

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

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

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

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

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

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