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#### The Fourth Unity (al-wāḥid al-rābi')

IV

#### 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 Ādhirbayjān (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.

IV

#### The Fourth Unity (al-wāḥid al-rābi')

بِسْمِ اللَّهِ الْأَمْنِ الْقُدْسِ

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

#### Bāb 1.

IV:I	<p>نَبِيٌّ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَعْظَمُ الْأَعْظَمُ قَدْ خَلَقْتَنكَ وَجَعَلْتُ لَكَ مَقَامَيْنِ هَذَا مَقَامِي لَنْ يَرَى فِيهِ إِلَّا أَيَّامِي وَمِنْ هَذَا لِي مِنَ السَّاجِدِينَ هَذَا وَاحِدَ الْأَوَّلِ مِنَ الرَّابِعِ</p>
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I, verily, I indeed am God! No God is there except Me, the Most Great (al-a`zam)! the Most Great (al-a`zam)! I created Thee and I made for Thee two stations (maqāmayn). This is My station (maqāmi). Naught is seen therein except I Myself (Me). From this [station of Divinity] Thou do cry out on My behalf [saying] `I, verily, I indeed am God! the Lord of all the worlds (rabb al-`ālamīn). In such wise do Thou magnify Me, laud Me, confirm My Unity and serve Me such that Thou, before Me, are to be numbered among such as are moved to prostration. This is [of] the Wāḥid which is the first of the Fourth [Unity].

Note of translator.

#### Bāb 2.

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IV:2	ثم في الثاني ثم قل ما يرجع الي يرجع الى الله ربي و ما لا يرجع الي لن يرجع الى الله ثم الامر في شئونه ترجعون
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#### Now for the Second [Gate].

Then Say: Whatsoever returns unto Me returns unto God, My Lord. And whatsoever does not return unto Me does not return unto God. It is the case then that the matter (al-amr) returns [to operate] according to His ways (shu'ün).

#### Bāb 3.

IV:3	ثم في الثالث لن اعبد مثل ما تعبدني بالبدا و ذلك ذات بدانك في اخريك و اوليك حين ما تقلب في بطن امك لو لم تتقلب بما تقلب ما يقن ببداني و انك واحد ما خلقت لك من كفو و لاعدل و لا شبه و لا قرين و لا مثال كذلك اخلق ما اشأ و اننى انا القادر العلام
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#### Now for the Third [Gate].

Never have I [God] been served like unto thy service of Me [God] in the very beginning [of your existence, before birth] (bi'l-badā'). That [servitude] was indeed the very essence of thy genesis (dhāt badā'ika) and [is exemplified] in thy later [mature] state (ākhirīk) as [it was in] thy first [embryonic] state (awwalīka) at the very moment when thou upturned [in servitude / for birth] in the womb of thy mother (baṭn ummika). If thou [the Bab] were not active [in service through] that upturning [at birth] then there would be no certainty about My [act of thy] origination (bi-badā') [i.e. causing the birth of the Bāb]! Yet [this transpired since] thou [the Bab] were indeed One Matchless [Unique in servitude] (al-wāḥid) for I [God] did not create for Thee any equal (kufū') no one similar [to thee] ('adl) or comparable (shibh), neither anyone to be associated [with Thee] nor considered like [unto Thee]. Wherefore did I create whatsoever I Willed. And I am indeed One Powerful (al-qadir), All-Knowing (al-'allām).

#### Note of translator.

The texts and mss. differ considerably at IV: 3.

This section opens with God's celebrating the remarkable level of servitude exemplified by the embryonic Bab from the time of, or indeed before, his birth into this world in Shiraz on October 20th 1819 CE. His mother was named

ADD HERE

Alternative text : "amongst thy brethren / family" **اخوانك** and at the time of thy origin [birth] : **و ذلك ذات بدانك في اخواك** و اولاك

Check differing mss. and cf. Gobineau, Les Religions... (App. = Arabic Bayan Fr. trans. ed. 1928), 416-7.

#### Bāb 4

IV:4	ثم في الرابع قد خلقت جوهر كلشنى في هيكل انسان و جعلت كل ذات هيكل عبد رق لمن نظهرنه قل انى اولى بكم من انفسكم اليكم ان يا عبيدي الى مولاكم تنظرون
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#### Now for the Fourth [Gate].

I indeed created the essence of everything (jawhar kull shay') in the Temple of Man [humankind] (haykal insān). And I made the quintessence of the Temple of the [human] servant ('abd) to be utter servitude (riqq) before He Whom We shall indeed make manifest (= the messianic figure Man yuzhīru-hu Allāh 'He Whom God shall make manifest'). Say: 'I indeed am one foremost amidst thee, compared to thy selves [in servitude], as thou would realize if, [thou would consider] My servitude ('ubaydī) before thy Master (mawlā).

CORRECT THIS TRANS.

Bāb 5

IV:5	ثم في الخامس كل الدوائر آيات رقية لي ان هن اياي يعبدن قل اياكن و اياكم الى من نظهرة تنظرون ذلك محبوبكم كل باليل و النهار اياه تريدون
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Now for the Fifth [Gate].

All the circular talismanic directives [cyclic schemata] (al-dawā'ir) should consist of refined (scriptural) verses (āyāt raqiyya) [when offered] before Me. This such that they [females] might render Me befitting service. Say: whether thou be female or male thou should be attentive regarding [the messianic figure of] He Whom We shall make manifest. That [expected] One is indeed thy Beloved (maḥbūb). One and all should be expectantly desirous of Him whether it be in the night season or during the daytime.

Bāb 6

IV:6	ثم في السادس اني لا اسئل عما افعل و كل عن توحيدي و من نظهره يسئلون و جعلت من نظهره من بعد مظهر ذلك قل ان تسئلنه عما يفعل فكيف انتم بي مؤمنون و انه ليسئلنكم عن كل شنى فلا تكونن الا بالحق مجيبون
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Now for the Sixth [Gate].

I, verily, shall not be questioned about that which I do! All may enquire, however, regarding My [theological] taḥīd (Oneness) and about [the messianic figure of] He Whom We shall make manifest. I shall place [the messianic figure of] He Whom We shall make manifest after the manifestation of this One. Say: Thou shall indeed be permitted to question Him about whatsoever He doeth. Yet bear in mind how thou came to believe in Me. He, verily, shall indeed question thee about everything (kull shay'). So be ye not save, in very truth, such as pose [legitimate] questions!

Bāb 7

IV:7	ثم في السابع كل مني بك يبدءون و كل بك الى ليرجعون
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Now for the Seventh [Gate].

All are from Me yet originate through Thee! And all are through Thee yet unto Me do assuredly return!

Bāb 8

IV:8	ثم في الثامن كل باياتك و ما نزل من عندك يخلقون و يرزقون ثم يميتون و يحيون
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Now for the Eighth [Gate].

All were indeed created through Thy verses (āyāt) and whatsoever was sent down from before Thee. They gave provision, then they made to die and brought back to life again!

Bāb 9

IV:9	ثم في التاسع من يطلع من البيان بملك ذلك مظهر قهري قل فاجعلني اللهم من اقهر القاهرين و لتكتبن اسمك و ما تعمل لا جزينك في رجعي على احسن ما كنت من العاملين و لتدبرن ليوم الظهور تدبيراً لا يحزن الحق و قد امرنا ان يعملن بذلك كل المؤمنون
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Now for the Ninth [Gate].

Whomsoever establishes for the sake of the Bayān (min al-bayān) an earthly dominion [kingdom] (mulk) [as a Bābī king] that dominion [kingdom and/ or king] is a manifestation of My Omnipotent Power (mazhar qahrī)! Say: O my

God! Make me [the Bābī king] to be the most victorious among victorious ones (aqhar al-qāhirīn) so that Thy Name (ism) might be inscribed along with what Thou hast accomplished. Let there be no recompense [other than this for me] at [the time of] my return according to what is most excellent (aḥsan) among my accomplishments. Thou should indeed suffer [my] taking charge (tadbīr<sup>an</sup>) nigh the Day of the Theophany (yawm al-zuhur) [of the Manifestation of Man yuzhīr-hu Allah] to be such as the True One (al-ḥaqq) might never be saddened. And We have indeed also decreed that all the believers should act in accordance therewith.

#### Note of translator

This texts and mss. of IV:9 appear corrupt at various points...

The correct reading at the beginning is most likely من يطلع من البيان Lit. He whom, He establishes (raises up) for the sake of the Bayan min al-bayan) ... The third person singular ي is apparently missing in the printed Hasani text of Arabic Bayan IV:9 (p.87). Add here...

Gobineau and his assistants in Les Religiones... (App. 'Le Livre des Preceptes' [sic. = Arabic Bayan] French. trans. ed. 1928), page 418 evidently takes the (sixth) word ملك in IV: 9 to indicate a roi a "king" who is thought to be described in the Arabic phrase ذلك مظهر قهري which he translated 'Il este le gardien de toute ma puissance' or ADD HERE.

Nicholas Le Beyan Arabe (1905), translating IV:9 also (indirectly) associates the opening words with a roi or "king" ADD HERE (p. 124).

#### Bāb 10

IV:10	ثم في العاشر لا تتعلمن الا بما نزل في البيان او ما ينشئ في علم الحروف و ما يتفرع على عمل البيان قل ان يا عبادي تتادبون و لا تخترعون ثم تخففون على انفسكم ثم تتصنعون
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#### Now for the Tenth [Gate].

Never should thou act save in accordance with what was revealed in the Bayān or what He Wills therein according to the `ilm al-ḥurūf ("the Science-Gnosis of the Letters") as well as whatsoever He legislates about actions befitting the [religion of the] Bayān. Say: `O My servants! Organize befittingly thy affairs! Do not devise falsehood. Yet be unburdened among thy selves for then thou shall be productive.'

#### Bāb 11

IV:11	ثم الواحد من بعد العشر ان لا تتجاوزن عن حدود البيان فتخرنون و لا تحزنن من نفس فانه لا عظم حد لعلمك من نظيره لا تحزنون و من يتجاوز لن يحكم عليه بالهدى و ما ياتي بالهدى الا من نظيره بالهدى قل ان يا اولوى الهدى بهدائي تهتدون
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#### Now for the Eleventh [Gate].

[This section declares that] Thou shall not overstep [deviate from] the regulations of the Bayan (ḥudūd al-bayān) that thou be saddened thereby. Indeed! Thou should not sadden any soul for such is indeed the greatest (a`zam) directive (hadd) perchance thou be moved to sadden [the messianic] He Whom We shall make manifest (man nuzhīru-hu). And whoso does deviate [in this way] shall never be allotted the guidance (al-huda). None shall be given the Guidance (al-hudā) except [the messianic] He Whom We shall make manifest (man nuzhīru-hu) with the Guidance (al-hudā)! Say: O thou possessors of guidance (al-hudā) through My Guidance (bi-hudāT) are ye rightly guided.

#### Bāb 12

IV:12	ثم الثا في من بعد العشر ان يا عبادي فلتنزلن بقاع الارض ثم ما فيها في الواحد تصرفون
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### Now for the Twelfth [Gate].

"O My servants! Of a certainty let the sacred places [domes, sanctuaries] of the earth (biqā' al-arḍ) be leveled! Then whatever stands therein allot ye unto the [Bābī] Wāḥid ("Unity")."

### The French Translations and Notes of the Translator

Gobineau, 1865 [1900: 491 = ed. 1928: 418-9]:

"Ensuite le deuxième paragraphe après le commencement du dixième (dit) : En vérité, o mes serviteurs, délaissez les sanctuaires de la terre, <sup>1</sup> et ce qu'ils ont (de gloire, d'honneurs), transportez-le à l'Unique <sup>2</sup>.

Fn. 1. C'est-à-dire la Kaaba de la Mecque [the Ka`ba of Mecca] et les tombeaux sacrés de Médine, de Kerbela et de Meshhed [Mashad] ou de Goum [Qum].

Fn. 2. L'Unique étant composé de dix-neuf existences saintes, les tombeaux des dix-neuf personnages qui en ont été animés sont indiqués ici par le mot l'Unique, bien que ces tombeaux soient dispersés en des lieux différents, et que même il en manque un, le corps de Moulla Housseïn-Boushrewyeh, le premier des apôtres, ayant été brûlé après le martyre du saint, et les cendres jetées à la mer.

Gobineau and his assistants in *Les Religions...* (App. 'Le Livre des Preceptes' [sic. for 'The Arabic Bayan'] French. trans. ed. 1928), 418 for **بقاع الارض** (biqā' al-arḍ) has "sanctuaries de la terre" ("sanctuaries of the earth"). They translated the jussive verbal instruction **فلتنزلن** to indicate "délaissez", meaning 'to lay aside'. In a footnote Gobineau et. al. understand this instruction in quite radical terms as the doing away with the Ka`ba at Mecca, the sacred tombs of Medina [Muhammad's tomb is in Medina as is that of Shaykh Ahmad al-Ahsa'i and many others] of Karbala [in Iraq where the shrine of Imam Ḥusayn stands] as well as those around Mashad (where are the tomb of the 8th Imam `Alī al-Riḍā', and other Shi'i worthies such as Baha' al-Din al-Amili, Shaykh Baha'i are located) and Qum where the shrine of Fāṭima the sister of Imam `Alī al-Riḍā' is located.

In fn.2 (see above) commenting on the implications of **ثم ما فيها في الواحد تصرفون** Gobineau expresses the opinion that by the Wāḥid is intended the nineteen persons within the existing, first Unity of the Bayān whose tombs are to replace the "sanctuaries de la terre" ("sanctuaries of the earth"). He makes specific mention of the deceased first disciple of the Bab and 'Letter of the Living' Mullā Ḥusayn Bushrūtī (d. Tabarsi, 1849 CE).

Nicolas, 1905 :125-6 :

"Le résumé de la douzième porte : Toutes les coupoles qui sont élevées sur la surface de la terre, abrogez-les : et tous les ornements d'or qui y sont, usez-en dans les tombeaux des lettres de l'Unité."

Nicholas in his *Le Beyan Arabe* (1905), translates the opening of IV:12 **فلتنزلن بقاع الارض** as "Toutes les coupoles qui sont elevees sur la surface de la terre " (= Let all of the cupolas-domes which are raised up about [elevated upon] the surface of the earth be repealed [abrogated] then let all of the ornaments of gold be utilized for the tombs of the 'Letters of the Unity'" (see pp. 125-6). Nicolas adds here reference to 'ornaments of gold' being made use of in the new tombs of the Babi 'Letters of the Unity'. The Arabic mss. I have seen contain no such reference to "les ornements d'or" ("the ornaments of gold"). This appears then to be his own personal gloss on **ثم ما فيها** "Then what is therein"; the "therein" (fihā) understood to be within the sacred sites or copolas, domes further interpreted as golden ornaments.

### Translators Notes

ان يا عبادي فلتنزلن بقاع الارض

The Arabic verbal, jussive form of address to the presumably Bābī servants of God **فلتنزلن** is basically centered upon the trilateral root **نزل** = n-z-l the basic sense of which means 'to dismount', 'descend' 'to send down', 'move

down', 'put down' etc., preceded by the jussive prefix **فَلْ** 'fal' ("Let it ...") ADD HERE. The letter **ن** terminating this verbal directive is an emphatic "N" of the *modus energicus* ('energetic forms') which makes the jussive verbal sense more emphatic (Indeed! Certainly!). The third letter **ت** probably implies the persons addressed who are to carry out the leveling or deconstructing of the subsequently mentioned **بقاع الارض** (biqā' al-arḍ) sanctified 'buildings of the earth'. In its second form (II) n-z-l can mean 'to cause to come down', 'to take down' while the well-known fourth form (IV) often indicates 'to cause to descend' or 'to reveal'. The fifth form of the verb (V with the prefixed 't') n-z-l can have the sense of 'renounce' though this is probably irrelevant to the intention of Ar. Bayan IV:12a.

Exactly what the **بقاع الارض** (biqā' al-arḍ) means is probably deliberately left a little unclear especially when simply taken in the context of IV:12 alone. The singular **بقعة** can mean any kind of dwelling such as 'a place, a house, an edifice, a convent' (Steingass, 194). According to the Arabic dictionaries **بقاع** (biqā') can mean 'upstanding buildings'. The possible translations of the plural **بقاع** as "sanctuaries" (Gobineau, 1865), coupoles ("cupolas") (so Nicholas, 1905) are reasonable given the wider context of the next few closely related sections of the Arabic Bayan (IV:13-14).

The **بقاع الارض** (biqā' al-arḍ) obviously indicates various Islamic or Sunni-Shi'i "sacred sites" scattered around the middle east which are to be transformed into the locations of the resting places of the the first Babi Wāḥid (the 19 persons within the first Unity of the Bayān or the Bāb and the 'Letters of the Living').

Further clarification of Arabic Bayan IV:12 can be had by consulting Persian Bayan IV:12 which begins as follows: **في ارتفاع كل بقاع كانت فوق الارض**. At the outset this gate is summed up as being **في ارتفاع كل** "about the "removal", "abolishing" or "elimination" of all the biqā' (sacred places, shrines) which are above [upon] the earth **بقاع كانت فوق الارض** (biqā' kanat fawq al-arḍ), presumably meanings 'buildings upon the earth'. The Arabic verbal noun **ارتفاع** (irtifā') here evidently means not "uplifting" but "taking away", "removal" or "negation"; verbal senses which **ارتفاع** or the more or less synonymous **مرتفع** (murtafi') can have in both Arabic and Persian. E. G. Browne understood the opening and later Persian lines having murtafi' (= "removed" construed with migardad) of IV:12 to mean "removal". He translated the opening words of IV:12 to mean, "Concerning the removal of all shrines [بقاع] upon the earth" (Selections, 356; see Bayān-i Farsi [Azali ed.], 135).

After the Arabic single line introductory preface Persian Bayan IV:12 continues as follows:

**ملخص اين باب انكه در هر ظهورى كه من عند الله ظاهر ميگردد بقاعى كه قابل بوده مرتفع ميگردد**

"The substance of this gate (bāb) is this that in each [religious] theophany [dispensation] (zūhūr) which is instituted by God, the earlier sacred places of the earth ( **بقاع** ) are removed ('done away with', 'bypassed'; murtafi' mīgardad). Thus, if today a person belonging to the religion of the Messenger of God (rasūl Allāh = Muhammad) observes the shrines of the chosen ones [disciples] of Jesus (biqā'-i awṣiyā'-yi 'isā') they would realize that even their names are unknown how much less the location of their tombs [graves] (maḥall-i qubur). Wherefore was it the case that after the [Christian religious] theophany [dispensation] (zūhūr) all of the tombs-graves that were upon the surface of the earth should have been demolished (murtafi' ast). Such demolition (murtafi' mīgardad) should have been carried out from the time of the manifestation of prophethood (mazhar-i nubuvvat) [Muhammad] (d. 570 CE) until that of the culmination of the Shi'ite manifestation (mazhar-i shi'a-yi muntahā) [through the twelver Imams] (terminated 260 AH /874 CE or 1260 AH/1844 CE).

Nay indeed, such graves-tombs (qubūr) as are allocated to the prophets of the past (anbiyā-yi qabl) should also be so treated [demolished] (midahand). Whether they be in Kufa [like the shrine of Imam 'Alī] or other localities they ought to be demolished (murtafi' shud). And likewise with the region of the House [of God = in Mecca] (maḥall-i bayt).

Observe also that they [the Jews] journey [on pilgrimage] to the Bayt al-Muqaddas ("Sanctified House") [Jerusalem] for the sake of [witnessing or testifying to] the miraculous signs of Moses (karāmāt-i mūsā) while the community of Jesus [Christian] (ummat-i 'īsā') go to a locality which Jesus himself stipulated for them. The community of the Messenger of God (ummat-i rasūl-Allāh), the blessings of God be upon Him and his family, go to the Ka'ba. [Despite this] there is nothing ennobling [for these pilgrims] in [visiting an earthly] persona of clay (nafs-i fīn)!.. (loose trans. Lambden).

These paragraphs from the beginning of Persian Bayan IV: 12 make it clear that for the Bab true pilgrimage is now no longer fulfilled by travelling to earthly localities which harbour relics of past persona of clay. They are negated before the living representatives of the new theophany as the Wāḥid ("Unity") of the Bayān in the eschatological age of God.

During his lifetime the Bab never tried to promote the carrying out of the radical directives of Persian or Arabic Bayan IV:12. Subsequently Baha'u'llah, the Baha'i Prophet figure, abrogated this directive and his son `Abdu'l-Bahā commented negatively upon it as the opposite of a Baha'i position suitable for promoting the unity of humankind :

"In the Day of the manifestation of His Holiness the Exalted One (yawm-i zuhūr-i ḥadrat-i a'lā = the Bāb), the striking of necks (ḍarb-i a'nāq Q: 8:12), the violation [rending, burning] of books and treatises (kharq-i kutub va awraq), the destruction of [sacred] places (هدم بقاع hadm-i biqā' ; Per + Ar. Bayan IV:12), and the universalization of killing (qatl-i 'āmm) of all except such as believed and were steadfast, were clearly enunciated. However, in this wondrous age (qam-i badī') and exalted era, the foundation of God's religion and the basis of God's law is [to show] great mercy and tremendous compassion to all nations, and sincere heartfelt friendship, loyalty, and kindness to all peoples and communities and proclaim the unity of the world of humanity (Makātib-i Hadrat-i `Abd al-Baha', Vol II: 266)."

`Abd al-Baha' use of هدم بقاع hadm-i biqā' , "the destruction of places/sites" here is almost certainly rooted in Persian and Arabic Bayans IV:12 with their use of بقاع for existing sacred places. His use of the Arabic word هدم *hadm* expresses his view that the Bab intended the `tearing down', `demolishing' or `destruction' of the sacred places of the past because these are the explicit senses of this Arabic word.

Bāb 13

IV:13	ثم الثالث من بعد العشر ان يا عبادي فلترفعن مقاعد الواحد على ما انتم عليه لمقتدرون
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Now for the Thirteenth [Gate].

[This section states:] O My servants! Elevate ye indeed! the resting places [seats] (al-maqā'id) of the Wāḥid [the 19 persons within the first Unity of the Bayān] (maqā'id al-wāḥid) such that thou might fulfill that which was in this respect ordained.

Note of translator

Gobineau, *Les Religiones*, 1865 [1900: 491 = ed. 1928: 419]:

"Ensuite le troisième paragraphe après le dixième (dit) : En vérité, o mes serviteurs, magnifiez les demeures de l'Unique en tant que vous le pourrez!" [trans. `In truth O My servants! Magnify the abodes of the Letters of the Unity

Nicholas in his *Le Beyan Arabe* (1905), translated IV:12 as follows:

Nicolas, 1905 :126 :

"Le résumé de la treizième porte: Ornez les coupoles des lettres de l'Unité autant que vous le pouvez.  
(Trans. "The summary of the Thirteenth Gate, 'Adorn the Domes of the 'Letters of the Unity' as much as you can.")

Gobineau and his assistants (see Les Religiones... App. 'Le Livre des Preceptes' [sic. for 'The Arabic Bayan'] French. trans. ed. 1928, page 419) understood IV:13 to indicate the material magnification of the abodes of the Letters of the Wāḥid. Nicholas, translating on similar lines, thought that IV:13 indicated that the maqā'id which he understood as cupolas or 'domes' of the 'Letters of the Unity' should be superlatively adorned.

#### Bāb 14

IV:14	<p>ثم الرابع من بعد العشر ان يا عبادي ان تستجبرن بتلك البقاع لتامنون عند الناس و هم عليكم لا يسلطون ذلك لتستجبرن يوم القيمة بمن بعثت من مرفده لا مثل يو منذ بهم تستجبرون و عليكم تفعلون ما تنفطر السموات و الارض و ما بينهما حين ما يسمع فما لكم كيف لا تعلمون</p>
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Now for the Fourteenth [Gate].

This [section] commences] O My servants! Seek ye the protection of these [new] resting places (al-biqā') [of the first nineteen fold Bābī Wāḥid] that the people might thereby find hope ADD HERE

Gobineau, Les Religiones, 1865 [1900: 491 = ed. 1928: 419]:

"Le résumé de la quatorzième porte : «0 mes esclaves! si vous vous réfugiez en ces coupoles de l'Unité, il faut que vous soyez en sécurité contre les hommes. Et ceux-là, dès lors, n'ont plus de pouvoir sur vous. Le fruit de cet ordre est que vous accordiez le refuge, au jour du jugement, à celui qui est suscité comme prophète. Qu'il n'en soit pas alors comme il en est aujourd'hui, où vous accordez la protection aux autres hommes et vous faites, contre l'arbre de la vérité de ces actes qui sont prêts à faire fendre le ciel et la terre, si ceux-ci entendaient ce que vous avez fait contre moi. Pourquoi donc ne comprenez' vous pas?"

Fn. 3. Ceci est destiné à transférer aux tombeaux des saints bābys le droit d'asile aujourd'hui attaché à ceux des saints musulmans.

Fn.4 Au jour du jugement dernier, ceux qui auront respecté le droit d'asile aux tombeaux des saints auront acquis un droit à la protection de ceux-ci, et cette protection ne sera plus bornée et souvent précaire comme on la peut avoir en ces temps-ci : elle sera toute puissante et couvrira ceux qui seront autorisés à la réclamer. Comment donc pourriez- vous hésiter à remplir le devoir qui peut vous acquérir un tel bien?

#### Bāb 15

IV:15	<p>ثم الخامس من بعد العشر فلا تمنعن احدا اذا استجار بالله ثم بالحروف الحى حين الظهور فى الاخرى و قبل ذلك فى الاولى تحمكون و ان بمثل ذلك اذا استجار باحد احد لو يقتل فى سبيله خير عند الله من ان يردده ان يا عبادي فتجبرون</p>
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Now for the Fifteenth [Gate].

This [section declares]

#### Bāb 16

IV:16	<p>ثم السادس من بعد العشر ان يا عبادي الى بيتي تصعدون ذلك بيت من يظهره الله ذلك بيتي فلا تشترن ما فى حوله على قدر ما انتم تستطيعون ان ترفعون</p>
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Now for the Sixteenth [Gate].

[This section declares] O My servants! Thou shall ascend up unto My House! That is the House of [the messianic figure] Man yuẓhiru-hu Allāh ('He Whom God shall make manifest'). That is My House. Thou shall not buy commercially (from the verb sharā' form VIII) whatsoever may be in its [sacred] precincts (mā fi ḥawlihi) according to a directive (qadar) that thou should be in a position to obey (tā'a form X) if thou should decide to ascend up [to My House].

Bāb 17

IV:17	<p>ثم السامع من بعد العشر ما في حول البيت و المسجد لله فلا تبيعون و لتجعلن كلكم في حد ملككم ما كل تستطيعون ان تعلمون اخباركم ثم الذين يتجرون ما يحبون ان يكتبون و ان مسجد الحرام ما يولد من يظهره الله عليه ذلك ما ولدت عليه قل مقعد احمد ذكري يدخل فيه انتم هنالك لتصلون و لا تعرجن الى بيتي و لا المقاعد الا و انتم تملكن ما في السبيل ما لا تخرنون و من يقدر ان يدخل علي او على البيت فلا يعفى عنه ذلك لتدخلن على من نظهره ثم في البيت لله ربكم و لتخضعن له ثم لتسجدون</p>
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Now for the Seventeenth [Gate].

This [section declares]

Bāb 18

IV:18	<p>ثم الثامن من بعد العشر ان وفقتم على ما انتم تحبون من حج بيتي فلتوتن مظاهر الواحد على سرانرهم اربع مثقال من الذهب ان هم على منتهى الحب بكم يسلكون و قد عفونا عن من لا يقدر و من يملك و من يخدم و من يتبع او يتبلي لعلهم يشكرون ذلك لتعرفن رب البيت ثم انتم من باب البيت تدخلون ذلك من يعلمكم علم باطن الباطن للظاهر الظاهر ذلك اياي في اخري ان يا عبادي فاعرفون ذلك لتعرجن الى من نظهره ان كان اياه ثم انتم لبيته تصعدون فكيف انتم لنفسه لا تصعدون حينئذ كل الى بيتي من قبل يصعدون و هم عن جعل البيت بيتا محتجبون</p>
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Now for the Eighteenth [Gate].

Thy waqf (befitting contribution, "legacy") is according to whatsoever thou do love [which is offered] while on pilgrimage unto My House (ḥajj baytī). So gift ye then unto the manifestations (maẓāhir) of the wāḥid relative to their couches [resting places] ('ala sarā'ir), four mithqāls of gold. ADD HERE

Bāb 19

IV:19	<p>ثم التاسع من بعد العشر لولا يحزن النساء لا نهيهن عن صعودهن لما يصعبن في السبيل الا من يكن في ارض البيت فانهن اذا شنن يدخلن البيت في الليل ثم على سرانرهن عند مظاهر الواحد يستون و يذكرن و بهن الذي خلقوهن ثم الى مساكنهن يرجعن و ان يراقبن حب ازواجهن و ذرياتهن خير لهن فلا تقربن ما يحزنن فانكن قد خلقتن لا نفسكن ثم لذرياتكن فلا تختارن الاسفار لتبتلين و لتشكرن الله بما تعفون و الله علام حكيم ان يا مظاهر الواحد في الالف و الباء لا تسئلن عن نفس فانهن تعرف حكمها ثم بين يدي من جعلكم حفاظ البيت تسجدون و انى لا دخلن البيت و انتم لا تعرفون فلتحسينن بكل من يدخل بيتي لعلكم اياي تدركون</p>
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Now for the Nineteenth [Gate].

This [section declares]

Note of translator.