

Lecture Outlines: Writings of the Bab I

Introduction

The magnitude of the revelation, and its authenticity

Complexity of language and meaning

Point of Transition between Islam and Baha'i Faith.

General Worldview: Reinterpretation of Theology

1. Concept of God:

Feuerbach's rejection of God as self-alienation of human nature.

Rejection of the Anthropomorphic Conception of God by the Bab

Return of all Attributes of God to the Reflections of God in this world: The Manifestation of God

All praise and glory befit the sacred and glorious court of the sovereign Lord, Who from everlasting hath dwelt, and unto everlasting will continue to dwell within the mystery of His Own Inmost Reality... The sign of His matchless Revelation as created by Him and imprinted upon the realities of all beings, is none other but their powerlessness to know Him. And he hath not shed upon anything the splendour of His revelation, except through the inmost capacity of the thing itself. He Himself hath at all times been immeasurably exalted above any association with His creatures... (Persian Bayán 1:1)

تسبیح و تقدیس بساط عزّ مجد سلطانی را لایق که لم یزل و لا یزال بوجود کینونیت ذات خود بوده و هست..... خلق نفرموده آیه عرفان خود را در هیچ شیء الاّ بعجز کلّ شیء از عرفان او و تجلّی نفرموده بشیء الاّ بنفس او اذ لم یزل متعالی بوده از اقتران بشیء....

What is then the difference between him, and the ant, and the one above them? Both are created beings before God. It worshipeth God, its Lord; and he worshipeth God, his Lord. Likewise, it seeth the two antennae a mighty perfection for God and thus describeth God with them; and thou seest knowledge and power a mighty perfection for God and thus describest God with them. Then ... understand that there is here no difference between thee and the ant. For indeed the praise of God by the ant through the two antennae is not worthy of God; and thy description through knowledge and power is also unbefitting of Him. For verily how can that which thou comprehendest be adequate before God when thou and whatsoever thou comprehendest are creatures before God, and God hath created them by His Will? God is pleased with the ant that it praiseth God, its Lord, with two antennae, inasmuch as the ant is unable to find a higher description to praise God, its Lord. Verily God accepteth the ant by His grace and mercy... Likewise thou seest knowledge and power as attributes of perfection and independence. Therefore, thou describest God, thy Lord, with them. Verily God, glorified be He, is pleased with thee and thy praise, notwithstanding His knowledge that none besides Him knoweth His Knowledge, and naught but Him encompasseth His Power. He is assuredly

sanctified, magnified, glorified and exalted above all that hath been created and all that is to be created.” (Panj Sha'n p. 392) [arabisk]

فما فرق ذلك وفرق النملة وفوقها؟ كلتيهما عند الله خلق، هذا يعبد الله ربّه وهذا يعبد الله ربّه، هذا يرى الرّبّانيتين عزّ الله يصف الله بهما وانت ترى العلم والقدرة عزّ الله تصف الله بها، فما الفرق بينك وبينها ان كنت مستبصراً و لم يكن غرضك الاّ رضاء الله. لانّ ما يوصف النملة من الرّبّانيتين لم يكن عند الله وما يوصف من العلم والقدرة لم يكن عند الله. لانّ ما تدركه كيف يكن عند الله؟ وانت وما ادركته خلق عند الله قد خلقه الله بمشيئته. قد رضى الله عن الرّبّانية بما تصف الله ربّها بالرّبّانيتين لانّ النملة لم تجد فوق ذلك وصفاً لله لتصف الله ربّها به، و قد رضى الله عنها بفضلها وجوده... وانت لما ترى العلم والقدرة صفة الكمال والاستقلال تصف الله ربك به وانّ الله سبحانه قد رضى عنك بوصفك بعد ما علم بانّ علمه لا يدركه غيره وقدرته لا يحيط بها سواه وانّه لمقدّس ومنزّه ومتعالى ومجلل عن كل ما خلق ويخلق.

2. **Manifestation of God** (Prophets, Messengers of God)

The Twin Stations of the Point: Servitude and Divinity

Reconciling Christian Trinity and Islamic Unity of God

The word Bab indicating the reality of the Point

Religion as Dialogical: A living dialogue between God and Humanity

Religion as Historical and Dynamic: The Living Word of God

Bab's Concept of Irtifa' (Equivalent of Hegelian Aufhebung): Religions are both one and Progressive

Know thou that verily God is Pre-Existent, and the contingent being is originated. God is thus supremely exalted above any descent into the level of the contingent world; and it is utterly impossible for the contingent world to ascend to the court of Eternity. Therefore, it is necessary, according to true wisdom, that the Pre-Existent God describe Himself for His creatures, that they may recognise their Creator, and that the contingent beings may attain, out of the grace of the Pre-Existent, unto their supreme End. This divine self-description is itself a created being. It is unlike any other description, the sign of "He is the One Who hath no equal" (Commentary on Tradition of Truth) [arabisk]

فاعلم انّ الحق قديم و الممكن حادث و الحق اجلّ من ان ينزل الى الامكان, و الامكان ممتنع فيه الصعود الى الازل. فوجب فى الحكمة على الحق القديم ان يصف نفسه للخلق حتّى يعرف الخلق بارئهم و يبلغ الممكن غايته من فيضه القديم. و هذا الوصف مخلوق لا يشبهه بوصف و هو اية ليس كمثله شىء. تفسير حديث الحقيقة

The substance of this gate is this, that God hath fashioned for the Sun of Truth two stations. One is the station of His unseen Essence which is the Manifestation of Divinity. Thus all the divine verses that He revealeth, are revealed on behalf of God... All other than this supreme Sign which is present in Him is His creation. (Persian Bayán 4:1)

ملخص این باب آنکه خداوند از برای شمس حقیقت دو مقام خلق فرموده؛ یکی مقام غیب ذات او که مظهر الوهیت است که آنچه آیات نازل می فرماید از قبل او می کند..... و دون این آیت که در اوست خلق اوست.

The irtifa' (Aufhebung: aborgation/exaltation) of the Bayán is its ascent unto Him (Baha'u'llah) (Persian Bayán 3:3)

ارتفاع بیان عروج اوست (ارتفاع بیان عروج بسوی اوست)

3. Day of Resurrection

Heaven and Hell,
The Day of Resurrection,
Four Rivers of Paradise

Rather, He hath commanded, in regard to each thing, that whoever possesseth power over anything must elevate it to its uttermost perfection that it would not be deprived of its own paradise. (Persian Bayán 4:11)

بلکه از برای هر شیئی حکم فرموده که مقتدرین بر هر شیئی آن شیئی را به علو کمال برسانند که از جنت خود ممنوع نگردد.

it is forbidden that one bring anything into being in a state of imperfection, when he hath the power to manifest it in utter perfection. For example, should one build an edifice, and fail to elevate it to the utmost state of perfection that is possible for it, there would be no moment in the life of that edifice when angels would not beseech God to torment him, nay, rather, all the atoms of that edifice do the same. For each thing, within its own station, yearneth to attain unto the utmost height of excellence in its own level. Thus, when a man is in a position of power to realise its yearning, and faileth to do so, he will be held accountable therefore. (Persian Bayán 6:3)

نهی شده که کسی شیئی را با نقص ظاهر فرماید با آنکه اقتدار بر کمال اون داشته باشد مثال اگر کسی بنای عمارتی گذارد و آنرا بکمال آنچه در آن ممکن است نرساند هیچ آنی بر آن شیئی نمیگذرد مگر آنکه ملانکه طلب نعمت میکنند از خداوند بر او بلکه ذرات آن بنا هم طلب میکنند. زیرا که هر شیئی در حدّ خود

وصول الی ما ینتهی در حدّ خود را تمناً دارد. و همینقدر که کسی مقتدر شد در حقّ اون ظاهر نکرد از او سؤال میشود.

The substance of this chapter is this, that what is intended by the Day of Resurrection is the Day of the appearance of the Tree of divine Reality... that from the time of the appearance of Him Who is the Tree of divine Reality, at whatever period and under whatever name, until the moment of His disappearance, is the Day of Resurrection. (Persian Bayán 2:7)

ملخص این باب آنکه مراد از یوم قیامت یوم ظهور شجره حقیقت است (مقصود از یوم قیامت ... اینست که) از وقت ظهور شجره حقیقت در هر زمان بهر اسم الی حین غروب آن یوم قیامت است.

4. Imamate

Shi'a Imams: Their station

12th Imam a Metaphor for the Human situation, not a Historical reality

Return of the Imams as the Letters of the Living

No Vicegerent or prophet after the Bab until the advent of Him Whom God shall make manifest

Chapter four on the description of the Prayer for the Days of Occultation: ... Know thou first of the truth, that verily God, glorified be He, hath not created anything save that He hath made it in the utmost perfection according to His power. Had it been otherwise, His artifact would not have been perfect and thus would not have been worthy of attribution by God to Himself. When thou recognizest this reality and beholdest its mystery by thy truth, thou wouldst recognize that, verily, in its primordial station of its existence, no being is in need of anything that it then may supplicate unto God its Lord for its sake. Nay rather, God hath created all beings as it behoveth His glory.

But when one turnneth away from one's true station, in such manner that one falsifieth one's identity, and suffereth dependence on all things, God then enjoineth upon him the duty of prayer for the sake of his emancipation. (Commentary on Occultation Prayer) [arabisk]

الباب الرابع فی ذکر دعاء المروية فی ایام الغيبة... فیما ایها الناظر الی اثار الجلال فایقن اولاً ان الله سبحانه لم یخلق شیئاً الا و قد تم علیه کل ما یقدر به من قدرته و لولا الامر كذلك ما كان صنع الله تاماً و لا یلیق ان ینسبه الی نفسه. فاذا عرفت هذا الامر و شاهدت سره بحقیقتک تعرف بان الشیء لم یک محتاجاً بشیء فی بدء وجوده لیدعوا الله ربه لاجله بل خلقه الله کما ما یلیق بجلاله. فاذا اعرض عن مقامه بقسم کذب انیته یحتاج بکل شیء و فی هذا المقام فرض الله علیه لخالصه حکم الدعاء.

شرح دعاء غیبت (یا صحیفه جعفریه یا تفسیر هاء در کتاب ایقان)

5. Human Being and Freedom

Divine determinism and Human freedom: Existence and Essence

Bab's Interpretation of the Islamic tradition: The Wicked is Wicked in the womb of his mother, and the just is just in the womb of his mother.

Towards a sociological understanding of freedom/determinism: Dynamics of social action?

Nobility of Human being

Concept of Identity

Say: God verily cultivateth on earth, as He pleaseth, at His bidding. Will ye not behold? Think ye that ye are the sowers? Say: Glorified be God! We are, verily, the Cultivators. Say: Gaze then not upon any one save even as ye behold the most exalted of the renowned amongst you. Verily that which I attest with regard to both the rulers and the peasants amongst you, is the same thing: all have arisen at the bidding of God. (The Book of Divine Names) [arabisk]

قل ان الله ليزرعن في الارض كيف يشاء بامرہ افلا تنظرون. اتحسبون انكم تزرعون قل سبحان الله اننا كنا زارعين. قل فلا تنظرن الى احد الا بمثل ما انتم تنظرون الى اعلى علوكم فان ما نقلت في الدينهم اولى الامر منكم والدينهم اولى الزرع امر واحد كل بامرالله قائمون.

Just as He possesseth two signs, the sign of God and the sign of the creation, and it is through the sign of creation that he worshippeth God and boweth down in adoration for Him, in like manner, every being adoreth its Beloved through the sign of createdness, yet it hath never reached, nor will ever reach, to aught but its own sign from God, which is present within it and pointeth unto to Him. (Persian Bayán 4:1)

و همین قسم که از برای او دو آیت است، آیه حق و آیه خلق، که به آیت خلق عبادت میکند خداوند را و سجده از برای او میکند همین قسم هر شیئی بآیت خلقیت عبادت میکند محبوب خود را ولی نرسیده و نمیرسد آلا بآیتی که عن الله در او است که مدل بر او است.

... inasmuch as God hath commanded the people of the Bayán to elevate all things to their uttermost limit of perfection, therefore He hath granted them permission to call everything, through the letters of their names, by the Names of God, lauded and magnified be He, that none may see in anything aught but the Countenance of the Revelation of the Will, in Whom naught is seen but God. For example, the lowest rank in the mineral kingdom is that of the stone (sang, consisting of three Arabic letters s, n, and g). Then in its letter Sín (s) naught would be seen but the All-Glorious (subbúh), in its letter Nún (n), the Light (núr), and in the letter Káf (k, g) the All-Bountiful (karím)... (Persian Bayán 5:9)

از آنجائی که اهل بیان را خداوند امر فرموده که کلّ شیئی را بمنتهای کمال خود ظاهر گردانند اذن فرموده ایشان را که هر شیئی را بحروف اسم او باسماء الله جلّ و عزّ خوانده شود که هیچ نفس در هیچ شیئی

نبیند الا طلعت ظهور مشیت را که در او دیده نمیشود الا الله. مثلاً منتهی الیه رتبه جماد سنگ است در سین او نبیند الا سبوح و در نون او الا نور را و در کاف او الا کریم را....

Lecture Outlines: The Writings of the Bab II

Typology of his writings

1. Bab's own typology of his writings: Early (prior to Maku) and later (Maku and after) writings:

Consider the manifold favours vouchsafed by the Promised One, and the effusions of His bounty which have pervaded the concourse of the followers of Islām to enable them to attain unto salvation. Indeed observe how He Who representeth the origin of creation, He Who is the Exponent of the verse, 'I, in very truth, am God,' identified Himself as the Gate (Báb) for the advent of the promised Qá'im, a descendant of Muhammad, and in His first Book enjoined the observance of the laws of the Qur'án, so that the people might not be seized with perturbation by reason of a new Book and a new Revelation and might regard His Faith as similar to their own, perchance they would not turn away from the Truth and ignore the thing for which they had been called into being. (Seven Proofs)

نظر کن در فضل حضرت منتظر که چه قدر رحمت خود را در حق مسلمین واسع فرموده تا آنکه آنها را نجات دهد. مقامی که اوّل خلق است و مظهر انبیّی انا الله چگونه خود را باسم بابیت قائم آل محمد (صلی الله علیه وآله) ظاهر فرموده و باحکام قرآن در کتاب اوّل حکم فرمود تا آنکه مردم مضطرب نشوند از کتاب جدید و امر جدید و مشاهده کنند که این مشابه است با خود ایشان لعل محتجب نشوند و از آنچه از برای آن خلق شده اند غافل نمانند...
دلایل السّبعه

Do the early writings of the Bab indicate an absence of prophetic consciousness in those years/writings?

Continuous Revelation of Divine verses as the evidence of his truth.

Heart=Divinity of the Prophet, Intellect=Prophethood and servitude of the Prophet, Soul=station of the Imam (12th Imam), Body=Gate to the Hidden Imam.

2. Bab's own typology of his writings: The Five modes of Revelation:
The form of the revelation being the key to understand its content, namely unveiling the structure of reality
Philosophy behind the typology: The two stations of the Prophet, the structure of reality

For His book is the Truth...in any mode of revelation, be it divine verses, which are the incorruptible crystal water of paradise, prayers which are the milk that changeth not, the commentaries on the divine verses, which are the red wine, or the answers and interpretations that pertain to the prayers, which are the pure honey. (Persian Bayán 2:15)

زیرا که کتاب او حقّ است.... از هر شأن که باشد سواء آنکه آیات باشد که ماء غیر آسن رضوان است و مناجات که لبّین لم یتغیّر و تفاسیر آیات که خمر حمر و أجوبه و تفاسیر مناجات که عسل مصّفی است.

The substance of this gate is this, that all the writings of the Point bear the name Bayán, but in its primary truth this name is singled out for the divine verses. However, in its secondary truth it referreth to the prayers, in its tertiary truth to the commentaries, in its fourth-degree truth to educational forms and in the fifth-degree truth to the Persian words. However, this exalted name, on the basis of the intrinsic worth, is solely confined to the divine verses. (Persian Bayán 3:17)

ملخّص این باب آنکه کلّ آثار نقطه مسّیّ بیان است ولی این اسم بحقیقت اولیّه مختصّ به آیات است و بعد در مقام مناجات به حقیقت ثانویه ذکر می شود و بعد در مقام تفاسیر به حقیقت ثالثیه و بعد در مقام صور علمیه به حقیقت رابعیه و بعد در مقام کلمات فارسیّه به حقیقت خامسیّه اطلاق می شود. ولی این اسم مختصّ آیات است نه غیر او به استحقاق.

Chronological Typology: The Three stages: Interpretive, Metaphysical, Legislative.

Stage One: Interpretive Writings: Bab's Hermeneutics

A. Bab's new logic of Interpretation: Unveiling the station of the heart

Know thou that God verily hath revealed the Qur'an, even as the creation of all things, so that should a tiny ant desire, in this day, to unravel all its verses, its abstruse meanings, and its stations, through the very black of its own eye, its wish will no doubt be fulfilled, inasmuch as the mystery of divinity and the effulgence of the eternal might vibrateth within the innermost being of all created things. (Commentary on the Surih of Kawthar) [arabisk]

فاعرف أنّ الله نزل القرآن بمثل خلق كل شيء حتى لو ارادت نملة ان تصرّف كل اياتها و بواطنها و مقاماتها في حكم سواد عينها لتقدر بذلك لأنّ سرّ الربانية و تجلّي الصمدانية قد تلجلجت في كل شيء

Shouldst thou abide in the land of Divinity and recite this blessed verse in the midst of the Ocean of absolute Unity... thou must know of a certainty that verily all the letters of this Surih are but one single letter, and that all the differences of its words and meanings turn unto the One Single Point. For verily this is the station of the heart and the sanctuary of unity. God hath created its elements out of the one and only crystal water of Kawthar. They are all fire, all air, all water, all

dust, and all are the majestic identity, the everlasting bestowal and the effulgent Kawthar.

(Commentary on the Sūrih of Kawthar) [arabisk]

ان كنت سكنت فى ارض اللاهوت و قرئت تلك السورة المباركة فى البحر الاحدية ...فايقن ان كل حروفها حرف واحدة وكل تغاير الفاظها ومعانيها ترجع الى نقطة واحدة لان هنالك مقام الفؤاد و مشعر التوحيد قد خلق الله عناصره من ماء كوثر واحدة كله نار كله هواء كله ماء كله تراب كله انية الكبريائية و اعطائية الصمدانية وكوثرية المتجلية

The first river is the stream of the snow-white, crystal, incorruptible water... It is a river, which has neither any beginning save itself, nor any end but its own essence. God, verily, hath made it flow out by itself for itself, without any mention of anything besides it. It is the river of the transcendent unity, the water of supreme detachment, and the ocean of divine oneness. It streameth forth by the leave of God and testifieth unto the revelation of God.

Wert thou to say that the bed of this river is of water, and the ark moving upon It is made out of water, and the mariner and those who enter the ark are formed out of its water, and the waves and all that lieth within its depth are from the substance of its water, thou verily would have uttered the truth. For, in truth, that is a crystal water whose inner essence referreth unto naught but its outer manifestation, nor its outer manifestation revealeth aught but its inner essence...Those who traverse its path and quaff thereof, behold in it naught but the utter pure revelation of divine outpouring, which only referreth unto the Sovereign Source of Revelation Who hath shed upon them, and through them, the splendours of His Revelation. It is a river that by its very essence drowneth all the Names and Attributes. (Commentary on the Sūrih of Kawthar)

[arabisk]

الاولى ماء الغير الاسن الابيض وهو باطنه نار الازل وظاهره ماء السرمد وهو نهر لا بدء له الا نفسه ولا ختم له الا ذاته قد اجراه الله بنفسه لنفسه من دون ذكر شئى سواه وهو نهر التوحيد وماء التجريد ولجة التفريد يجرى باذن الله ويدل على ظهور الله. ان قلت ان ارض النهر من مائه وان السفينه فوقه هى من مائه وان الملاح وما يستقر عليها فهو من مائه وان الامواج وما يسكن فى الماء هو من مائه لقلت كلمة حق لان ذلك ماء لا يدل ظاهره الا بباطنه ولا باطنه الا بظاهره ولا سره الا بعلايته ولا علانيته الا بسرّه لا يرى السالك فيه و الشارب منه الا صرف ظهور تجلى البحت البات الذى لن يدل الا عن المتجلى له به وهو نهر بذاته مغرق الاسماء والصفات

B. Commentary on the Surih of Joseph: Veiling/Unveiling the hidden truth of past scriptures

Joseph as: Joseph, Imam Husayn, the Bab, Baha'u'llah

Dhikr (Remembrance): Reconciling Judaism, Christianity and Islam: The metaphysics of unity

Joseph and his sovereignty, Progressive Revelation, the concept of return

Upon Their return, They said, “O Our Father! We went off racing upon the land of ‘ama’, the Supreme Invisible Realm, and We left Joseph with the priceless possession of Absolute Unity (ahadīyyat), a gift from Our Lord, besides Whom there can be none other God but Him. Thus He was devoured in the Sea of the Beginning, by the allusions of those who fix their gaze upon the Names of God. On that account, therefore, they were recorded as wolves in the Mother Book. (Commentary on the Surih of Joseph) [arabisk]

فلما رجعوا على الحقّ قد قالوا يا اباانا انا قد ذهبنا نستبق على ارض العماء و تركنا يوسف عند متاع الاحدية من ربنا
الذى لا اله الا هو فاكله الناظرون بالاشارة اليه فى لجة البدء و قد كانوا بذلك فى ام الكتاب باسم الذئب مكتوباً

Thus it was when the brothers of Joseph joined him in their journey to the land of Absolute Unity... These Letters of Absolute Unity concealed the Letter Há’ within the dark well of the Mystery of the heart, amidst the fire... Erelong God shall manifest this Letter to them within the abode of Mystery as it circleth around the Báb. (Commentary on the Surih of Joseph) [arabisk]

فلما ذهبوا اخوة يوسف معه الى ارض الاحدية... و قد جعلوا حروف الاحدية حرف الهاء فى غيابت الجب من سر
الفؤاد حول النار محجوباً.... فسوف يريهم الله هذا الحرف فى مقعد السرّ حول الباب مشهوداً.

Stage Two: Metaphysical Discourse: Reality as Spiritual

- A. Bab or Gate as Structure of Reality: Servitude and divinity
- B. Seven Stages of Creation: Three Stages and Four Stages: Will, Determination, Destiny---
Decree, Permission, Term, Book
- C. Ethics: Revolving around Existence
- D. Human Freedom
- E. Seeking truth: Commentary on the Letter Ha’
- F. Modes of Revelation
- G. Occultation of the 12th Imam
- H. Identity (specially in Persian Bayán)
- I. Epistemology of Tolerance (specially in Panj Sha’n)

Stage Three: Legislative Revelation: Spiritualization of Life

- A. Day of Resurrection, Progressive Revelation
- B. Bada’ or alteration of the Will of God: Progressive Revelation

For the creatures’ alteration is due to their powerlessness, whereas God’s alteration is out of supreme power.... But this divine alteration is naught but the alteration of the Will, inasmuch as the Essence of Eternity hath always been, and will continue forever to be, unchanged... thou

must gaze upon the evident alterations in each Revelation, which hath ever been and will continue forever to be billowing like unto an infinite fathomless ocean. Thus, all who are present in this Revelation have witnessed such manifestations in the ocean of the Will, even as it was manifest in the Furqán by the name “abrogation.” (Persian Bayán 4:3)

زیرا که بدای خلق از عجز میگردد و بدای او [حق] از قدرت.... و این نیست آلا بدای مشیت زیرا که ذات ازل لم یزل و لا یزال بر حالت واحده بوده و هست.... نظر کن در هر ظهوری در بدای او که مثل بحر لا نهاییه متموج بوده و هست. چنانچه هر کس در این ظهور بوده مشاهده این نوع ظهور را در بحر مشیت نموده و همچنین قبل در فرقان باسم نسخ مذکور.

- C. From (unnumbered) One to Nineteen (numbered One), to All Things
- D. Babi/Baha’i Calendar: 19 months each 19 days.
- E. Method of approaching truth, the supreme evidence of the truth of a prophet, the illegitimacy of the popular methods (the four level of descent from the truth). Rejection of miracles as proof of the Prophet
- F. Station of Tahirih
- G. Possessors of Temple and Possessors of Circle
- H. Prohibition of Priesthood, Collective Prayer
- I. Spiritual Linguistics
- J. Ethics: Concept of Lillah (for the sake of God): Good deeds and Recognition of the Manifestation

Be thou for God and for His creatures even as God hath been for God Himself and for His creatures... Shouldst thou unlock this gate unto thy heart, thou wouldst assuredly be adorned with the virtues of the All-Merciful. Then, were all the people to wrong thee, thou wouldst forgive them and do good unto them, even as God, glorified be He, provideth, by His grace, for those who have ungratefully repudiated Him. Thus generalise the same maxim with regard to all phenomena and things. (On the Virtuous Journey towards God) [arabisk]

كن لله و لخلقہ بمثل ما كان الله لنفسه و لخلقہ فكما ان الله خلقك لا من شئ فانت فاعبده خالصا" مخلصا"
لوجهه بدون طلب الثواب و الخوف من العقاب و كذلك في كل الشئون و الدلالات. و انت ان فتحت على قلبك ذلك الباب لتخلق باخلاق الرحمن فان ظلموك الكل انت تعفو عنهم و تحسن اليهم كما ان الذين كفروا بالله انه سبحانه يرزقهم بفضله و كذلك انت فابسط القاعدة في كل الدلالات و العلامات.

في السلوك الى الله تعالى

The substance of this gate is that no behavior turneth into a real action unless it is performed for the sake of God. It is for this reason that it is enjoined upon all those who perform any act to utter these words at the time of their action: “Verily, I do this for God, the Lord of the heavens and earth, the Lord of all that is seen and unseen, the Lord of creation.” Should he recite them in his heart, his action would be rewarded as a result. (Persian Bayán 7:2)

ملخص این باب آنکه هیچ عملی عمل نمیگردد الا آنکه لله واقع شود و از این جهت امر شده که هر عاملی حین عمل گوید "انّی لاعملنّ هذا لله ربّ السموات و ربّ الارض ربّ ما یری و ما لا یری ربّ العالمین" و اگر در قلب تلاوت کند مجزی است از او.

K. Culture of Affirmation

The substance of this gate is this, that it is enjoined in this Revelation that should anyone receive a letter from any other, it is his duty to write him back, by his own hand or that of another on his behalf, and delay or separation is not approved... All are enjoined to answer each other, to such a degree that if an infant cry out, it would be incumbent to answer him by any means possible. Likewise, should one's condition silently call upon others, it is the duty of men of discernment to answer his call. In like manner should one's place of residence call for answer, or any other manifestation discernible to men of vision, it is binding upon them to reply, that at no time, no one may witness that which would cause him grief. (Persian Bayán 6:19)

ملخص این باب آنکه واجب گشته در این ظهور که اگر کسی بسوی کسی خطی نویسد بر اینکه او را جواب دهد و فصل محبوب نبوده. بخط خود یا بخطی که امر کند.... کلّ مأمور شده اند بر اجابت یکدیگر حتی اگر طفلی گریه کند واجب است اجابت او بآنچه میشود. و همچنین اگر کسی لسان ناطق باشد بر متفرسین لازم است اجابت او. و همچنین اگر مقاعد آن محلّ اجابت باشد یا ظهورات دیگر که نفس بصیر خود ادراک میکند واجب است اجابت او تا آنکه هیچ نفسی در هیچ موقع سبب حزنی مشاهده ننماید.

L. Prohibition of Causing grief and Sadness

Therefore, in the Bayán there is no act of obedience that ensureth greater nearness to God than bringing joy to the hearts of the faithful, even as naught yieldeth more remoteness than causing them grief. This law is doubly binding in dealing with the possessors of circles (women), whether in causing them joy or grief. However, man must always be watchful that even if he fail to bring joy to a human being, at least he should refrain from causing him grief. (Persian Bayán 7:18)

این است که هیچ طاعتی در بیان اقرب از ادخال بهجت در قلوب مؤمنین نبوده و همچنین ابعداً از حزن بر آنها نبوده. و بر اولوالدّوایر حکم مضاعف میگردد چه در بهجت و چه در حزن. و انسان در هر حال باید مراقب باشد که اگر بابتهاج نیاورد نفسی را، محزون هم نگرداند نفسی را.

M. Perfection in Labor and Industry

Say! We verily have perfected Our handiwork in the creation of the heavens, earth, whatever lieth between them, and in all things; will ye not then behold? . . . Perfect ye then your own

handiwork in all that ye produce with your hands working through the handiwork of God. Then would this indeed be a handiwork of God, the Help in Peril, the Self-Subsisting. (Book of Divine Names) [arabisk]

قل انا قد اتقنا صنعنا فى خلق السموات و الارض و ما بينهما ثم فى كل شىء افلا تنظرون... فكل ما تظهرون
بايديكم من صنع الله فلتكملن فيه صنع انفسكم و ان ذلك من صنع الله المهيمن القيوم

Verily, whenever I have gazed upon the diversity of Thy creation upon the earth, I have seen none to resemble the people of Gospel in the creativity of their handiwork and the wonders of their products. Indeed, My heart is saddened for them, O My God, for it is not befitting Thy bounty that Thou wouldst allow such a people to be veiled from attaining Thy presence. Raise up, then, amongst them, O My God, one who shall bring them into Thy Faith inasmuch as they follow Thy path and seek Thy way. (The Book of Divine Names) [arabisk]

فانى كلما انظر فى اصناف خلقك فوق الارض ما شهدت خلق ظهور مثل خلق الانجيل فى صنع صنايعهم
وبديع بدايعهم وقد حزن يالهي فوءادى فيهم بان مثل هوءلاء لا ينبغى من جودك بان ترضى من ان يحتجب بلقاتك
فالتبعثن اللهم من يدخلنهم فى دينك فاهم يتبعون فى سبيلك ويرضون فى طريقك.

N. Refinement and Beautification of the world

For, in this religion no other command is as rigorously enjoined as the duty of refinement, and it is forbidden that one bring any object into being in a state of imperfection when he hath the power to manifest it in full perfection. (Persian Bayán 6:3)

در دين بيان زيرا كه در آن بقدرى كه امر شده در تلطيف در اوامر ديگر نشده و نهى شده كه كسى شىء را
با نقص ظاهر فرمايد با آنكه اقتدار بر كمال اون داشته باشد.

O. True worship, House of God

He Whom God shall make manifest

- A. New Logic of Investigation
- B. Treating the Claimant
- C. Year Nine or Nineteen
- D. No Vicegerency, no prophethood after the Bab
- E. Yahya Azal as the nominal leader of the Babi community
- F. Jihad and the Law of the Sword in the Writings of the Bab

Beware, beware lest, in the days of His Revelation, the Váhíd of the Bayán shut thee not out as by a veil from Him, inasmuch as this Váhíd is but a creature in His sight. And beware, beware that the words sent down in the Bayán shut thee not out as by a veil from Him, inasmuch as these are His own words in His former Manifestation. (Tablet to Mulla Baqir) [arabisk]

اِيَّاكَ اِيَّاكَ يَوْمَ ظَهْرِهِ اِن تَحْتَجِب بِالوَاحِدِ الْبَيَانِيَةِ فَاِنَّ ذَلِكَ الْوَاحِدَ خَلَقَ عِنْدَهُ وَ اِيَّاكَ اِيَّاكَ اِن تَحْتَجِب بِكَلِمَاتٍ مَا
نَزَّلَتْ فِي الْبَيَانِ فَاَتَمَّ كَلِمَاتٍ نَفْسِهِ فِي هَيْكَلِ ظَهْرِهِ مِنْ قَبْلِ.

Count the number of the letters of affirmation, including the tashdíd of the letter Lám, that haply thou mayest in eight years, in the day of His Revelation, attain unto His Presence. If thou dost not attain it at the beginning of the year, thou assuredly wouldst at the end of that year. Know thou, however, of a certainty that His Cause is the Most Mighty (a 'zam) in relation to any Mighty ('azím) Cause, and His Remembrance is the Most Great (akbar) in relation to any Great (kabír) Remembrance. (Tablet to Mulla Baqir) [arabisk]

عَدَّ دَحْرُوفِ الْاَثْبَاتِ مَعَ تَشَدُّدِ اللَّامِ لَعَلَّكَ فِي ثَمَانِيَةِ سَنَةٍ يَوْمَ ظَهْرِهِ تَدْرِكُ لِقَاءَ اللَّهِ اِن لَمْ تَدْرِكْ اَوَّلًا تَدْرِكْ آخِرَهُ.
وَلَكِنْ اَيَقِنَنَّ بَانَ الْاَمْرِ اعْظَمَ فَوْقَ كُلِّ عَظِيمٍ وَ اِنَّ الذِّكْرَ اَكْبَرَ فَوْقَ كُلِّ كَبِيرٍ.

Rise ye all when ye hear the name of Him Whom We shall make manifest in the name of the Qá'im. Observe the difference between 'Qá'im' and 'Qayyúm,' then in the year nine ye shall attain unto all good. (Arabic Bayán 6:15)

فَلْتَقُومَنَّ اَنْتُمْ كُلُّكُمْ اَجْمَعُونَ اِذَا تَسْمَعَنَّ ذِكْرَ مَنْ نَظَرَهُ بِاسْمِ الْقَائِمِ. فَلْتَرَاقِبَنَّ فِرْقَ الْقَائِمِ وَ الْقَيُّومِ ثُمَّ فِي سَنَةِ التَّسْعِ كُلِّ
الْخَيْرِ تَدْرِكُونَ.

from the time of the setting of the Sun [of the Báb] until the Rising of the Sun of Him Whom God shall make manifest, there will be no more binding Writings, and the Letters of the Living and all the believers in God and in the Bayán will be under their shadow. (Persian Bayán 3:16)

اَزْحِينَ غُرُوبِ اِلَى طُلُوعِ مَنْ يَظْهَرُهُ اللَّهُ اَثَارَ فَرَضِيَّتِهِ مَرْتَفِعَ وَ حُرُوفِ حَيٍّ وَ كُلِّ مَنْ آمَنَ بِاللَّهِ وَ بِالْبَيَانِ دَرِ ظِلِّ اَنْهَا
مَسْتَظِلٌّ.