, why, then, does one become veiled from a single command while remaining steadfast in another? This is why vigilance over all divine commands has always been among the aspects of piety—provided that one does not become veiled from the origin of the command in every manifestation. Otherwise, there is no doubt that in whatever manifestation you find yourself, you act according to its laws if you are truly devoted to your religion. If not, then your own disobedience serves as its own witness against you, and “Sufficient is your own soul today as a reckoner against you.”

The fruit of this is that, on the Day of Resurrection, no soul should remain veiled from the commands of He Whom God shall make manifest. For if He commands over all existence, His command is the command of God—yesterday, today, and forever. And whoever questions “why” or “how” in the matter of God’s decree has indeed questioned God Himself—whether in this moment or in nine times nine, or nineteen times nineteen ages, when the

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worth of a thousand pieces of gold is no more than a single mithqāl of silver in that manifestation.

“And you shall surely come to know the limits of your own selves. Then, on the Day of Resurrection, you shall recognize what God has decreed for you.”

Gate 5 (A Gift of Jewels for He Whom God Shall Make Manifest)

The Fifth Gate of the Eighth Unity

It has been ordained that whoever has the means should take three pieces of diamond—a number corresponding to the basmala, and four pieces of yellow topaz—a number corresponding to the name of God and His law, and eight pieces of emerald—a number corresponding to the Most Forbidden, and six pieces of ruby—a number corresponding to the Most Holy. He should take them and present them to He Whom God shall make manifest and to the letters of “Living” (ḥayy) on the day of their appearance.

The essence of this decree is that it has been established in its rightful place that all existence is encompassed within the Bayán, the entirety of the Bayán is contained within the First One (Wāḥid), and the First One is drawn from the First Point (Nuqṭa). Since, on the Day of Resurrection, all beings are gathered according to the degrees of “One,” and every stage of this “One” is determined by the decree of the First One, it follows that within each rank, the water of life is present—the divine decree itself, which sustains all things. Moreover, within each realm, nothing reaches completion unless it conforms to the station of this “One.” Only then does it become a true sign of God, manifesting His decree and purpose.

Thus, it has been ordained that, on the Day of Manifestation—until the appearance of He Whom God shall make manifest—every soul who possesses the means should present before Him three pieces of diamond, four pieces of yellow topaz, six pieces of green emerald, and six pieces of red ruby, thereby attaining a resemblance to the First One (Wāḥid).

And if they are able, they should bring these gifts under the dominion of the First One, but if not, then in the manifestation of He Whom God shall make manifest, they should offer them by His command to His letters of “Living” (ḥayy). This is a gift granted from God for the First One in that manifestation, and the value of all numbers should correspond to the value of the First One, so that those who seek understanding may not become veiled from the mystery of divine unity.

And if in that manifestation, all take pride in obeying this command, the multiplied “One” shall grant them possession over all existence. Whoever attains His presence, and if the Tree of Reality shines forth upon him and decrees a matter, then his patience in bearing that decree shall be in proportion to the same fire.

It is therefore necessary for those who reflect upon the unity of essence, attributes, actions, worship, creation, sustenance, death, life, glorification, praise, divine unity, exaltation, fire, air, water, earth, heart, spirit, soul, body, and the lights of white, yellow, green, and red—to consider all of these within the letters of “In the Name of God, the Most Forbidden, the Most Holy.”

And also the four supplications that have been mentioned for the four lights, which are greater than all other supplications. Every soul who is enabled to recite them shall attain the good of this world and the next.

“God bestows His grace upon whom He wills among His servants, and He shall surely grant whom He wills from His dominion what has been decreed from His presence, for He is ever-generous, encompassing all things.”

Gate 6 (Refinement and Cleanliness)

The Sixth Gate of the Eighth Unity: It has been permitted that, every four days, purification should be observed by entering a heated bath and removing all bodily hair using depilatory substances. This should be done every eight or fourteen days. Trimming the nails, applying henna over the entire body, and inscribing the word “ar-Raḥmān” (The Most Merciful) upon the chests of men and “Allāhumma” (O God) upon the chests of women has also been

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allowed. Additionally, it is prescribed to look into a mirror every day and night.

The essence of this decree is that in the Bayán, permission has been granted for refinement and cleanliness to the highest degree possible. It is beloved before God that every four days, one should trim their nails, remove excess hair, and engage in any act of purification suitable to them. The more garments are cleansed and refined, the more beloved they become. The application of henna, whether on the entire body or partially, has also been permitted.

If, upon the chest—the seat of the love of God—one inscribes the word “Allāhumma” in the case of the possessors of circles and “ar-Raḥmān” in the case of the possessors of temples, in the finest script and by means that allow it to leave an imprint, this is beloved and has been permitted. Additional inscriptions beyond these two words have also been allowed.

Regarding depilatory substances, if one has the habit of washing the entire body, the letter “ḥā” (h) has been mentioned as a sign for purification. However, if one is not accustomed to using them specifically for the hands and feet, it is not beloved for them. Yet, its use over the entire body has been permitted, for no hair is removed except that seventy types of ailments are lifted from the body by the permission of God.

It is also fitting for a servant to gaze into a mirror and witness their own form, giving thanks to their Beloved for the beauty they have been given. Otherwise, let them seek forgiveness from their Beloved, for all beings were originally created in the most excellent form. If any veil should arise to obscure this beauty, then it is the image of contingent existence that becomes imprinted upon their outward form. And this is why spending the night in negligence has been forbidden. The origin of this decree has not been explicitly mentioned in the Book of God, yet in every condition, a servant must remain in such a state that, should the Tree of Reality appear at any moment and should they stand before the presence of God, they would not feel even the slightest aversion in their own soul from one thing to another.

For nothing has been ordained except for the sake of the Day of the Manifestation of He Whom God shall make manifest, so that if a soul stands

before God, there should be no condition within them except refinement—that nothing may be witnessed in them except the love of God.

In the Bayán, it has been forbidden to engage in anything that would serve as a veil to refinement. Even if a soul comes to recognize a single speck of impurity in their own body or detects a flaw in their garments, and if they find it repugnant, then it is unworthy for them to stand before God in that state.

Thus, all have been raised in the Bayán with this discipline, so that on the Day of the Manifestation of Reality, nothing that is displeasing may be found among the believers themselves. The blind ascend, step by step, gradually attaining higher stations. If one wears a garment and it becomes soaked in sweat, they replace it—how then could they bear to remain in it? Yet still, the people of this manifestation have not reached that degree.

If the refinement of bodies also extends to refinement in relation to God, then the education of souls in refinement will be perfected, and the sooner it is cultivated, the more beloved it is in the sight of God. But if a soul is unable to attain this, let them not be sorrowful, for their love of refinement itself is accepted in place of the act. However, it is an obligation upon every soul to be vigilant in manifesting whatever is within their ability in themselves.

For the Tree of Reality, within its hidden depths, witnesses all creation, knows all things, and perceives all. They see Him, yet none recognize Him and yet, with their very eyes, they do not see Him, for that eye itself is created only after His manifestation. This applies to all things, including the house in which He dwells—where neither father nor mother recognizes Him, nor do His family, nor any among creation.

Consider the example of the Manifestation of the Messenger of God before His mission and the appearance of the Point of the Bayán before His declaration. Yet, even then, His knowledge encompassed His own soul and the creation of God, all of whom move under His shadow. From the moment of His manifestation, His knowledge of Himself is complete, extending to the farthest degree, where the Spirit becomes attached to another Throne.

He perceives all, and all perform their deeds in His name, from the beginning of existence until its end. All things stand by His essence, yet none recognize

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Him—except those whom He enables to recognize Him, through His own Self and His signs.

He does not make Himself known except at the moment of His manifestation when the decree of knowledge is made binding upon all. Then, the signs of majesty shine forth from the sacred horizon of His being.

“Blessed is the one who attains the meeting with God on the day of His manifestation, standing in a state wherein nothing is witnessed upon him except what is beloved by God. Indeed, He is ever subtle, infinitely subtle.”

“Say: God is the most subtle above all that is subtle. If He willed to withhold the manifestation of His grace, He would not be able to, whether in the heavens, the earth, or between them. Indeed, He is the most gracious, the most mercifully subtle.”

Gate 7 (Printing The Bayan Is Permitted)

The Seventh Gate of the Eighth Unity: Regarding printing and the decree concerning it.

The essence of this decree is that printing has been permitted in the Bayán, and all that is composed within its shadow must conform to it, until the manifestation of He Whom God shall make manifest.

At that time, if all matters have been decreed in a certain manner, they may preserve the words of God in the finest script, according to His command. Otherwise, all shall be subject to the outpouring of His generosity and grace. He shall grant permission, and after this decree, no soul shall have any excuse before God for not possessing a copy of the Bayán by which they may be reminded of He Whom God shall make manifest.

It is enjoined that the Bayán be transcribed in the finest script—not in the manner common in this age, where anything written is hastily printed, such that the value of a gifted Qur’an has diminished to twenty-eight grains of silver. If it were not for consideration of the inability of all believers to afford otherwise, printing would not have been permitted.

Yet, now that all dwell within the grace of the existence of Truth by His permission, whoever is able to transcribe the Bayán in the most elegant script should do so, for this is preferable—until such a time that proper printing of it may be obtained.

“This is from the grace of God; He bestows it upon whomsoever He wills among His servants, and God is the possessor of infinite grace.”

Know that the respect due to the Qur’an is solely by virtue of its attribution to God Himself and on account of the spirits contained within its words. All spirits ultimately return to the spirits of the letters of “Living” (ḥayy)—just as their beginning was from those very letters.

For instance, today, if a believer acts according to the words of the People of the House and the Four Gates during the Minor Occultation, then after that time, whatever has been transmitted from them could not be altered or changed. In truth, all the letters of “Living” (ḥayy) return to the Point of Furqān—which is the Messenger of God—and He, in turn, returns to God Himself. And His return to God is as that which returns unto its own self, for existence cannot transcend beyond its own limits.

Likewise, in the Bayán, all exalted spirits return to the First Gate, which is He Whom God shall make manifest. All spirits, except for the exalted ones, return to the first of those beneath the Truth—that is, to the one who refuses to prostrate before Him. Likewise, observe all heavenly scriptures, for their sanctity is solely due to their attribution to God. The Word has ever been alive, even as past manifestations fade and are linked to those that follow.

There is no doubt that the Gospel was once the Book of God, yet after the revelation of the Qur’an, its true spirits returned to the Qur’an. What remained were those spirits that had not ascended to the exalted realms, leaving the lower aspects of the Gospel to persist.

Similarly, in the Bayán, those believers in the Qur’an who enter into the Bayán have their spirits raised to the exalted realms, while those who do not remain among the lower ones. Likewise, in the Bayán, those who believe in He Whom God shall make manifest will have their spirits counted among the exalted ones.

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Yet, if a soul is found that does not prostrate before Him, then it belongs entirely to the lower realms, beneath the exalted ones.

“So act upon that which will guide you in the finest script you are able to attain.”

Gate 8 (Styling of Hair, Praying in a Cloak)

The Eighth Gate of the Eighth Unity: Concerning the permissibility of styling the hair on the head for boys and removing facial hair for strength, as well as praying in a cloak but not in a robe, for God does not love it.

The essence of this decree is that it has been permitted to trim and style the hair on the head and to remove facial hair to enhance strength, so that one's appearance may be refined.

The removal of the mustache has been commanded in all circumstances. Those who remain veiled from this command are among the servants who have veiled themselves from the decree of God.

Permission has also been granted for prayer in a cloak, provided that both hands remain concealed, except for the fingertips, which should be visible—this is considered more dignified.

Praying in a robe is neither beloved nor permitted, except in cases of necessity.

All of these decrees have been permitted so that, on the Day of Resurrection, nothing may be present within or without a soul except the love of God, allowing those who seek proof to recognize that, if even an outward body should not bear anything apart from His love, then how much greater is the decree concerning essential bodies, souls, spirits, and hearts, which are the very places of the manifestation of the First One.

“So be mindful of God, O you who are most mindful, on the Day of Resurrection, so that you may prosper.”

Gate 9 (Record All of Your Deeds)

The Ninth Gate of the Eighth Unity: Every soul must write down their name and all they have done, whether good or otherwise, from the beginning of the manifestation until the day of its setting. This record should be preserved by the successors until the day when God causes the Tree to appear.

The essence of this decree is that, from the beginning of a manifestation until the next manifestation, every soul has been given permission to record in their own book—either by their own hand or through another—their deeds in the Bayán, including anything they have acquired therein. Similarly, if they have engaged in anything other than good, they should record it, so that, on the Day of Resurrection, those who have acted in accordance with the previous manifestation may be judged—provided they do not become veiled from the Sun of Reality.

Otherwise, it is possible that the Manifestation will appear while they continue to act as they did before, just as the Qur'an was revealed twelve hundred and seventy years ago, yet to this day, there are those who still act according to the Gospel.

Thus, in every manifestation, observe the decree of God, and do not be veiled, for the Day of Resurrection is a day like today—the Sun rises and sets.

It has often been the case that, when the Resurrection is established upon a land, even the people of that very land are unaware. For even if they hear of it, they do not believe—and so, it is not declared to them during the Manifestation of the Messenger of God, since the people were unable to bear it, the declaration of the Resurrection was not made to anyone except the believers. Yet, it is a day of immense magnitude, for the Tree of Reality, whose voice has eternally proclaimed, “Indeed, I am God; there is no god but Me,” appears once more.

And yet, all those who are veiled assume that He is nothing more than an ordinary soul like themselves. The name of a believer, which in His dominion extends infinitely even to the least of the believers from the previous manifestation, is now used to reject Him.

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Just as in the Manifestation of the Messenger of God, had they regarded Him merely as one of the believers of their time, how could they have confined Him for seven years in the mountains, placing a barrier between Him and His house? Likewise, in the Manifestation of the Point of the Bayán, had they not sought to deny that Name, how could they have confined Him to the mountain?

Yet, faith itself is created by His very word. This is why those who lack the eyes of the heart do not see, while those who possess them circle the Lamp of Reality like moths until they are consumed. For this reason, the Day of Resurrection is spoken of as greater than any other day—even though it is, in essence, like all other days, except that on this day, the Manifestation of God is revealed.

The essence of this decree is that, on that day, may the eyes be open to behold their Beloved. And on that day, one may record whatever they acquire, for it shall remain binding until the next Resurrection.

As for what the Point of the Bayán must write, it is this: “That which came before has been raised unto this new revelation, and God has sent it down upon Me.” This is the record of what He has acquired in the Resurrection. And all shall be judged by the essence of that decree. They should write down whatever they acquire, so that their mention may be recorded on the Day of Resurrection before God. If they are able, on that day, they should enter the fire of divine unity. Otherwise, they will weep day and night, for their Beloved will appear, and yet they will not recognize Him.

This is like those among the Christians who have long awaited the Promised Ahmad, and who continue to supplicate for His appearance, even though twelve hundred and seventy years have passed since His manifestation.

Be attentive with the eyes of your heart so that you do not remain veiled on that day, lest the Resurrection be established and you remain unaware. It is upon God to inform you, but should you hear, then it is indeed He Whom God shall make manifest who informs you. If you accept, you will have placed your trust in God, your Lord, the Most Merciful.

“Then, whatever good you acquire or otherwise, from one Resurrection to the next, write it down.”

Gate 10 (Men and Women May Have Conversations)

The Tenth Gate of the Eighth Unity: Whoever has been raised within the community is permitted to look and to speak, whether they are male or female. Permission has also been granted for men to converse with women, and for women to converse with men, to the extent that their words bear fruit between them. However, they should not exceed twenty-eight words, for that is better in piety.

The essence of this decree is that every soul raised within the community is permitted to look and to speak—whether concerning the form of the body or the structure of the circle.

In times of necessity, permission has been granted for a man to speak with a woman to the extent that suffices to achieve a meaningful outcome. If their conversation does not exceed twenty-eight words, it is closer to piety. However, if more words are required to convey benefit, then an increase has been allowed.

By “community,” what is meant is the recognized inner circle, not merely the outward designation—just as a hundred thousand tents of a single tribe may be referred to as one community so that on the Day of Resurrection, the vastness of this decree may ensure that no soul is veiled from receiving grace from the Origin.

And if the Tree of Love commands either an increase or a decrease, after its appearance, no one should question “why” or “how.”

“So be mindful of God, with the mindfulness due to Him, that you may attain success.”

Gate 11 (Washing of the Deceased)

The Eleventh Gate of the Eighth Unity: Concerning the washing of the deceased, it is to be performed three times in the following order:

First, the head is washed while saying, “O Singular One.”

Then, the abdomen while saying, “O Living One.”

Then, the right side while saying, “O Self-Subsisting One.”

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Then, the left side while saying, "O Wise One."
Then, the right foot while saying, "O Just One."
Then, the left foot while saying, "O Powerful One."

This should be done using water, or water mixed with camphor and lotus leaves, as desired.

The body should then be shrouded in five layers of cloth, and a ring should be placed on the right hand.

For men, the inscription on the ring should be:
"To God belongs whatever is in the heavens and the earth and what is between them, and God is All-Knowing of all things."

For women, the inscription should be:
"To God belongs the dominion of the heavens and the earth and what is between them, and God is over all things Powerful."

The essence of this decree is that all the laws of the Bayán have been established upon the mysteries of divine unity and knowledge. Whoever looks from the beginning to the end of this revelation will see the water of divine oneness flowing in a single course throughout all things.

It has been made obligatory to wash the deceased once, though permission has been granted for up to three or even five times, as the degrees of divine unity are mentioned in five stages:

"There is no god but He."
"There is no god but I."
"There is no god but God."
"There is no god but You."
"There is no god but the One Who..."

A soul who, in the first year of the manifestation, attains faith in the Revelation of Divine Oneness, will by the fifth year have reached the final stage of divine unity.

For this reason it has been made obligatory to perform the washing once, but if there is no difficulty, the four additional stages may be observed. It has also been permitted to wash the head, abdomen, hands, and feet while

offering praise and glorification to God. The body should be washed according to what was suitable for it in life, whether with warm or cool water, as required.

The washing should be performed by the hands of the righteous. After it is completed, if possible, the body should be bathed in pure water or perfumed with fresh and fragrant scents.

For the shroud, five layers of cloth are permitted, ranging from silk to the finest cotton. No more than nineteen names may be inscribed upon it. Whoever wishes may choose which names to inscribe.

A small amount of earth from the first and last graves should be buried with the deceased so that they may not experience sorrow after death, and they may find delight in the paradise of God with that which they have loved and continue to love.

A ring is permitted to be placed on the right hand, engraved with the following:

For men:

“To God belongs whatever is in the heavens and the earth and what is between them, and God is All-Knowing of all things.”

For women:

“To God belongs the dominion of the heavens and the earth and what is between them, and God is over all things Powerful.”

The handling of the deceased should always be conducted with dignity and stillness, so that no action contrary to reverence may take place. For the respect of the body of a believer is the respect of the believer themselves.

The six names of God or simply the name of God alone should be repeated constantly, either in the heart or upon the tongue, from the moment of transition until its end.

And know that death is like life. If a soul departs this world with faith in the Manifestation, they shall experience delight in the paradise of God. Otherwise, they shall abide in the fire.

So be mindful, lest, on the Day of Resurrection, a soul should die and enter the fire without ever realizing it—just as from the Day of the Manifestation

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of the Messenger of God until today, every soul that has departed without faith in Him has not entered paradise. Likewise, from the beginning of the Bayán, every soul that has passed away has been taken by God Himself, through the angels entrusted with this task.

If they have obeyed the decree revealed in the Bayán, they are granted entry into paradise. But if a soul departs without faith in the Bayán, then even if they had performed the deeds of both worlds combined, it would not benefit them. And if, after their death, all manner of charitable acts were performed on their behalf, it would still not avail them— unless they had already believed in God and His signs and obeyed their Beloved in what had been revealed in the Bayán.

Only then might they be encompassed by God's mercy and abide eternally in the paradise of creation.

Be vigilant concerning the Manifestation of He Whom God shall make manifest. For if you hear of His appearance and hesitate even for the time it takes to say "Yes," then whether you are alive or dead, you are in the fire. This is the intent of God in every manifestation for every soul.

Be watchful, lest you be swept away by the blasts of the Day of Resurrection. These blasts are the waves of sorrow that descend and the unfathomable signs that appear concerning those who manifest the divine revelation. Or they may be the breezes of paradise that blow from the dawn of eternity upon the hearts and forms of all created things.

For if you look within this manifestation, you will perceive all things and witness how the dead are visited in every cycle of unity. Additional decrees concerning this matter have been revealed, which you will find recorded in the Tablet:

"Say: It is God who takes your souls by His command, and He shall command the angels to seize His servants."

Just as the angels seize the souls of the believers by the command of God, so too do the demons seize the souls of those who do not believe.

Whoever ascends under the shadow of the Bayán has their soul taken by the exalted angels, while whoever dies outside of the Bayán or beneath it is not

approached by those angels, for a believer does not touch them— how then could an angel come near?

And if the veil were lifted from the eyes of those who serve the demons, they too would be unable to endure the intense heat of the fire. Yet, because they remain veiled, they seize souls and deliver them into the keepers of the fire.

Meanwhile, the souls of the believers are brought before God. As for the souls of those beneath belief, they remain confined within their own station—God does not look upon them. Rather, He commands the fire to seize them.

So place your trust in God, lest death overtake you and you find that all your worship has been in vain because it was not upon the right path.

“God enjoins you concerning your own souls, and then concerning all His servants, that you may be mindful.”

Gate 12 (Visiting the Sacred Place of Visitation)

The Twelfth Gate of the Eighth Unity: Concerning the laws of the sacred place of visitation.

The essence of this decree is that whoever resides within that land or within sixty-six farsakhs (198 miles) of it, once they have passed the age of twenty-nine, is required to enter that sacred place once every year and remain there for nineteen days to purify themselves.

In that place, five cycles of prayer have been ordained.

Whoever does not have the means to travel there should perform the same acts in their own home. This decree does not apply to those who dwell outside this boundary. Had this command been made obligatory for all, who could have turned away from the decree of God?

So behold the grace of the All-Merciful, and observe the limit placed upon creation. God is aware of how much is spent on this path, and in that day, there was not a single soul who would take even one step for the sake of God. In the same way, when the Manifestation of He Whom God shall make manifest appears, you will see the same condition—all will act, yet remain veiled from the Origin of the Command.

All will prostrate before Him, yet they will be veiled from His very self. Had you been content with remaining veiled, these decrees would never have been imposed upon all. But because one became veiled, all of creation was then bound by the divine limits.

However, if on the Day of the Manifestation of He Whom God shall make manifest you resolve to have faith in God—which is faith in Him, to obey Him—which is obedience to God, to love Him—which is love for God, and to be content with Him—which is contentment with God, then no decree shall be revealed that would bind all until the next Resurrection. This is the power of God over whatever He wills and His irresistible decree over whatever He desires.

Therefore, on the Day of Resurrection, be vigilant over your own selves, lest you reject those veiled from this manifestation, while you yourselves become even more veiled than they. Just as you now reject those veiled from the Messenger of God, yet you have become more veiled than they.

“So be mindful of God, with the mindfulness due to Him, and do not be pleased for another what you would not be pleased with for yourselves, lest on the Day of Resurrection you pronounce judgment against God.”

Gate 13 (95 Exaltations Over the Point)

The Thirteenth Gate of the Eighth Unity: It has been permitted to recite ninety-five exaltations over the Point, both at the beginning and at the end.

The essence of this decree is that since the Tree of Reality is the mirror of God and within Him nothing is seen except God, it has been ordained that, upon ascending to His throne and transitioning from the first throne, ninety-five words of exaltation should be spoken.

Beyond this, only five additional exaltations have been permitted for the letters of “Living” (ḥayy) manifest from that One who is beyond number, and all multiplications of numbers emerge one by one from the First One.

So that on the Day of Resurrection, at the moment of the appearance of the Tree of Reality, if you have acted for the sake of God, you will see all the letters of “Living” (ḥayy) in that mirror—not as you see them within

themselves, but rather as a pure manifestation, through which those manifestations reflect His essence.

Similarly, you may say with your tongue, “I act for God.” Yet, on that day, it shall become clear whether you were truthful—if, at the moment of the appearance of He Whom God shall make manifest, your deeds were truly for Him, then indeed, they were for God. Otherwise, your claim was false.

Every believer who is truly faithful on that day, and who has acted for God, will, in turn, find their actions attributed to Him. But if not, their deeds were not for God and will not be raised on their behalf. Just as in the Manifestation of the Messenger of God, if a soul had been a true scholar for God, they would have proclaimed faith in the Messenger based on the letters of the Gospel. The fact that they did not is a sign that they were never truly sincere.

Likewise, in the Manifestation of the Tree of the Bayán, if one acts for God, they are the ones who follow Him, for their actions are for God. Otherwise, they were never pure in their intention—for if they had been, their deeds would not have been for anything other than God.

“So be mindful of God on the day of His manifestation, that you may attain success.”

Gate 14 (Recite 700 Verses From the Bayan Every Day and Night)

The Fourteenth Gate of the Eighth Unity: It has been permitted for every soul to recite seven hundred verses from the Bayán every day and night. If one is unable to do so, they should instead mention God seven hundred times.

The essence of this decree is that since divine unity reaches its height in the letters of “Dhāl” () and its ascent culminates there, its mystery is that the number seven of “Allāhumma” () passes through the third rank of divine unity in the letters and becomes manifest in the fifth rank.

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It has been permitted that whoever is able should recite seven hundred verses from the Bayán every day and night. If they are unable, they should instead say “Allāh-u Aẓhar” seven hundred times.

The fruit of this practice is that if it is the Day of Resurrection, such a soul shall attain faith in He Whom God shall make manifest with the very essence of their being. They shall become worthy to be a reflection of the letters of “Dhāl” () and counted among their ranks. And if they should surpass the limits of number, they shall perceive nothing but the One beyond number.

This is not an easy matter—rather, it is the easiest of all things, if you believe. Yet because that day is so great, it is also immensely difficult to remain among the believers. For on that day, the believers are the companions of paradise, while those beneath belief are the companions of the fire.

Know for certain that paradise is the knowledge of He Whom God shall make manifest and obedience to Him, while the fire is the existence of those who did not prostrate before Him. For on that day, you may assume you are among the companions of paradise, believing yourself to be a believer in Him, yet you may be veiled—and in reality, your dwelling is in the fire, without knowing it.

Consider His manifestation as the appearance of the Point of Furqān—how many among the People of the Gospel had awaited Him! Yet, after His manifestation, there were no companions of paradise for the first five years except for Amír al-Mu’minín (‘Alí), and whoever attained faith in Him during that time.

Other than him, all were companions of the fire—while believing themselves to be companions of paradise. Likewise, in this manifestation, observe carefully—for until today, through the divine decrees, the essence of creation has been set in motion, so that in the end, three hundred and thirteen souls have been gathered in the land of Şād—which outwardly appears to be the greatest of all lands, and in every corner of its schools, there are countless servants renowned for their knowledge and jurisprudence.

Yet when the pure essence of wheat is gathered, the one wearing the cloak of leadership will be separated. This is the mystery behind the words of the People of the House concerning the Manifestation:

“The lowest of creation shall become the highest, and the highest shall become the lowest.”

And so it shall be in the Manifestation of He Whom God shall make manifest. Among the people, there will be those whose hearts are filled with nothing but the good pleasure of God, and yet all others will follow their example in outward piety. And many among the people of the fire would have been saved, had they believed in Him.

Meanwhile, there will be souls whom no one regards, yet they shall be granted the robe of faith from the Origin of Existence. For by His Word, all things in creation come into being—from the highest point of existence to its lowest. Just as in the Manifestation of the Messenger of God, the successors were appointed by His Word alone.

So reflect: the One who bestows the robe of divine grace and guardianship is the very One whose own creation denies Him even the title of a believer, placing Him among the lowest of His own creation. By the Sacred Essence, eternally beyond time, if all the people of the Bayán were to believe in the Sun of Reality in the same way that the first to believe in Him had believed, then He would clothe them in His very Name—such that nothing could be seen in their inmost reality except Him.

And if His Name is great, He would make it even greater and attribute it to His own Self. And in His Book, He would reveal:

“God, there is no god but Him, the Most Great, the Most Great.”

So behold, this is the ocean of His bounty, whereby He raises absolute nothingness from the depths of annihilation to the sanctuary of His presence, where nothing remains within the essence of the heart except His Name. And if, outwardly, nothing is seen in His will except His own Manifestation, this is the eternal outpouring of divine grace, the ceaseless bounty of the Ever-Bestower. He clothes whomever He wills in the robe of annihilation, and they see themselves as worshiping Him, yet they remain veiled from Him—just as they are veiled from His Manifestation.

Consider how the Messenger of God saw that all the believers in the Gospel worshiped God and had faith in what He had revealed. Yet, because He saw them veiled from His very Self, and because to be veiled from Him is to be

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veiled from God, they were judged as belonging to that which is beneath God. The same was true in the Manifestation of the Point of the Bayán, and so it shall be in the Manifestation of He Whom God shall make manifest. If, on that day, all were to turn toward the Origin of Proof, toward the simple reality of the Divine Essence, not a single soul from among the people of the Bayán would remain without accepting Him.

Just as in the Manifestation of the Point of Furqān, had all the believers in the Qur'an truly believed from the beginning, not one soul would have hesitated. At the moment of hearing the verses of God, they would have passed over the Path faster than the blink of an eye. It is not that any merit belongs to you, O people of the Bayán, for believing in Him. Rather, if you fail to believe, you become as those beneath God. So strive with all your being to believe in Him, so that you may become for God alone and be transformed from fire into light. Otherwise, He is independent of all that exists.

For just as if today, all on earth were to believe in the Bayán, they would be saved from the fire and enter paradise—so too would they be delivered from the station of being beneath God, which is more severe than any fire. And they would enter the paradise of God Himself, which is greater than any paradise. And they would be saved from the mention of rejection and would dwell in the shadow of faith, they will be admitted. Otherwise, the Point of Reality has ever been and shall ever remain independent of all things, while all else has forever been in need of Him, by virtue of their own contingent existence. If all on earth had believed on the Day of the Manifestation of the Messenger of God, they would have saved themselves from the fire. But since they did not believe, they have remained in eternal fire. In every manifestation, it is for souls to strive to deliver themselves from the fire of the previous revelation. Otherwise, the Manifestation Himself is self-sufficient.

There is nothing in existence except that, by its very nature, it is prostrate before Him—for God, the Almighty and Glorious— even if it remains veiled and fails to believe on the Day of His Manifestation. For if the veil were lifted, such a soul would recognize its faith in Him, just as it had faith in His previous manifestation. O people of the Bayán, do not do as the people of the Qur'an have done—worshiping God but rejecting His Manifestation. For when this occurs, in a single instant, all deeds become as deeds beneath

God, and the one who performs them does not realize it. This is how all nations have been veiled, and in every manifestation, it is fitting that all should believe in the Manifestation, for they are sustained by Him.

“Recite the Bayán upon the letters in the watches of the night and the edges of the day, so that you may be drawn by the Name of God, and then grieve over the Names of God.”

Gate 15 (Obligatory to Marry)

The Fifteenth Gate of the Eighth Unity: It has been made obligatory upon everyone to marry so that a letter of their own being may remain to proclaim the unity of God, their Lord. They must strive to fulfill this duty, and if anything should arise from either party that prevents this purpose from being realized, then it is permitted for each to separate with permission, so that the fruit may be brought forth elsewhere.

It is not permitted to marry one who has not entered into the religion. And if one is already married to such a soul, it is incumbent upon them to separate if they witness a lack of faith in the Bayán from their spouse. However, no fault shall be attributed to them unless they refuse to return to the Bayán before the decree of God is lifted. On the Day of the Manifestation of He Whom God shall make manifest, permission shall be given to the believing men and women so that they may return.

The essence of this decree is that, in this world, among the greatest fruits granted by God—after faith in Him, in the letters of “One” (Wāḥid), and in what has been revealed in the Bayán— is that one may bring forth a child from their own existence who, after their death, will continue their mention in goodness.

Marriage has been enjoined in the Bayán, and it is a firm obligation. Even to the extent that, if an obstacle preventing procreation is observed in one of the partners, separation has been permitted so that the fruit of existence may be manifested elsewhere. For if a child is born and attains faith in He Whom God shall make manifest, they become a leaf from the leaves of paradise. Otherwise, they become a leaf from the leaves of the fire. And if

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no child is conceived, it is better for them not to exist than to exist without faith.

It is not lawful to marry except one who has attained faith in every manifestation, according to the outward decree of that manifestation. If either spouse refuses to accept faith, their marriage is not permitted. Furthermore, one who does not believe is denied the rights of that union, for God is the true possessor of all things, and He has not given permission for any property to be transferred to one who does not believe. Whatever possessions you see in the hands of non-believers exist without true right. If one with divine authority were to arise, they would be prevented from possessing even their own souls—unless they attain faith. How then could they claim ownership over anything else?

Until the Word of God is lifted, which marks the beginning of a new manifestation, permission has been given to protect the lives of the believers. However, once that decree is lifted, no permission shall be granted, for paradise cannot be joined with the leaves of the fire, for the very essence of one is negated by the other, just as the essence of the fire seeks to negate existence, while the essence of paradise affirms it. The one is absolute nothingness, while the other is pure being, by the decree of God.

It is therefore fitting for all souls illuminated by the Bayán to bring forth a child from their own existence, so that the ranks of numbers may increase until they are immersed in the ocean of infinity. For at the beginning of every manifestation, the numbers are limited, but they gradually increase, rank by rank, until they reach the limitless.

Consider the case of twelve hundred and seventy years ago, when Muhammad and Amír al-Mu'minín ('Alí) were the only believers in the Qur'an. But look at today—can you even begin to count the numbers? Thus, existence ascends from one to infinity, and there is no end to its progress. Likewise, observe the beginning of the Manifestation of the Bayán. For the first forty days, apart from the Letters of "S" (Sīn), there was not a single believer in the Bayán. But gradually, the forms of the Letters of "Bismillah" donned the robe of faith, until the First "One" (Wāḥid) was completed. Then observe how, until today, that One has multiplied beyond measure.

By the Sacred Essence beyond time, had the means of manifestation been revealed at the beginning of this revelation, then today, there would not be a single soul on earth outside of faith. For the essence of His Manifestation is the Fire of God. If all were to enter under His shadow, they would be kindled in the fire of His love, reciting His praises, affirming His oneness, and proclaiming His greatness— without diminishing His dominion in any way, nor adding anything to it.

For whatever is in the heavens, the earth, and all that lies between them has always belonged to God—whether He chooses to manifest His Reality openly, or whether all things proclaim His Name in His absence. Step by step, you will behold until you witness, from a boundless limit and an endless boundary, the creation of the Paradise of Origination.

Place your trust in God, and then, in the days of God, remain patient.

Gate 16 (19 of 100 Mithqals of Gold Belong to God)

The sixteenth gate of the eighth Unity, concerning what is prescribed for every soul from all that it possesses of one hundred mithqals of gold: from the splendor of all things, nineteen and one belong to God. If the sun is shining, entrust it to Him so that He may distribute it among the Letters of the One, each receiving one mithqal, if He so wills; otherwise, the matter is in His hand—He is not questioned about what He does, while they shall be questioned. And if the sun is concealed, and the Letters of the One have descendants, it is conveyed to them; it may also be directed toward uniting two souls, even if a person should give it to their child or their household. As for the mithqal of Fire, it is kept for the One whom God shall make manifest, or used in the Bayán, and he himself recites it and preserves it as though it were his own eyes, so that it may be beheld by its companion.

The essence of this gate is that after something attains the splendor of one hundred mithqals of gold, its owner must give nineteen mithqals to the Letters of the One and one mithqal for the sake of Fire. If the Tree of Reality has appeared, let him follow the command of the Lord; but if the night has arisen, everything is conveyed to the descendants of those Letters. If none remain, it is allocated to unite two souls, and the mithqal of Fire is preserved

so that it may be returned to the One whom God shall make manifest. Upon His appearance, the ruling of uniting and granting to descendants ceases, except by His leave. The outcome is that if on that day He ordains a command similar to what is ordained today, then all must obey it, just as they obey the Messenger of God.

In all commandments, it is the same. Obedience to the Tree of Reality in every Dispensation, on the Day of its Manifestation, is more potent—whether openly, or veiled in the night for those who recognize Him—because that Day is the meeting with God. And if someone cannot comprehend, then let it be until another Resurrection. It is proper that after each prayer, a servant should ask mercy and forgiveness from God for his parents; at that moment, a summons reaches out from God’s presence: “For you is twice a thousandfold of what you asked for your parents.” Blessed is the one who remembers his parents with the remembrance of his Lord—indeed, there is no God except Him, the Mighty, the Beloved.

Gate 17 (95 of 6,005 Mithqals of Silver and God Belong to the Point)

The seventeenth gate of the eighth Unity: concerning silver and gold—if, by the measure in which they are weighed, they reach six thousand and five mithqals, then ninety-five mithqals belong to the Point. Let God take from you; all will be questioned about Him. And return it to the One whom God shall make manifest, preserving it as you would your very eyes.

The essence of this gate is that there is no true might save in obedience to God. As in every Dispensation, among the believers in that Manifestation, some pride themselves over others through obedience to God, rather than through other matters—because other matters, according to the people of each Dispensation, never receive the command of Truth nor endure. If you wish to witness this, look at the end of every Dispensation. Sometimes, from the beginning of one’s life to its end, a person may never leave off performing ablution, which is recommended, and then boast, “I do not lift my gaze to the sky except in a state of ablution.” Indeed, such a thing is honor if it is joined with that which upholds religion—namely, knowledge of God and

recognition of the Manifest One so that it may be according to His command and in His presence; otherwise, essential realities transform from the realm of light into the realm of fire. How would such a thing find expression in deeds? Know that when the amount of gold and silver reaches the total number of all letters, ascending to the Hidden Ten, it becomes six thousand and five. And if you reduce six, it becomes six, and then the first letters become an allusion to “Huwa” (“He”). For this reason, after these two have reached this limit, ninety-five mithqals from each are to be set aside for God.

In the appearance of the Point—whether the first or the last—this is to be acted upon by His leave. And in between these two, nineteen souls of those who obey might be permitted to have their share distributed among them in that same numerical measure, with details to be recorded in their proper places. Thus it remains until the Day of Resurrection, and believers will carry it out. It has been, and still is, greater than every other form of trade, for in it there shall be no change or alteration until another Resurrection.

Now observe the Point of the Bayán itself: if after tribulation, its justice had decreed such a ruling, you could have asked why or how—had you been able and among the people of Paradise who obey God. In that moment you would have witnessed how, by a single command, so much generosity has been bestowed upon all created beings. If all on earth believed and wished to enter Paradise by obeying the divine commandments, surely you would see how many ordinances would apply to everyone. Observe, then, how abundant the generosity has been. Thus, everything proceeds from the Origin, and all are agents.

For instance, if the Messenger of God had commanded to perform the pilgrimage once a year if you have the means. Could a believer with the means have turned aside from it? Rather, he would seek closeness to God through obedience and would take pride among the people in his observance of it. In the same way, observe every commandment, for they all lie in His grasp. If He wishes to enrich someone, He enriches them until the Day of Resurrection, and that in truth—not without right. Likewise, if He wishes to grant rulership, He does so until the Day of Resurrection, and if He wishes to confer honor upon someone, He makes them honored until the Day of Resurrection.

This happens as follows: if the Messenger of God had said that the descendants of a certain believing person must be enriched by everyone (this being one of the ordinances), then consider how much would have been given to them so that true wealth would come to pass. And if He had said that rulership on His behalf belonged to the descendants of a certain person, the believers could not have opposed it, and it would have remained in their hands until the Day of Resurrection. Similarly, if He had said that the descendants of a certain believer must remain honored until the Day of Resurrection, reflect on how that honor would appear today.

Yet you see that He has said, “Pilgrimage to the House is God’s due upon the people,” and every year, seventy thousand souls depart, circling mere clay. This is the exaltation of God’s command and its independence from all else. Likewise, if He wills that someone be poor, that person remains poor until the Day of Reckoning. Reflect on how a single mention of Abu Lahab was revealed unequivocally. Travel the East and the West to see whether his name is even mentioned. Even if he subsisted in a lower station beneath the Truth, there is no poverty.

It surpasses that to the point that not even the mention of a single name remains. In the same way, observe other conditions: the command of Reality extends from the Resurrection to the valued manifestations of authority, who suppose that for a month they possess leadership and thereby step out from the shelter of obedience. Yet if you look into those who follow them, it is upheld under the name of Truth, for they say it stems from Islam. In reality, in the presence of God and those endowed with knowledge, it is judged to be beneath God. Behold then the later creation: from the origin of that command, which is from the Resurrection until the Resurrection, it remains hidden. And for the sake of imagining one day’s enjoyment—even if it is beneath God—see how they stake their lives. This is only due to their lack of insight and understanding. Otherwise, a perceptive soul, a precise believer, would never pass from one Resurrection to another in Paradise, then seize one day to dwell in the Fire—equal to that very day in what comes after—until God wills to rescue that person from the Fire and thus judges them as beneath God, dwelling in the Fire.

Know that God’s deliverance of the people of the Fire from the Fire is that He calls them toward Himself. If they turn toward Him, they attain salvation;

otherwise, they remain in the Fire. Since God's claim never becomes manifest except through a manifest summons by His appearance, so too God's acceptance is not made evident except through answering that summons. For this reason, in each Dispensation, when people fail to respond openly to God's call in that Dispensation, in the next Dispensation they remain without deliverance. Those manifestations who summon everyone to Him—who are guided by the “letters of the Living,” each one pointing to the First Point—cannot rescue them from the Fire.

For example, if, in the very hour of the appearance of the Messenger of God, all on earth had responded to him and to his commandments, they all would have been saved from the Fire and admitted into Paradise, for whatever is decreed in the hereafter regarding Fire and Paradise revolves around the decree of this realm. Thus, in the religion of Islam, force was commanded in the hope of compelling the people of the Fire to enter Paradise, and there was also a command for intense mutual love, so that perhaps they might don the garment of the people of Paradise. If, in the Bayán, a single individual were to clothe all who dwell on earth in a single garment and bring them into the Bayán, they would all be delivered from the Fire and enter Paradise. This is the grace conferred upon them. By the sacred Essence of God, if in the appearance of Him Whom God shall make manifest everyone were to obey him, not a single soul would remain in the Fire; rather, they would all enter Paradise, and all that is upon the earth would be assured of that Paradise.

My sorrow, however, is for the believers in him, not for those below that rank, who, in the darkest of nights, supplicate and pour out their laments in his name, proclaiming religion and worldly matters in his name, day and night weeping for his meeting, humbly entreating. Yet when he makes himself known to his servants—this being the greatest Paradise, beyond which none can be imagined, since the first principle of religion is the knowledge of God, and the knowledge of God is not possible except through knowledge of him—those servants who, by the verse deposited within them from his previous appearance, were acting for God's sake, arise and endure what is unworthy. If any thought less than the recognition of his truth should cross their minds, it is considered before God to be graver than any disobedience, and in a single moment erases all their deeds, as though they had never been. This is just as you heard in the appearance of the Point of the Criterion: all the believers were awaiting, through the Gospel, the promised Ahmad.

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You have heard what befell the Sun of Reality from them over twenty-three years of His appearance, to the point that He said, “No prophet has been made to suffer as I have been made to suffer.” All of them were beseeching for His appearance, so they might act in accordance with the words of Jesus concerning Him. Praise be to God that you were not in those days, but rather in the appearance of the Point of the Bayán. You saw how all the believers in the Messenger of God were awaiting the appearance of the promised Mahdí, for this hadith is from the Messenger of God, and both the general and the particular agree upon it without doubt, so that faith would be confined to the Twelver denomination. Indeed, the manifest Islam consists of five clear divisions, whose adherents refer to themselves as Twelvers; outwardly, they call the land of Persia the abode of knowledge, even though the Tree of Reality arose and not a single one among them recognized Him. Once they did recognize Him, the extent of their remoteness was apparent, which in itself is enough to show their abasement. Yet day and night they cry out “al-[‘]ajala, al-[‘]ajala” (hurry, hurry) for His advent.

In the Bayán, you will see the same. Do not be deceived by everyone’s claim that they believe in it, for this is the very dawning of the universal Sun that was at the beginning of the Point of the Bayán, exactly as it was at the beginning of the Point of the Criterion. Yet the Point of the Bayán has appeared in such a way that no child could deny it, while they were all affirming—indeed, they were certain—that the Qur’an is the Book of God, that the Prophet’s prophethood is true, that the Guardian’s guardianship is true, that the love for the Gates is true, and that every ordinance of the religion of Islam is established by it. They called it the greatest miracle of the Messenger of God, believing with certainty that none besides God can produce anything like it, and throughout one thousand two hundred and seventy years, no one has brought forth even a single verse comparable to it. As soon as it appeared, it stood as proof, and like an ocean without interruption, it poured out from the sea of its bounty so that all might be certain it is from God and not from anyone else, in accordance with the text of the Qur’an and by their own faith. Nevertheless, they went on to claim it was from someone other than God, and they acted as they did. O people of the Bayán, do not do what the people of the Qur’an did, for you do whatever you do in His name while remaining veiled from Him. Should you remain veiled, you wrong only your own selves. If you do not cause Him

any sorrow, and—God forbid—if something less than the truth should befall Him, it would have befallen God. Yet day and night you prostrate yourselves before Him, and from your earliest moments to your last you wish to act for His pleasure. This is a most immense matter, one you cannot endure—not on account of His lowliness but because you suddenly see a soul you never knew before, and perhaps you were his father, mother, or nearest kin. He appears, uttering the words “I am God’s; there is no God but I.” At that, all at once, you are torn apart and bewildered by the height of that Sun of Reality’s transcendence and the loftiness of that Divine Manifestation.

Yet if you do not turn away from the essence of proof—which is the signs of God—and do not speak as those did before in the Qur’an, nor as those who came after in the Bayán, perhaps even if you do not believe, you will not have passed judgment against God. Otherwise, that judgment falls upon yourselves. If anyone judges against God, what boundary could there be for that?

By the sacred Essence of God, those servants who pass judgment against Him are worse than those who, in this very Dispensation, have passed judgment against Him. Consider now how distant are those who stood in opposition to the Messenger of God, and know that you would be in the same condition if you did not believe, in the eyes of those who come afterward. Today, there are indeed people of true insight; likewise, in the appearance of Him Whom God shall make manifest, those who believe in Him with discernment will regard the condition of those who remain veiled as even more remote than those veiled in this Dispensation. You may now mention some well-known figures from Mecca and Medina, or recall their names, yet this is exactly how, for those who come after, the figures of this Dispensation will be mentioned. So too in the appearance of Him Whom God shall make manifest: if some empty mention remains, it is only for the sake of recalling the truth, not because that mention itself is worthy of remembrance—just like the name that appears in the Qur’an. Reflect a little, and do not turn away from the essence of proof; perhaps on that day you may be saved. Otherwise, in every Dispensation, people perform all their deeds without knowing, imagining that they do so for God.

“Fear God as He should be feared; then, by God’s command, attain certitude.”

Gate 18 (Fasting)

The eighteenth gate of the eighth unity deals with fasting. “Remember God over nineteen days of each year’s end, while you are fasting.” The essence of this gate is first to understand God’s intention in fasting and what its outcome should be. If you had been present in the Dispensation of the Qur’an and had asked the Messenger of God about the reason for its prescription, He would have answered as follows: fasting is ordained so that the one who fasts...

If you did not love anyone who does not love Him, and were not for anyone who is not for Him, and you were fasting, the reward of fasting would have been granted to you. In the same way, carry this letter by letter throughout the Letters of the One in the Qur’an until you reach the final letter, which encompasses all appearances of the entire One. If you were fasting beneath it, then on that day you would have been fasting for God. Likewise, consider the Point of the Bayán: if you heard of the appearance and the thought of something less than its truth crossed your heart, the essence of your religion would vanish. How, then, would fasting—which is one of your religious branches—endure? At the moment of hearing, the proof had already reached you, because the one who informed you presented evidence through signs.

The very moment you remained veiled, that was veiling yourself from God’s encompassing in the fourth atom, for He had manifested through that appearance and identified Himself with the appearance of one of the appointed deputies. Thus, in the fourth atom, the first atom was made manifest, because that same atom revealed the words “Indeed, I belong to God; there is no God but Me.” If someone has discernment within possibility, they could traverse and be certain that the end is the very same as the beginning, and that the outer is the same as the inner at the first rank, not the second, for the names of each rank pertain to that rank and do not exceed it. For example, look at the first dominion of that Existence, mentioned until its final existence, yet the first mentioned there cannot be compared with the first mentioned at the end of existence. The same applies to all the ranks of names and likenesses.

Observe and judge. If in this manifestation you have fasted out of love for anything less than the First Letter, then among all letters nothing is seen

except that single letter. Since the decree pertains to the First One and not to the multitude of numbers, anyone who fasts for them is truly fasting, and anyone who fasts for anything less than them is only fasting beneath that station. In their being, behold the gates of Paradise, and in the number of the One, under the shadow of the gates of Fire—because the reality of fasting comes from them.

For example, on the Day of the appearance of the Commander of the Faithful, everyone was fasting, yet the decree of fasting applied only to those servants who were in love with him, and beneath that love it was no true fast. In every manifestation, all the people of that manifestation act according to its laws, but at the beginning of the next manifestation, the original decree is annulled. How then could its lesser aspects continue? When it is said that it is annulled, this means it appears again in the new manifestation; otherwise, it would not be considered annulled at all. If in this manifestation someone were in love with the Last One, such a person would be fasting in the City of God; otherwise, everyone remains obedient in whatever station they occupy, but to what end?

If all who believed in the Qur'an had not fasted—so that what happened would not have happened—it would have been more pleasing before God than what did happen through their fasting, for then such events would never have come to pass. His testimony of what those souls upheld would not have been nullified; but now, although they have acted according to the laws of religion, that decree is set aside. During the time of fasting, it is incumbent upon the one who fasts to be mindful of God's good pleasure, so as not to be veiled from it. For if, while one is fasting, the Tree of Reality should arise and issue a command, one would obey Him instantly, for this fast that one now undertakes was established by His command in the previous manifestation. Observe likewise all deeds—drinking, eating, marriage, disputation (even if by the learned), and oppression (even if only a qirát in measure). Let God's decree preserve your soul, and carefully reflect on the final third of the ruling: from the start of the manifestation until the beginning of the next manifestation, anyone who pronounces judgment against the Point has passed that judgment against God, and it is invalid.

Similarly, at the time of the appearance of Him Whom God shall make manifest, there is no doubt that all the people of the Bayán are fasting. Yet

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if they pass judgment on Him, it is nullified. How could the origin of their religion compare to even one facet of His dominion? Be watchful from sunrise to sunset, and gaze upon the Name of the One. Before reaching the number of the Name “Huwa,” there is no ruling upon believer or believeress except until midday—if it goes beyond that, then it is not considered fasting. After that, up to one year is acceptable, but beyond it, there is no fasting.

Reflect on each numerical part of God’s commandments. If all who dwell on earth were to gather together, they could not even bring forth the smallest fraction of nine times nine or nineteen times nineteen truly, without presuming to pass judgment. Now behold the ocean of God’s bounty surging toward His servants without their deserving it. If it were based on merit alone, they would have remained in the veils in which they were. The origin of their recognition of His grace lies in this: had He not revealed Himself until another Resurrection, they all would have continued to act as before.

“And you shall indeed fast for the sake of God, your Lord, that perhaps on the Day of Resurrection you may distance yourselves from those who did not believe in Him Whom God shall make manifest.”

Gate 19 (Invoke Blessings Upon the Tree)

The nineteenth gate of the eighth unity: when the name of the Tree is mentioned, invoke blessings upon it.

Whenever the One whom God shall make manifest is mentioned, send blessings upon Him. Whenever the Letters of His living truth are mentioned, offer salutations to them. Remember God and Muhammad and the manifestations of His command on every Friday night and day, two hundred and two times; then call upon God on those two days four thousand times.

At any moment when the name of Him Whom God shall make manifest is spoken, direct blessings toward Him. Whenever His living, true Letters are mentioned, recall the divine splendor upon them, whether in what has already appeared or what shall appear. If you recognize the value of each Friday night and day as a time in which deeds are multiplied, then on those nights and days mention Him Whom God shall make manifest and the living Letters associated with Him two hundred and two times, and invoke God

with the measure of four thousand, not in the sense of bowing down and calling upon Him while remaining veiled from the One whose mention is God's mention and whose knowledge is the knowledge of God.

Consider how, in the appearance of the Messenger of God, many Friday nights and days passed while the believers in the Gospel continued to supplicate God with their own tongues. Did it bear fruit for them? In the same way, look now at those servants who, in the era of the Point of the Bayán, spend every night until dawn immersed in the remembrance of God. Meanwhile, the Sun of Reality has nearly ascended in the sky of its manifestation, yet they have not stirred from their prayer rugs. If someone should recite newly revealed verses to them, they say, "Do not distract me from the remembrance of God." O you who are veiled, you invoke the remembrance of God, yet how can you remain veiled from the One who has caused that very remembrance to arise within you? If it were not previously revealed, where did you learn to mention Him, and where are you turning now?

Know that if you mention Him Whom God shall make manifest, then you have mentioned God. Likewise, if you hear the verses of the Bayán and acknowledge them, then the verses of God will benefit you. Otherwise, what profit do you gain if, from the beginning of your life to its end, you perform a single prostration and fill every moment with the mention of God, yet you do not believe in the Manifestation of that Dispensation? See whether it benefits you. But if you recognize Him, become aware of His truth, and say, "I accept," then your entire life spent in His remembrance is truly counted as remembering Him to the utmost degree—because your actions are performed so that God may accept them, and the acceptance of God is made manifest only through the acceptance of His Manifestation when He appears. If the Messenger of God accepted a matter, it was accepted by God; otherwise, it remained as an action based on personal desire and did not return unto God. In the same way, if the Point of the Bayán accepted an action, God accepted it. There is no pathway for anything in creation to the Ancient Essence except that whatever is revealed should be revealed by the Manifestation, and whatever is deemed genuine should be referred to the Manifestation.

Praise be to God that no one has been seen whose acceptance is evident—despite the fact that, from the start of their life to its end, they may act with the utmost rigor and effort. And if you ask them, "Why do you do this?"

they reply, "Because we want God to accept it." O you who are heedless, God's acceptance is not made manifest except through the acceptance of His Proof. Do you possess any word from His Proof stating, "I accept"? Thus do all people act without awareness, remaining veiled from the fruit of their labor—except for the one who acts in accordance with the Bayán.

On the Day of the appearance of Him Whom God shall make manifest, if someone possesses a direct statement from Him about His acceptance, that person is worthy for it to be said that they acted for God and that God accepted their deed. Otherwise, what benefit is there, when everyone on earth is acting in accordance with their religion, yet observe the source from which God's acceptance becomes manifest. It is as though, in the appearance of the Messenger of God, there was not a single discerning soul—apart from those who recognized Him—who asked Him for acceptance of their deeds; had anyone done so, it would have been revealed in the Qur'an by the tongue of revelation. For the acceptance of God cannot be conveyed in the language of mortal beings. If it were through the Messenger of God's own words, that would be His acceptance, not God's acceptance.

They hide themselves in a mountain, performing deeds night and day for the sake of God, while the verses of God rise from that place like an ocean. See whether even the fragrance of awareness has reached them, though the fruit of all their deeds is that God should accept them. God's acceptance is not made manifest except through the tongue of the verses that prove the impotence of all else. Today, the Qur'an shows the powerlessness of all existence. Now act as you wish and see if there is even the slightest mention of acceptance in your favor, like a mere straw. It is as if one walks in the darkness of night without witnessing any fruit from a lifetime of deeds supposedly done for God, never once turning them toward the Manifestation to whom those deeds must return. Had they done so, they would not face such affliction on the Day of Resurrection. Observe how mighty this affair is and how veiled all remain. By the sacred Essence of God, all remembrance of God and all deeds done for His sake are the remembrance of Him Whom God shall make manifest, and deeds performed for His sake.

You nearly give up your own selves, saying that you act for God, yet you act for something lesser than God. If you truly acted for God, you would act for Him Whom God shall make manifest, and you would remember Him.

Otherwise, what benefit is there for those living on this mountain—who know nothing and say “There is no God but God” day and night? Reflect a little so that you do not remain veiled from the origin of the matter, for all your worldly deeds trace back to your very being and thus to your religion, and all your religious deeds bring forth as their fruit the acceptance of God.

God’s acceptance does not become evident except through the acceptance of the one who has appeared from Him, Him Whom God shall make manifest, from whom the tongue of the verses emerges. If acceptance occurs through anyone or anything else, it is not God’s acceptance, because God’s acceptance is His Word, which is unlike the word of creation, and they cannot be two. If you say, “Acceptance by the Gates is acceptance by the Imams, and acceptance by the Imams is acceptance by the Messenger of God,” it is only because that Tree has decreed it so. Likewise, that He has counted the sorrow of a believer’s soul as His own sorrow and the believer’s joy as His own joy is because He revealed it that way. If it were not so, there would be no resulting fruit. Always fix your gaze upon the origin of the command, for all conditions appear under its shade; it is not two, but one, and that one is not confined by number but transcends all numbering. And that one or that number becomes one through His command; without that, no decree could be carried out.

“That they may single out God, your Lord, the All-Merciful, in purity, then act in truth for His sake.”

Vahid 9

Gate 1 (Exaltation of Every Land Belongs to God)

The first gate of the ninth unity is that the exaltation of every land belongs to God, and the singular distinction of every city belongs to God, and Houses that on that day are attributed to kings—if someone from among the people of the Bayán prays in any of them, let that person give one mithqāl of silver. Moreover, only those referred to as the Martyrs of the Bayán or the manifestations of the One may dwell in them. In every seat of honor, leave vacant, according to the number of the One, a place for a single soul if the

land is vast. Otherwise, leave simply the One without any number, which will suffice for those who act. Whatever is taken from the Point must be allocated to one of the two sanctuaries, and on that seat a structure should be built for remembering God and performing prayers.

The essence here is that the glory of every land has belonged to God and returns, on the Day of Appearance, to Him Whom God shall make manifest, or to what He permits. Likewise, the glory of cities and places once held by former sovereigns: if someone from among the people of the Bayán prays there, they must give one mithqāl of silver, so that none may reside there except the Martyrs of the Bayán and the manifestations of the One. In every noble gathering convened without justice, it is appropriate to leave open a space corresponding to the number of the One, so that if at that moment Him Whom God shall make manifest, or the living Letters, appear, no one may occupy that spot. If the gathering place is not spacious, then leave room for one soul only. The same applies to every seat, which should have space for a single soul left vacant.

It is observed that even in the house belonging to Him Whom God shall make manifest, this principle holds: people may refuse Him a seat because they do not know Him, except for His mother, who alone recognizes Him by His name—yet He knows them all and smiles at those who show such reverence and respect for His name while failing to recognize His reality.

They take note, yet on the day of His appearance they remain veiled from Him by their own inventions. The clay taken from the Point has been commanded to be placed in one of the two sanctuaries, where a chamber of mirrors will be raised so that those who pray may perform their prayers there. This serves as a sign before the people that the Point of the Bayán was a servant—created, sustained, born, and an heir—and that whatever was spoken by God came from Him, not from the Point itself. Thus, no one should exaggerate or go beyond the bounds of servitude. Those who observe the Bayán's movement and ascent cannot compare it with others in the Qur'an, let alone with all upon the earth; yet all these wayfarers circle around those wayfarers in the appearance of Him Whom God shall make manifest, because the truth is confirmed through them on that day, not apart from them. In all that proceeds from Him, glorify God, for God's command is exalted, just as it was in the beginning—so, O servants of God, fear Him.

Gate 2 (Write 1,000 Verses for God if You Hold a Pen and Lack Justice)

The second gate of the ninth unity: whoever holds a pen yet lacks justice in his days must write a thousand verses for God and stipulate in his will that they be delivered to the Point, so that God may, on the Day of Resurrection, reward him through His mercy, for He is indeed all-knowing.

The essence here is that if, in the era of the Bayán, someone acquires a pen yet has no justice in his time, it is pleasing that every manner of script—ranging from its most splendid to its most exalted form—should be brought to completion, reaching the rank of oneness, so that a thousand verses would be written on a parchment likewise devoid of justice, and all other aspects should match this form. A will must then be made whenever the Day of the appearance of Him Whom God shall make manifest arrives, present that Tree of Reality with it, so that He may reward the person with what lies with Him of His signs, and so that the person may be remembered thereby before the Beloved. If someone cannot manage to write out a full thousand because they lack the means at the time of writing, the Martyrs of the Bayán must provide them with the splendor of the alif—unless that person is capable. If one is capable, it is not fitting that someone acting for themselves should lay any price upon their own act.

Everything stemming from the proof of the Point—be they verses, prayers, commentaries, scholarly matters, or Persian writings—whatever one writes is accepted. The outcome is that if, on the Day of Appearance, such a person exists, they will not turn their pen to anything except the writings of Him Whom God shall make manifest, because it is forbidden for them to write anything but His words. Perhaps in that Day one soul will act purely for God, which is better than all that is written in the night.

No script in this manifestation is more cherished by the One revealed at His appearance than the “broken” script of a living being—not a lifeless one—because most people write with learned skill and are, in effect, lifeless rather than living. Its beauty lies in its being alive; in relation to the naskh style, it is like a living being compared to something perfected in its every aspect, and each thing, in its own measure, is beloved before God. Teach your children

the most splendid and guarded forms of script you possess, that perhaps on the Day of Resurrection you may take pride in it before your Lord.

Gate 3 (A House Where the Verses of God Are Inscribed)

The third gate of the ninth unity: To God belongs, from every dominion or sovereignty, the right to build for Himself, in those multi-layered dwellings, a house where the verses of God would be inscribed, and before its gaze would stand the verse spoken of in that religion.

The essence of this gate is that all created things have been brought into being for the Day of God's appearance, which, in the terminology of the Bayán, is called the Day of Resurrection, running from the first moment of the appearance of the Tree of Reality until its setting. For instance, in the Point of the Criterion, this spanned twenty-three years, for that Day—on account of which all were created—is like the sun in relation to the stars. The same holds for the people of that Dispensation compared to the Manifest One. For this reason, those who truly know in that Dispensation refrain from letting their pens flow in compositions, writings, and expositions out of modesty, because if a star rises in daytime, it is outshone by the sun. Likewise, if the most learned among those living after the appearance of that Word were to compose anything, it would be akin to that very same condition.

Because the Point is the Sun of Reality, their works, compared to the Sun's own works, are mere reflections; even so, if they become mirrors until the end of existence, they will continue to reflect rays of the Sun's works, and all remain independent of anything beneath it. But once it sets, permission is granted for all under its shade to ascend in whatever measure they can. Even if they all were to become learned, they would still be unable to attain the knowledge contained in even a single letter of that Sun. It is mentioned regarding the first potency, derived from M and S in the Bayán, that there is a lofty station among the mirrors for He Whom God Shall Make Manifest, and between his two eyes should be inscribed a reminder that indicates that if Him Whom God shall make manifest appears and he believes and helps Him, he will become higher than all creation; otherwise, he will be lower. Perhaps on that day he will watch over himself so that he is not veiled for several mornings from meeting his Beloved, for whom he has labored from

the beginning of his life until its end. Nothing bears fruit except acting for Him and supporting His religion in what pleases Him.

Otherwise, he will depart as those departed before, leaving no trace behind except a mention beneath the truth and a veil before the Beloved for whom he was doing whatever he was doing, the One who was honored in the Bayán by His name. If any sorrow befalls Him Whom God shall make manifest, He exacts from all things whatever retribution is possible; and if anyone aids Him, then the grace that flows to all things will descend upon that person.

If no one takes any step to grieve Him, none will be subject to such retribution. In this era, the learned have no authority except through that assistance. God alone knows how He will nurture humanity and define their limits in that age. If any learned one in that appearance sets out on something less than His good pleasure, it is as though he has taken on the burden of all existence, and every fire created for what lies beneath God will be his. The gaze of everyone, high and low alike, returns to the learned of each manifestation. If they are sincere in their faith, they will not stray from the truth.

If hardship befalls the Truth, it comes about through their estrangement, for everyone assumes they are right, while in reality they belong to what lies beneath God in His sight. Thus the fire that reaches all first touches them, and then others—just as, if they turn toward God, the divine grace first reaches them, then extends to others. How excellent is the station of knowledge if it is knowledge of Him Whom God shall make manifest and of what pleases Him; otherwise, it is the worst of stations in the sight of God and before all things. If someone knew nothing at all, that would be better for them than possessing knowledge of everything but lacking knowledge of Him Whom God shall make manifest, since all things are negated by His command until they assume the garment of “thingness.” Should one who knows nothing at all turn toward Him, “Blessed is he”; but if he turns away, he has cast himself into the fire. Likewise, anyone who followed him into knowledge would enter the fire. If, however, he were to guide people with his knowledge toward the Truth, by means of that guidance they would enter Paradise.

Because following any soul leads to veiling oneself from the Truth, it is more beneficial for such a person to be without knowledge than to possess it—

unless that knowledge is solely for the sake of God, such that he might use it to aid the Truth on the Day of its appearance. By it, whoever comes to faith will do so when they behold their own powerlessness compared to the verses of God, and at once they will prostrate and acknowledge, “These are indeed the verses of Him Whom God shall make manifest, the One promised by all.” They will praise God for having made them a knower of Him on the Day of Resurrection, that they might attain the fruit of their own being and not be deprived of meeting God.

If only we would not remain veiled from His presence, for we were created according to His will and have done all these deeds for nothing else. This is a favor from God upon us, for He is the most bountiful, the most generous. Know that if you had certainty, you would act accordingly, but because you cannot attain certainty—veiled by your own self—you remain in the fire without even noticing. On the Day of His appearance, nothing but believing in Him will save you from the fire, no matter how many good works you perform. Yet if you believe in the Truth, every good thing will be recorded in God’s Book in your favor, and with that, you will delight in Paradise until another Resurrection.

Give your utmost attention, for the matter is extremely subtle, even while it is more expansive than the heavens and the earth and all that lies between them. For instance, if all those who awaited the promised one in the words of Jesus, peace be upon Him, had possessed certainty regarding the appearance of Ahmad, the Messenger of God—may blessings be upon Him—not one of them would have turned away from Jesus’s word. Likewise, if everyone in the era of the Bayán were certain that He [the Báb] is indeed the promised Mahdí foretold by the Messenger of God, no believer in the Qur’an would turn away from the word of the Messenger of God. So too in the appearance of Him Whom God shall make manifest: observe that if all had certainty this is indeed the One whom the Point of the Bayán foretold, then no one would turn away. There is no valid proof for failing to have certainty in Him. If there was any proof for the Christian monks and the learned of the Criterion to reject the Bayán after its appearance, then to that same degree such proof would exist for them as well. Pay the utmost attention, so that you are not veiled by your own subtlety, but rather recognize Him with His own eye.

So that you may attain His knowledge. These words are given so that on

that day, all—high and low—will watch over themselves, lest they enter into the mention of annihilation and remain veiled from the summit of meeting. “Watch over God, and then fear Him alone.”

Gate 4 (True Knowledge is Knowledge of Character and Attributes)

The fourth gate of the ninth unity: God has prescribed for humanity the mention of the secret. “Say: All shall be questioned about it.”

The essence of this gate is that all true knowledge is knowledge of character and attributes, which a person practices so that by means of that knowledge, they neither behold any sorrow in themselves nor cause sorrow to anyone else. The commands regarding piety, chastity, and other such matters all lead back to this. For example, if a person is afflicted with poverty and remains content and patient, their honor remains intact in their own sight, and they do not grieve. Once the days of poverty pass, it is as though nothing happened. But if they lament, they might find someone who can ease the cause of their sorrow, yet afterward, when they reflect upon themselves, that remedy proves unequal to the self-abasement they endured.

In the same way, observe every attribute and condition at every level. The command to mention the secret is so that you may remain mindful of the remembrance of God, keeping your heart ever alive and never veiled from your Beloved—not by reciting with your tongue while your heart fails to turn toward the lofty summit and realm of communion, in the hope that, come the Day of Resurrection, the mirror of your heart may face the Sun of Reality. If it rises, it will instantly cast its reflection, for it is the Source.

If it appears and you remain ever immersed in your own remembrance, it will not benefit you unless you remember Him with His remembrance, for He is the remembrance of God in that manifestation. The remembrance you practice now is by virtue of the command of the Point of the Bayán, but that appearance is the essential reality of the Point of the Bayán in its latter stage, which is infinitely more powerful than its first appearance. If you mention Him secretly and believe in Him, your secret remembrance is multiplied by ninety-five times more reward than open remembrance. Yet on

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the Day of His appearance, call upon the Truth openly, for on that day, open remembrance surpasses ninety-five instances of hidden remembrance. This is the very essence of remembrance in the presence of the one who remembers and the One remembered, should you be able to comprehend it. “Therefore let them remember God in secret,” while they remain empowered in that state, and be watchful over the attachments of your heart, for its degrees are without limit.

If you are among those who are vigilant, you will recognize that in the intensity of secret remembrance, its ruling can match that of the open, until in both sleep and wakefulness the remembrance in the heart takes on a single form. But even if you reach that level, should you fail to recognize the Sun of Reality, it will not benefit you; if you do reach it, absent that Sun, it may still benefit you. Multiplying your remembrance is not what is beloved, whether in secret or openly. Rather, if you offer one remembrance with spirit and fragrance, it is better than a thousand devoid of spirit and fragrance. Each person knows within themselves the measure of sincere remembrance.

What concerns us is the remembrance of Him Whom God shall make manifest. In this Dispensation, there are souls claiming to practice the disciplines of watchfulness—yet before God, their station is null and void. The divine limits are those revealed in the Bayán. Observe these names of God.

They have not reached the reality, for those who claimed such a thing in this manifestation remained veiled, while those who paid no attention to these notions, and indeed had never even heard the word “watchfulness,” were saved by their very turning. So watch over yourselves and remember God in secret and in public; through God’s remembrance do hearts find rest. Do not occupy yourselves with what will not benefit you on the Day of Resurrection before your Lord, unless you stand in prostration before God. This takes place before Him Whom God shall make manifest—O people of remembrance, be heedful.

Gate 5 (19 Days to Serve the Point at It’s Return)

The fifth gate of the ninth unity: God has ordained for every soul nineteen days to serve the Point at its return, acting by its permission whenever it

grants leave, and remaining bound to its master, for God is most bountiful.

The essence of this gate is that everything called a “thing” comes from God through His Will, yet whatever the embodiment of that Will has confirmed in each form of existence—taken from among His verses—comprises nineteen verses; beyond that, they are multiplied infinitely and cannot be numbered. Therefore, at His appearance, it is enjoined that on each day, corresponding to the verse that resides in oneself, one should stand before God by His command, so that the fruit of His religion may be revealed in God’s presence. In its branches, the first day belongs to the Point, and the days of “ḥay” belong to the Letters of the Living.

From the first Day of Resurrection to its last, this ordinance applies to all believers in the Bayán, high and low alike, and it will not be lifted from them until permission for its removal is granted—only then is it annulled. Yet, to the fullest extent possible, on each day for every verse, see how you stand in relation to one letter of the Criterion in the place of its dust, so that you may stand likewise before the Point.

Observe how many people today visit the shrine of the Commander of the Faithful—peace be upon him—yet consider how, in the appearance of the Messenger of God, he stood in relation to that Messenger, and everything he possessed of honor and loftiness was from him. Now see how you could possibly stand in the presence of such a sacred court, when you witness these same Letters of the One—both the highest and the lowest among creation—circling around their resting places today and expending their wealth so that prayers may be recited for them in connection with those resting places, even though all this grandeur in them comes from the command that began with the Messenger of God. Reflect on whether you can appear before that court, when, if all existence were but one single soul, and that soul prostrated itself from the primordial beginning until the day of His appearance, then on the day of that appearance—should one truly reflect on His worthiness—one’s inner being would never permit lifting one’s head from that prostration.

The Sun of Reality possesses such an essence that the greatness of all things is smaller than a speck before It. Yet behold these words of His and see how He trains His creation, so that all might turn toward the One who created Him, who is the Creator of all things, and toward the One who provides for Him, who is the Provider of all things, the One who brings about His death

and the death of all things, and the One who grants Him life and grants life to all things. If you perceive the innermost knowledge and act upon it with certainty, then by His grace—not by your own worthiness—you may become fit to enter the presence of the Illumination of Light. Otherwise, even if you were to stand before Him but did not enter the station of “I do not ascribe any partner to God,” you would be unable to conceive so much as a fleeting thought of what truly pleases Him.

How can one act, when if all people were to carry out on that day the ways they act among themselves, their Beloved would assuredly be pleased with them? You see how they spend thousands upon thousands on the road to a House that is attributed to Him; yet on the day of His appearance, when by each of His words a House like that is brought into being, if any soul soars toward Him, it becomes evident. So be truly mindful of God, then purify your deeds for His sake. If you stand before Him without His due worthiness, you will surely remain veiled from His command; and if you seek Him without knowledge of Him, you will not be worthy of entering the court of His majesty. Look at yourself: they might place you upon the parapet of the Throne as an envoy—indeed, consider it even greater than that, for His utterance makes the Throne a throne, while He is exalted beyond being described by such an attribute or defined by such a mention.

Meanwhile, you observe no lower station of dignity for His House, which emerges from those Manifestations. You heard in the final letters, as recounted from the prior appearance to His own in the Point of the Bayán, concerning a Letter that became the locus of His appearance, where it was revealed: “Glory be to the One who is the Most High; there is none above Him to compare. And glory be to the One who is the Most Low; there is none beneath Him as His like.” How could it be fitting, in the sanctified presence of One so exalted, to speak of such modes of appearance? These belong to the paths of ascent and the essences of oneness, which are mentioned. Yet in the path of outward limits, whatever He possessed, He made manifest in the highest form within His own domain of possibility, so that He might accept it—provided you do not transgress His outward bounds. But if you regard Him with any other vision than the vision of oneness, He will judge you to be in the station of an animal. And if you dare say “why” or “how”—God forbid—it is as though you have spoken it about His own Self, for He has no likeness.

Nothing is meant by it to serve as a mere analogy. If I say the Point of the Bayán is more manifest in His appearance, or if I say the later appearance within His very Self is more forceful, how can I possibly speak of Him or extol His loftiest height or most unassailable exaltation? Permission to mention Him is something He has granted to His creation; otherwise, He is sanctified above all mention and exalted above all praise. With this towering grandeur, this immeasurable loftiness, this height of majesty, and this inaccessibility before God, He has always been and will ever remain. Exalted is God beyond what any describer might describe, immeasurably exalted.

Gate 6 (Exalting the Group From Among Whom the Point Shall Appear)

The sixth gate of the ninth Unity concerns what people ought to do in exalting that group from among whom the Point of Reality shall appear, provided they believe in them.

Know that there is no land more temperate than one that becomes the scene of His appearance. Likewise, there are no names closer to God, after the Letters of the One, than those that become the intimate abode of the Tree of Reality. However, should people believe in Him only after His appearance, they become the closest of creation, just as you may observe among the Letters of the One. If you look earlier, consider the nearness found in the Criterion—since that is the pivot of faith. Yet if one already stands as “near,” one may draw even nearer, as was the case of the Commander of the Faithful—peace be upon him—in the Qur’an. Indeed, proximity is based upon faith, as you have witnessed among the Letters of the One.

Know that God looks upon His dominion and chooses for Him the most excellent father one could possibly have; likewise, He selects the most excellent mother that can be found, and so it goes with every other condition. It is one existence, and all are enlivened by the ocean of His bounty, wholly sustained by it.

Even if the highest or the lowest of creation, any soul that fails to turn toward Him remains lifeless. Whatever that soul’s relation to all other beings, God has sent down all His splendor and approval upon His parents before their

creation, and bestowed blessings upon them before the creation of the heavens and the earth and all that is between. Indeed, it is the very blessings that proceed from that Child upon them, not otherwise, for the Ancient Essence is exalted beyond mention of union, and whatever appears in the realm of possibility arises from the First Will through Its manifestations, not through Its essence. That Will's reality is such that nothing is seen therein but God—glorious and mighty. The Eternal Beloved—glorious and mighty—claims as His own whoever is for Him, and whoever is not for Him belongs to that which lies beneath God. Recognize that all existence is, before that ocean of bounty, but a single drop of its waters. Perceive Him and speak with loving devotion, for perception has become manifest. If His appearance does not come to pass, yet you hear even a fraction of a fraction of one out of nineteen-tenths, and still you do not say “yes,” you will not comprehend Him after death.

Know that obedience to Him is obedience to God Himself, and love for Him is love for God Himself. Do not remain veiled in books and words on the day of His appearance, for all these are means of reaching Him. If He is present, even were all else absent, He will continue to be, and all will abide under His shade. But if He is absent, even if all else should be present, they amount to nothing and will remain as utter nothingness. That is the meaning of the sacred verse, if you look upon it with illumined recognition: “Say: God suffices over all things, and nothing in the heavens or on the earth or between them suffices in His stead, for indeed He is ever-knowing, all-sufficient, all-powerful.”

Do not recite this verse, in the number of the name “Qadír,” unless you behold the answer from the Origin of the command, for God has ever been nearer to you than your own self and has power over all things, and He has known and continues to know every thing to which the name “thing” applies. After you have called upon Him with the tongue of His essence, the letters of this verse abide in the realm of existence, causing the means of response to be manifested from Him.

Yet look only to God, for everything below Him is His creation, and God is independent, exalted.

Gate 7 (Prohibitions on Selling Anqúzah, Waraq Zakúm)

The seventh gate of the ninth unity concerns the prohibitions on selling anqúzah, waraq zakúm. Know that the essence of all prohibitions first lies within the Letters of Negation, and likewise everything that enters their shadow is included in negation. Know that anyone who is not for Him Whom God shall make manifest is beneath God, and anyone who is for Him is for God. Observe the same in the Point of the Bayán, and before that in the Qur'án, and before that in the Gospel, in every appearance. If those from previous appearances do not enter this one, regard them as negated. Thus, the use of tobacco and similar things, including what is carried from beneath Khurásán with its unpleasant fragrance and the like—however it may be transformed—has been prohibited.

If you wish to see the first and the second, look at these two, for whatever is not pure reverts to these two, and whatever is pure reverts to Muhammad and 'Alí—may God's blessings be upon them both—and all things connected to them. These have been forbidden on account of them. In all circumstances seek refuge in the one God, exalted and mighty, and in His names and semblances. For an example of one who is beneath belief, it is like this very thing.

Know that every good thing that has been and is within God's knowledge resides in the whole Tree of Affirmation, namely Him Whom God shall make manifest; what lies beneath is in the shadow of Negation. Bring this meaning into being through "Be," and observe it plainly in His appearance, so you may not remain veiled from His countenance. Prostrate yourself before God for His sake, and acknowledge what He reveals from God's presence. Gather His words in fine script and adorn them; for what descends from Him consists of expressions of the everlasting Paradise, dawning upon the forms of the hearts of the dominion in every manifestation. Take the prime blossoms of the gardens of each appearance and, through whatever means possible, offer support and obedience, that you may leave Negation and enter Affirmation. This is God's all-encompassing mercy that touches all things, His all-embracing favor that surrounds all things. Say: God has forbidden you Negation and all that pertains to it, and has guided you, together with all things, unto Affirmation and what pertains to it, so that on the Day of

Resurrection you may follow God and by His command find guidance. Say: all are prostrate before Him.

Know, too, that Negation by itself is not mentioned except alongside Affirmation. If, on the Day of Resurrection, the Tree of Reality does not perceive in a lesser believer the capacity for mention, He does not bestow it. Whatever is revealed is for the sake of the ascendancy of Affirmation and the vanishing of Negation, and not otherwise. For instance, these two things were forbidden to preserve the believing soul, not for their own sake. In all levels of existence, behold the ocean of bounty and rely upon your Lord in every matter, for He is the best of guardians.

Gate 8 (Prohibition on Intoxicants and Medicine)

The eighth gate of the ninth Unity: All things beneath love are beneath the Truth, and all things of love are of the Truth. A prohibition is thus placed on intoxicants and anything classified as medicine, in every form, so that you may purify yourself of whatever is associated with something below God. In cases of necessity, replace them with gentle, wholesome provisions that reflect the attributes of the Tree of Love, for it always was and remains so. Its ruling in general is the same as in specifics. For example, to avoid even a single soul who is a lesser believer is akin to the broader principle. Yet God—exalted and glorified—reveals Himself in every state in such a manner that all creation prostrates before Him, all turn to Him with love, and all ascend through obedience to Him. Not a single atom exists that, in its inmost reality, fails to worship Him or speak with its own tongue. Nevertheless, in this Dispensation, whatever does not arise from the Tree of Love is not and never has been beloved, while all that does arise from it is and always has been beloved.

In the appearance of certain arts and crafts requiring some of these elements, permission is granted for precisely as much of these items as the people of each Dispensation are allowed, for the sake of dealing gracefully with those beneath the manifestations of Truth, that a benefit might be drawn from their existence through their belief in the Truth. Within every soul lies the possibility of such faith, provided one does not shroud oneself within one's

own being. Seek God's refuge from whatever God does not love, if you long to prosper.

Gate 9 (Collective Prayer is Forbidden)

The ninth gate of the ninth unity: collective prayer is forbidden, except for the prayer for the deceased, for you gather together but then proceed individually.

The essence of this gate is that when congregational prayer is performed, an actual and certain Imám is presumed to exist who represents those Letters of Affirmation. Yet at the end of every manifestation, all present themselves in such a way that they appear as the Manifestation of Affirmation, while at the beginning of the new manifestation it becomes clear they were from the Manifestation of Negation.

Therefore, this was forbidden so that none might worship God in a station beneath God. Today, if someone has believed in God and His signs, and in the Tree of Reality and its appearances, and previously prayed behind a person who has not now professed faith, it is incumbent upon that believer to repeat the prayer. This is one of the true and essential rulings, because that individual was—on that day—beneath God, otherwise it would not have been so, and the one who performed the prayer was for God, or else they would not be a believer now. This is one of the Davidic rulings applied inwardly, not outwardly, for had it been outward, permission would have been granted; yet even within that permission, one must ask why there was no discernment used to avoid following someone who, in reality, stood beneath God.

For the funeral prayer, permission is granted, as it is part of honoring the believer's loss; the greater the number participating, the more pleasing it is before God. However, no one should stand ahead of the rest. All should form their rows and pray over the deceased with the intention of individual worship, even if it appears outwardly to be a congregational prayer. Look at what took place from the dawn of Islam until the appearance of the Point of the Bayán, when congregational prayers were held so often that no one could count them. Praise be to God that no one would be allowed to stand

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in prayer behind the manifestation of His own Self in its final appearance, who would be in the station beneath God.

So it came to pass that everyone prayed in His name and by His utterance, yet look at the limits of the people. Despite all their displays of love and anticipation of deliverance, when His appearance takes place, few believe. They persist in praying five times a day behind the lowly ones among creation until the divine decree is lifted from that observation. Watch carefully for the Day of the appearance of Him Whom God shall make manifest, so that you are not veiled in this same way—spending day and night longing for His mention, practicing the laws that preceded Him, but then, when He appears, your heart remains unmoved and He suddenly rises upon you without warning, or else He arrives at a moment when He has permitted the abrogation of the previous laws, leaving you all deprived, missing the fruit of your own existence.

This ocean of bounty is patient; even if there is but a single soul in His world who will keep God's covenant on the Day of Resurrection, He will endure so that this one might fulfill that covenant. However, it may happen that when it comes to pass, you remain asleep and awaken only after it's over, thus veiling yourself. Consider the Messenger of God—He appeared and roused the servants who followed the Gospel, but they would not awaken and remain asleep to this day, for His duty was to declare, "I am that promised Ahmad," and to establish His proof by way of the signs God had revealed to Him. It was not His place to fulfill everyone's personal wishes; if it had been, no Manifestation's proof would ever have been rejected. Look at the Criterion, in which you firmly believe, and note how severely those servants are rebuked who demanded certain things from the Messenger of God—things they demanded to such an extent that they even said, "Bring us God and the angels face to face," which was an even greater demand than anything else they could have asked for, because God is sanctified beyond such descriptions and nothing within creation can be deemed worthy to mention in that sacred realm, let alone to be fashioned there. Yet they remain waiting, and it may be that the Resurrection of Him Whom God shall make manifest comes to pass while they are still awaiting.

If God does not send forth some able and resolute figure over His creation from among the believers in the Bayán, then otherwise He would realize the

full extent of all existence's grace. Had the means of His appearance been different, God would have revealed it for the Messenger of God. Rather, it is for creation itself to become the embodiments of His command, for in the Origin there is nothing but the command of God.

For example, "Pilgrimage to the House is a duty God has placed upon humanity, for those who can find a way to do so" was "from God," but its outward cessation appeared when people obeyed His command; otherwise, that same honor contained in God's command ever abides for one with discerning vision, whether or not anyone carries it out.

"So pray to God, your Lord, the All-Merciful, that you may be certain of the signs of God on the Day of Resurrection."

Gate 10 (Purification of the Ground of Souls)

The tenth gate of the ninth unity deals with the purification of the ground of souls.

The essence of this gate is that, in the knowledge of God, there is a purification for every thing. All are purified by the remembrance of God if they become believers in Him Whom God shall make manifest, and the hearts cannot be purified except through faith in the threefold letters and the fourfold spirits, nor can souls be purified except through the sixfold, nor can innate bodies be purified except through the like thereof. All purification lies in the word of oneness, so that you may purify these verses of the One.

From the verses under that canopy, away from the fire—so too, observe affirmation in each thing, and that which lies beneath it, so you may bring about purification. For example, if a spot as small as a speck turns black on the handkerchief you hold, it cannot be cleansed except by what has been decreed for its degree. Likewise, from the summit of being down to the furthest mention of each thing, reflect so that you do not remain veiled from the remedy for every ailment. Know that in the Bayán, purification has always been the nearest approach to the Divine and the finest act of devotion.

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For instance, purify your hearing so it does not listen to any mention beneath God. Purify your sight so it does not behold it. Purify your heart so it does not witness it. Purify your tongue so it does not speak it. Purify your hand so it does not inscribe it. Purify your knowledge so it does not encompass it. Purify your mind so it does not let it enter. Likewise, cleanse every facet of yourself so that you may be nurtured entirely within the garden of love. Perhaps then you will perceive Him Whom God shall make manifest with a purity beloved to Him, remaining free of what lies beneath the one who fails to believe in Him or the one who simply does not exist. At that moment, you will be purified with a purity that truly benefits you.

Be aware that any ear hearing His words in faith will not enter the fire—meaning that once it perceives the loftiness of His words, it chooses to recognize Him and does not enter the love of any soul denying Him. That is the fruit that appears in the hereafter. Any eye that beholds His words with faith in them is bound to paradise. Any heart witnessing His words in faith is and shall remain in paradise before God. Any tongue that speaks forth His words with faith shall abide in Paradise, exalting and glorifying the everlasting One whose manifestations of majesty and breezes of sanctity have never known cessation or end. Any hand that records His words in faith shall be filled by God with whatever He loves, in this world and the next. Any breast that preserves His words shall be filled by God with His love, provided it believes in Him. Any heart that loves His words, such that at the mention of Him the sign of faith appears therein—like the saying of God, “Whenever God is mentioned, their hearts tremble”—that heart will ever be a locus of divine vision; God will mention it in the Day of Resurrection with the most excellent remembrance.

Know that the purification of souls does not mean reciting the words God has sent down. The beginning of your religion is established by the phrase “There is no God but God,” through the mention of the first manifestations of the One and the mention of the Bayán; whereas the words belonging beneath ‘illiyyīn remain in the Letters of the First within negation, and in their time of appearance, they may regard themselves as among the purifiers of souls. Rather, by purifying your soul is meant cleansing yourself from all that lies beneath God, and adorning yourself with all that belongs to God. Yet if the Bayán were to be manifested in such a way that no mention beneath God remains, then, at that time, if you recite words less than those of ‘illiyyīn,

you would be permitted. Should you wish to sail your entire life upon the ocean of pure love and ‘illiyyīn, you possess provisions for that journey, for if all existence were to traverse the single word “God the Most Great,” all of them reach their destination, which is Him Whom God shall make manifest, for He appears through the appearance of this Word.

Know that the negation of one Dispensation enters into the next Dispensation, not into the Dispensation itself. For example, the Gospel was negated in the Qur’an, and the Qur’an was universally negated in the Bayán—not in a partial sense. Likewise, the negation of the Bayán will not be made manifest except by the appearance of Him Whom God shall make manifest. On that day, all will claim to affirm Him and will disavow negation. Yet it would be pleasing if the touchstone of experience were brought forth, for then all would become so purified that the heavens and the earth and whatever is between them would bow down before its greatness, just as you witnessed in the appearance of the Bayán. And if you live in that day, you will see how all the fish in the ocean of the Bayán live by that water, yet remain veiled from it. So purify yourselves, with all that you possess of true capacity.

The End.

