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II

## THE ARABIC BAYĀN 02

IN PROGRESS 2009-10

### The al-Bayān al-`Arabī (The Arabic Bayān)

The al-Bayān al-`Arabī (The Arabic Bayān) or 'The Arabic Exposition' of Sayyid `Ali Muhammad Shirazi, the Bāb (1819-1850 CE) is an innovative, post-Islamic doctrinal-legal work expressive of the mid-late Bābī religion dating to the period of its author's imprisonment in Persian Adhirbayjan (NE Persia) in 1264/1848-9 CE. Like the Persian Bayān it is incomplete consisting of eleven seemingly complete wāḥids ("Unities") though the first wāḥid ("Unity") is not divided up into abwāb ('gates'). Wāḥids ("Unities") two until eleven (II-XI) each have nineteen abwāb ('gates'). It is thus incomplete by eight Wāḥids ("Unity") each of which should have nineteen abwāb ('gates'). The Arabic Bayān is more succinct than the Persian Bayān even though it extends for a further few Wāḥids ("Unities") by including all the early sections as well as from VIII: 11-19 then the complete ninth tenth and eleventh Wāḥids ("Unities") which are not included in the Persian Bayān at all.

### Translation of the Arabic Bayān, Stephen Lambden UC-Merced 2009-10

The translation below and spanning successive web pages remains very much a *beta* version in progress. It is being made from various mss. including the Iraqi Baha'i supplied mss. utilized in making the semi-critical text printed in `Abd al-Razzāq al-Ḥasānī (ed.), al-Bābiyyūn wa'l-Bahā'īyyūn fī ḥadīrihim wa madīhim (Sidon: Matba'at al-`Irfān, 1962), pp. 81-107. Critical readings aside from this latter text will gradually be registered and assessed including one in the handwriting of the Bab himself. Parts of the translation below were last updated and corrected 20-09-09

### The al-Bayān al-`Arabī (The Arabic Bayān)

II

#### The Second Unity (al-wāḥid al-thānī)

بِسْمِ اللَّهِ الْأَمْنَعِ الْقُدْسِ

In the Name of God, the Most Inaccessible (al-amna`), the Most Holy (al-aqdas).

#### Bāb 1.

II:I	<p>ان يا حرف الراء والباء فلنتشهدن على انه لا اله الا انا قد نزلت في الباب الاول من الواحد الثاني ان اعرف قدرة ربك في الآيات ثم اشهد ذكر الأنهاية في كل شيء ثم عجز الناس عما نزل في البيان فان به يثبت ما تريد</p>
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O Letter "R" and "B" (ḥarf al-rā' wa'l-bā')! Bear Thou witness that that there is no God except I, Myself. I indeed sent down what is in the first Gate (bāb) of the second Unity (al-wāhid al-thānī). Know [then] the Power (qudrat) of Thy Lord in the verses (al-āyāt). Then witness the Dhikr (messianic Remembrance) of the Finality [Eschaton] (dhikr al-ānhiyya) in all things (kull shay'). Then [witness] the impotency of the people [to replicate, comprehend] ('ajz al-nās) what was sent down in the Bayān. By means of it / Him [the Bayān/ the Bab] He confirms what Thou do intend.

#### Note of translator.

O Letter "R" and "B" (ḥarf al-rā' wa'l-bā'). This indicates the Qur'anic name of God Rabb or "Lord" and the Bab as the eschatological manifestation of the Deity. This because his personal, parentally bestowed name has the same abjad numerical value as "Lord" (Rabb = 202 ). The personal name of the Bab is `Alī Muhammad (= abjad `Ali = 70+30+10 = 110 + Muhammad = 40+8+40+4 = 92 Total = 110+92 = 202).

#### Bāb 2.

II:II	ثم في الثاني لم يحط بعام البيان الا اياك في آخريك ثم اولئك او من شهد على ما اريد فيه فإن اولئك هم الفائزون
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#### Now for the Second [Gate].

One cannot encompass the gnosis [knowledge] of the Bayān ('ilm al-bayān) unless thou be in thy ultimate stage [of maturity] (al-ākhirī). Then such persons, or whosoever testifies unto whatsoever is intended therein [i.e. the Bayan], are both considered such as have attained [the goal].

#### Bāb 3.

II:III	ثم في الثالث ما اذنت احداً ما يفسر الا بما فسرت قل كل الخير يرجع الي و دون ذلك الى حرف النفي داك علم البيان ان انتم تعلمون ثم الخير يذكر الى منتهى الدر في علم المتقين ثم دون الخير في منتهى بما تشهد على دون المخلصين. فلتقرن آية الاولى ان انتم تقدرن. ثم كل ذلك مثل هذا ان انتم تعلمون . كل ذلك اسم الاقدس في آخر العدد ان انتم تشهدون ذلك من يظهره الله ان انتم اذا شاء الله لتوقنون
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#### Now for the Third [Gate].

I have not given anyone permission to make commentary save in line with that which I have expounded. Say: 'All that is good (al-khayr) returns unto Me'. All else returns unto the letter of negation (ḥarf al-naḥī). Such is the gnosis [knowledge] ('ilm) of the Bayān (Exposition) [as thou would realize] if thou were to be among such as are informed. Then [furthermore] the good (al-khayr) is recollected through the quintessential human reality (muntahā al-dharr) though the gnosis [knowledge] of the God fearing [pious] (fi 'ilm al-mutaqīn). Then what is other than good [is similarly found] in the quintessential nature (fi'l-muntahā) just as thou do witness relative to such as are insincere (dūn al-mukhlīṣūn).

So be sure to recite the primordial verse [of affirmation in the Qur'ān] (āyat al-awālī) [Q. 7:172 balā shahidnā "Yea! Verily we [humanity] do testify!"] if thou desire to be among those predetermined (taqdirūn). Wherefore is all of that [pre-eternal past] the similitude [prefiguration] (mithl) of this [eschatological present] [as thou would realize] if thou were to be numbered among such as are informed. All of that is [furthermore, an expression of] the Most Holy Name (ism al-aqdas) at the ultimacy of enumeration (akhir al-`adad = the last integer = nine? cf. 'In the year nine thou shall attain unto all al-khayr "good") [as thou would realize] if thou were to befittingly bear witness. The same

[expression of ultimate al-khayr = "Good"] is Man yuẓhiru-hu Allāh (the messianic 'Him Whom God shall make manifest') as thou would indeed be assured if it conform to what God hath willed.

#### Bāb 4

II:IV	ثم في الرابع ما فرطنا في الكتاب من شيء ان انتم بمن يظهره الله تؤمنون
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#### Now for the Fourth [Gate].

We do not exaggerate in the Book about anything [as thou would realize] if thou were to be numbered among such as believe in Man yuẓhiru-hu Allāh (the messianic 'Him Whom God shall make manifest').

#### Bāb 5

II:V	ثم في الخامس ما نزل الله من حروف الا وله روح انتم بعلم البعد تحزنون ثم بعلم القرب تفرحون ان تقرن النفى فتفنيهم هذا ما يثمر عند الله ان انتم تدركون. وان تتلون الإثبات لنثبتته بهذا ما يثمر عند الله ان انتم تقدرين . وانما الاول الذان انتم باذن تقدرين . كل الاحرف يرجع اليهما ان انتم تبصرون . لا تقولوا لا إله الا الله وانتم عرش الإثبات لا تثبتون. هذا اخذ الله عنكم وهذا رضوان الله للمقربين
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#### Now for the Fifth [Gate].

God did not send down of the letters (ḥurūf) incorporating the الـ "except" (ilā) [of the shahāda = "there is no God except God] [without] His being the [their Ultimate] Spirit [Essence] (rūḥ). Wherefore should thou (pl.) [be moved to] weep at the [thought of the] knowledge of the remoteness (bi-'ilm al-bu'id) [implied by the negation]! Thereafter thou should rejoice in the knowledge of the [possibility of] proximity (bi-'ilm al-'qurb) [through the theistic affirmation, of the shahāda]. Indeed, if thou should recite the [letters of] negation (al-nafī) [the first part of the shahāda = "There is no God"] forthwith thou should nullify them! Such is what bears fruit before God [as thou would realize] if thou should come to [truly] comprehend. And if thou should recite the [words of theistic] affirmation (al-ithbāt) [the latter part of the shahāda] thou would indeed proffer [acceptable] confirmation [of God]. Such indeed is what bears fruit before God [as thou would realize] if thou should be so empowered.

Wherefore is it the case that what has priority (al-awwal) is the [whole] Syzygy [Duality] (al-dhān) [of the shahāda] [as thou would realize] if thou should be granted leave to draw nigh [unto God]. All the [twelve] letters (ḥurūf) [of the shahāda] return unto this Syzygy [Duality of the two aspects of the shahāda] [as thou would realize] if thou were truly insightful. Thou (pl.) shall in no wise recite لا إله الا الله ("There is no God except God") without thereby making affirmative confirmation of the Throne of [Divine] Affirmation ('arsh al-ithbāt). This [shahāda formula] is assuredly that [within which] God withdraws from you [in the negation of 'There is no God'] and this is [also what He declares representative of theistic affirmation as the 'but God' of] the Riḍwān (the 'Repose of Paradise') of God for those who are nigh unto God (al-muqarrabīn).

#### Bāb 6

II:VI	ثم في السادس ما نزلنا ذكر خير في البيان الا لمن نظهره يوم القيامة بأياتي لعلمكم اياه تنصرون . ولا من دون ذكر خير الا لمن لا يسجد له لتجعلن من الساجدين . وان بمثل ذلك نزلنا القرآن من قبل ولكنكم كنتم عن مرادي محتجبين . ذلك ما طاف الليل والنهار عليه ثمانية واحد وانتم به في العبادة تتوحدون ، وكنتم عن سره بعد ما قضى لحتابين . ذلك ميزان الهدى في البيان انتم به مؤمنون ، الى حين ما يشرق شمس العلا ذلك من يظهره الله ان تعملن به المؤمنون . وانتم في الرضوان خالدون والا انتم فانيون
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#### Now for the Sixth [Gate].

We did not send down the [messianic] Dhikr of the Good (dhikr al-khayr) in the Bayān save for the sake of Him whom We shall make manifest (man nuḡhiru-hu = the messianic 'Him Whom God shall make manifest') on the Day of Resurrection (yawm al-qiyāma) with My verses. This perchance thou might assist Him in victory. There is nobody aside from the Dhikr of the Good (dhikr al-khayr) except that One [Satan] who refused to prostrate before him [Adam/ the Dhikr/ Man yuḡhiru-hu Allāh, the messianic 'Him Whom God shall make manifest') such that thou might assuredly be numbered among such as did prostrate [before Him] (al-sājidīn). This is the like of what We sent down the Qur'ān aforetime although thou were veiled from My intention. It is that about which night and day do circumambulate to the number of eight wāḥids (unities) [8x19= 152?]. And yet thou, in a state of servitude (al-'ibādat) before Him, do [strive for] unity despite remaining ever veiled with respect to what He decreed respecting His mystery (sirr). Such is the Balance of Guidance (mīzān al-huda) in the Bayān [as thou would realize] if thou were to [truly] believe in Him. This until the moment (ḥīn) [abjad 68], that is, when the Sun of Exaltedness (shams al-'alā) shall radiate forth for this is [the time of the manifestation of] Man yuḡhiru-hu Allāh, 'Him Whom God shall make manifest' [as thou would realize] if thou were to [really] act in accordance with belief in Him. If so thou would be [established] within the Riḡwān of Immortality (the 'Repose of Immortality)! Otherwise thou will find thyself to be numbered among those obliterated [annihilated] (fāniyyūn).

#### Bāb 7

II:VII	<p>ثم السابع يوم القيامة على ما انتم تدركون . من اول ما يطلع شمس البهاء الى ما يغرب خير في كتب الله عن كل الليل ان انتم تدركون ما خلق الله من شيء الا ليومئذ اذ كل للقاء الله ثم رضانه يعملون . وفي يوم القيامة يدرك هذا ظاهرا . فانتظرون فإنا كنا منتظرين . ولكنكم لله تعلمون . ولقد قرب الزوال وانكم انتم ذلك اليوم لا تعرفون ومن يكن لقائه ذات لقائي لاترضين له ما لا يرضى نفس لنفس فلنتذكرن حرف الآخر ثم حدكم تعلمون</p>
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#### Now for the Seventh [Gate].

This concerns of Day of Resurrection (yawm al-qiyāma) according to thy level of comprehension. From the [very] commencement of the rising up ["Day" of the] of the Sun of Bahā' (Glory) until [the time of] its setting is [a period] better (khayr) in the Book of God (kitāb Allāh) than every "Night" (al-layl). God did not create any single thing (min shay') save for this Day when all shall be capable of attaining the Meeting with God (liqā' Allāh) then [actualizing] His good pleasure (riḡā'). And on the Day of Resurrection (yawm al-qiyāma) this shall come to pass outwardly (zāhir <sup>am</sup>). So be diligently observant! for We are among the eagerly awaited although thou are [to be numbered] before God among those who prevaricate. The [time of the] setting [declension] of the Sun [of Truth] (al-zawāl) hath drawn nigh though thou art incapable of apprehending [the nature of] that [eschatological] Day (al-yawm). And whatsoever be counted the Encounter (liqā') with Him is the very essence of the Meeting with Me (dhāt liqā'ī)! So be not satisfied in contentment before Him that He should be dissatisfied with any person confronted by the [Divine] Logos-Self [of God]. So call thou to mind the Ultimate Letter [Letter of the Eschaton] (ḥarf al-ākhir) for then thou will have attained thy limit!

#### Bāb 8

II:VIII	<p>ثم الثامن قد فرضت الموت على كل شيء عند ظهوري عن دون حبي وما ابدء من امري فان ذلك ما ينفعكم ويخرجنكم من النار الى النور ذلك الافق الاعلى ان انتم تدركون ذلك موت في الحياة ان انتم كليهما في الحياة لتدركون</p>
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#### Now for the Eighth [Gate].

It hath been ordained that death (al-mawt) overtakes all things [everything] ('alā kull shay') nigh My Theophany [Manifestation] ('ind zuḡūrī), things aside from My love (ḥubbī). And whatsoever is [subsequently] generated through

My Command (amrī) benefits thee in that it withdraws thee from hellfire (al-nār) unto that light (al-nūr) which is the Supreme Horizon (al-ufq al-a'lā) [as thou would realize] if thou should prove able to comprehend. That is a "death" (mawt) which occurs in "life" (fīl-ḥayat) if thou be of such as truly comprehended the totality of these dual dimensions of reality during thy lifetime.

### Bāb 9

XII:I	ثم التاسع ان حرف السين قبر كل من آمن به يوم القيامة كل يبعثون قل انه لحق لا ريب فيه وانه بما يقول النقطة يبعث ذلك من تقدير المهيمن القيوم
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#### Now for the Ninth [Gate].

The Letter **س** ("S", "Sin"; ḥarf al-sīn) is the "grave" (qabr) of all who have believed in Him on the Day of Resurrection (yawm al-qiyāma); [the grave] of all who were raised up [resurrected]. Say: He, verily, is the True One! No doubt is there about that. It was on account of the [declarative] utterance of the Point (al-nuqṭa) that they were raised up through the foreordainment of the [One who is the] Help in Peril, the Self-Subsisting (taqdīr al-muḥaymin al-qayyūm).

#### Note of translator

The Bab here and elsewhere equated the nineteen letters of the Basmala (= Bismi'llah al-Rahman al-Rahim) with himself and his first disciples, the Ḥurūf al-Ḥayy or Letters of the Living (abjad numerical value of (Ar.) ḥayy = 18+1=19). The second letter of the basmala is the Letter **س** ("S", "Sin"; ḥarf al-sīn) which represents the 'First letter of the Living' after the Bab who is the letter "B". The other eighteen subsequent letters are the other successive eighteen letters of the basmala. Thus Mulla Ḥusayn Bushru'ī (d. 1849), the first Letters of the Living', is the second letter **س** ("S", "Sin"; ḥarf al-sīn), the second letter of the nineteen letter Basmala. Because he was the first to come to faith in the Bab or to be resurrected to new life he symbolizes the "grave" (al-qabr) of unbelief from which persons emerge into the life of faith. All humanity was spiritually "dead" just before the Bāb declared his prophetic mission; including Mullā Ḥusayn who was then in the "grave" of unbelief. When he came to faith he and all humanity symbolically arose from the "dead" on the Day of resurrection (yawm al-qiyāma). This is reminiscent of some of the the New Testament texts in which "dying" with the resurrected Christ and coming to faith through his resurrection is directly or indirectly spoken about; especially in certain of the Pauline letters, "As in Adam all die, so in Christ shall all be made alive". Having said this I am not suggesting New Testament influence upon the Bab.

In a footnote to the 1865 Gobineau translation (fn. 5 pp. 406-7) it is pointed out that the threefold spelling out of the name of the letter **س** ("S", "Sin"; ḥarf al-sīn = s+y+n) has a numerical value of 361 though this should be 360.

### Bāb 10

II:X	ثم العاشر ما سنل العبد عن يظهر ذلك ما سنل في القرآن ان انتم بالحق تحببون . ذلك قول الملك من عند الله ان انتم بآيات الله توفنون . ذلك آيات من يظهره الله ثم ظل التاسع مثل ظل العاشر تستدلون
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#### Now for the Tenth [Gate].

This concerns what the servant (al-'abd) asked about the [eschatological] manifestation [parousia] of that One who shall appear just as it was asked in the Qur'ān [as thou would know] if thou were to be numbered among those beloved. Such is the utterance of the Sovereign (qawl al-mulk) on the part of God [as thou would know] if thou were

to be among those assured regarding the verses of God (āyāt Allāh). They are [in fact] the verses of Man yuẓhiru-hu Allāh ("Him whom God shall make manifest"). Then shall the shadow of the ninth (ẓill al-tāsi') be even as the likeness of the shadow of the tenth (ẓill al-`āshir) [as thou would know] should thou [be engaged in collecting] testimonial evidences.

Bāb 11

II:XI	<p>ثُمَّ الْوَاحِدِ مِنْ بَعْدِ الْعَشْرِ أَنْ الْبَعْثَ مِثْلَ الْقَبْرِ حَقٌّ يَبْعَثُ اللَّهُ مِنْ يَشَاءُ عَنْ أَنْفُسِ الْأَحْيَاءِ مَنْ خَلَقَهُ بِمَا يَحْكُمُ مَظْهَرُ نَفْسِهِ كَذَلِكَ أَنْتُمْ يَوْمَ الْقِيَامَةِ بِمَا يَنْطِقُ مَنْ يَظْهَرُهُ اللَّهُ يَبْعَثُونَ</p>
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Now for the Eleventh [Gate].

This [section declares] that rising up [resurrection] (al-ba`ath) is the likeness of the grave (al-qabr). The Reality is that God raises up whomsoever He wills among the persons [souls] of the regenerated [enlivened, now living] (anfus al-iḥyā') among His creatures. This since He ordains the [moment of the theophany of] His Logos-Self (maẓhar nafsihi) [on earth on the Day of Resurrection]. Wherefore is it that thou, on the Day of Resurrection (yawm al-qiyāma), are raised up [to new life] on account of the crying out [initial declaration] of Man yuẓhiru-hu Allāh ("Him whom God shall make manifest").

Bāb 12

II:XII	<p>ثُمَّ الثَّانِي فِي مَنْ بَعْدَ الْعَشْرِ ذَكَرَ الصِّرَاطَ حَقٌّ وَأَنْتُمْ بِهِ لَتَمْرُونَ . ذَلِكَ أَمْرٌ مِنْ يَظْهَرُهُ اللَّهُ أَنْ أَنْتُمْ يَوْمَ الظُّهُورِ بِهِ تَعْمَلُونَ . قُلْ كُلٌّ مِنْ قَبْلِ أَنْتُمْ يَوْمِي فَإِذَا ظَهَرَتْ بِمَا هُمْ بِهِ دِينَهُمْ يَثْبُتُ فَإِذَا عِنْدَ الصِّرَاطِ كُلَّهُمْ وَأَقْفُونَ . ذَلِكَ صَمْتُهُمْ فِي الْحَقِّ أَنْ أَنْتُمْ تَدْرِكُونَ</p>
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Now for the Twelfth [Gate].

This [section] concerns that the status of the Ẓirāṭ ("Bridge", "Path"), which is indeed a Reality (ḥaqq). Thou should indeed [strive to] pass over it! Such is the command of Man yuẓhiru-hu Allāh ("Him whom God shall make manifest") if thou, on the Day of His theophany [Manifestation], be obedient to Him. Say: `All aforetime were expecting My Day (yawmī) yet when it was made manifest they remained affixed in their [own previous] religion. Wherefore were they all at a standstill (wāqifūn) about the Ẓirāṭ ("Bridge", "Path")! Such is their silence before the Truth [as thou would know] if thou were to be numbered among such as understand.

Bāb 13

II:XIII	<p>ثُمَّ الثَّلَاثُ مِنْ بَعْدِ الْعَشْرِ ذَكَرَ الْمِيزَانَ ذَلِكَ مَنْ يَظْهَرُهُ اللَّهُ يَنْقَلِبُ الْحَقُّ مَعَهُ مِثْلُ مَا يَنْقَلِبُ الظِّلُّ مَعَ الشَّمْسِ فَإِذَا أَنْتُمْ بِالْبَيَانِ وَالشَّهَادَةِ لِتَوَزَنُونَ</p>
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Now for the Thirteenth [Gate].

This [section] concerns that the status of the mīzān ("Balance") [for eschatological Judgment] which is Man yuẓhiru-hu Allāh ("Him whom God shall make manifest"). In association with Him Reality-Truth-Deity (al-ḥaqq) is transformed just as shade (al-ẓill) is transformed by the sun (al-shams). And when thou art [established] in the Bayān and the witnesses [are summoned] (al-shuhadā') then thou art subject to being weighed [in the mīzān or `Balance of judgment].

Bāb 14

VII:XI	
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	ثم الرابع من بعد العشر ذكر الحساب بمثل الميزان لحق وكل ما نزل في البيان ذلك ما يحاسب الله الناس وكل شيء ان يا عبادي فاتقون
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Now for the Fourteenth [Gate].

This [section concerns that the status of the ḥisāb ("Appraisal", "Reckoning") [during eschatological Judgment] which is after the likeness of the [explanation of the] mīzān ("Balance") [for eschatological Judgment] before the True One (li-ḥaqq) when all that hath been sent down in the Bayān is that wherewith God appraises humanity [the people] and every thing (kull shay') [else besides] [as thou would know] if, O My servants, thou were to be numbered among such as are assured.

Bāb 15

VII:X	ثم الخامس من بعد العشر ان الكتاب لحق ذلك قول الله من لساني ان انتم بالحق لتوفنون
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Now for the Fifteenth [Gate].

This [section declares] that the Book (al-kitāb) is, assuredly the Truth (li-ḥaqq), the Utterance-Speech of God (qawl Allāh) from My tongue (lisānī) [as thou would know] if thou, in very truth, were to be numbered among such as are assured.

Bāb 16

II:XVI	ثم السادس من بعد العشر ان الجنة حب الله ثم رضاله وان ذلك حق لا عدل له انا كنا فيها خالدين . ما ينسب الي في الجنة ذلك ما ينسب الي من يظهره الله افلا تدخلون وانما النار قيل ان يبديل بالنور نار الله ذلك من يظهره الله قبل ان يعرفكم نفسه انتم في نار الحب تدخلون فانه لحق لا كفو له ان دخلتم. فاذا انتم كل الخير تدركون
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Now for the Sixteenth [Gate].

This [section declares] that Paradise (al-jannat) is the love of God (ḥubb Allāh) then His good-pleasure (riḍā'). Such is the Truth. There is no expression of justice (ʿadl) that can be compared unto it. Thereby [in line with its truth] can we be numbered among such as may be accorded immortality (khālidīn). Whatsoever has no relationship with Me in Paradise (al-jannat) the same has no relationship with Man yuẓhiru-hu Allāh ("Him whom God shall make manifest"). How then could such [unconverted] persons possibly enter therein [Paradise]? Unless, that is, hellfire (al-nār) had previously been transformed into that Light (al-nūr) which is the Fire of God (nār Allāh) which is [also] Man yuẓhiru-hu Allāh ("Him whom God shall make manifest"). Even before He acknowledges thee Himself thou may be within the Fire of love (nār al-ḥubb) [=Paradise] which others may [also] have entered. He indeed is assuredly the True One! There is no one equal (kufu') with Him! This much thou would know if thou were to be numbered among such as have entered [Paradise]. Then shall thou be [counted among] such as have comprehended [that which is] "all good" (kull al-khayr).

Bāb 17

II:XVII	ثم السامع من بعد العشر ذكر النار لمن احب ذكر من لم يؤمن بمن يظهره الله ذلك من لا أمن قبل من ينسب اليه ينسب الي النار ان يا عبادي فاحذرون
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Now for the Seventeenth [Gate].

This [section declares] that the recollection of the Fire (al-nār) [of love = Paradise] is indeed more beloved (aḥabb) than the recollection of whomsoever does not believe in Man yuzhiru-hu Allāh ("Him whom God shall make manifest"). Such applies to whomsoever hath not previously believed, without having a relationship to Him [Man yuzhiru-hu Allāh] which is tantamount to a relationship to the Fire (al-nār) [of love = Paradise]. Wherefore, O My servants! Be ye exceedingly cautious!

Bāb 18

II: XVIII	ثم الثامن من بعد العشر الساعة انتم بما فسر الله في الكلمة ان يشاء الله لتوقنون
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Now for the Eighteenth [Gate].

This [section concerns] the [eschatological] "Hour" (al-sa`at). Thou should indeed be assured, as God so wills, about that which God hath [in this respect] expounded within the Word (al-kalimat) [= the Bayan?].

Bāb 19

IXII: X	ثم التاسع من بعد العشر ما نزل الله في البيان حديقة ذات غرة الى من يظهره الله لعلمكم بآياته تؤمنون
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Now for the Nineteenth [Gate].

This [section declares] that whatsoever God sent down in the Bayān is an Orchard [Garden] endowed with Beauty (ḥadīqat dhāt ghurra) (cf. Q. 78:32; 80: 30) offered before Man yuzhiru-hu Allāh ("Him whom God shall make manifest") perchance thou might believe in His verses (āyāt).

Note of translator.

The 1865 Gobineau translation ) for **حديقة ذات غرة** (ḥadīqat dhāt ghurra) here has the paraphrastic and slightly inaccurate rendering "le jardin de la nature de la sublimité (le nature de Dieu)"...(see Les Religiones... [ed. 1928] page 409).