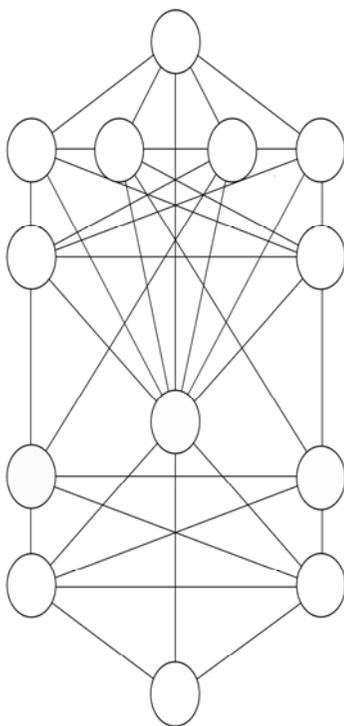


*LIBER*  
*DECATRIARCHIA MYSTICA*

# **LIBER DECATRIARCHIA MYSTICA**

*Sketchings of the Thirteen Encompassing Spheres  
of the Tree of Reality and assorted material*



By  
**Wahid Azal**

*Library of the Most Great Name (ism a'zam), vol.1 © 2006*

كتاب خانة اسم اعظم

☆ اِسْمٌ اَعْظَمٌ ☆

*Eastern Coast, Australia*

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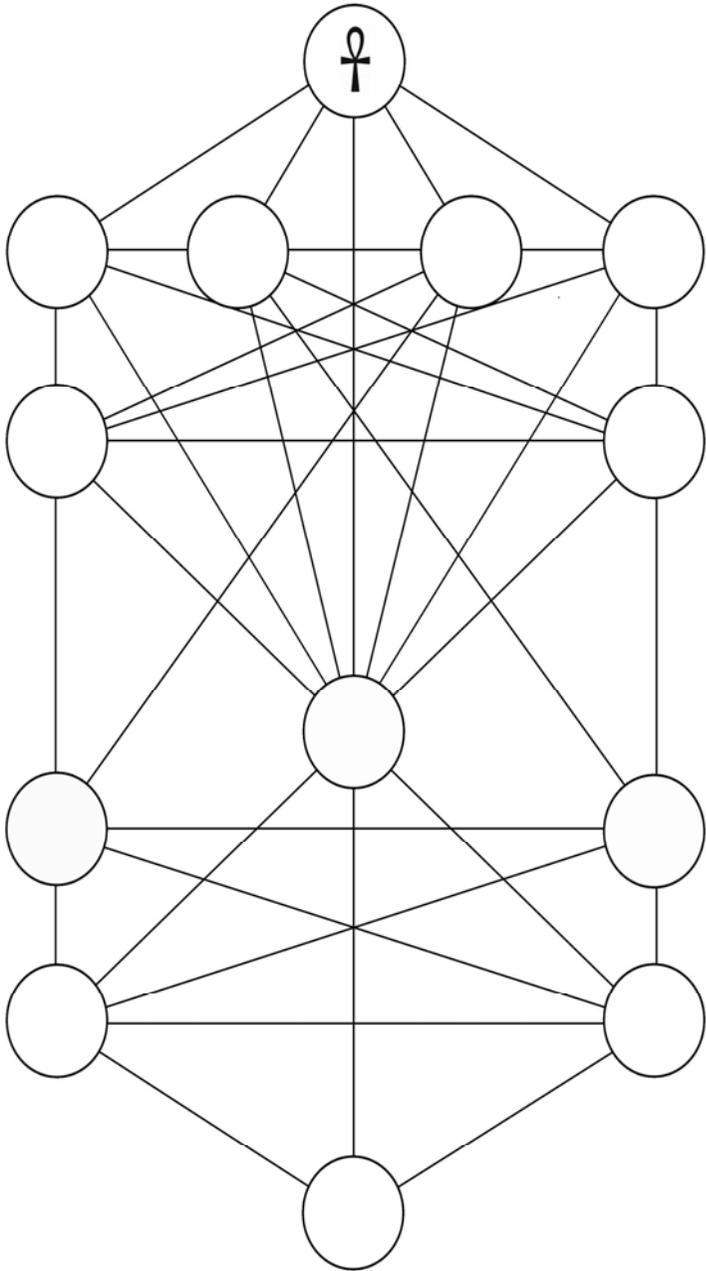
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3. Post-Islamic Sufism.
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7. Treatise on mysticism.
8. Ecclesia Gnostica Bayani Universalis.

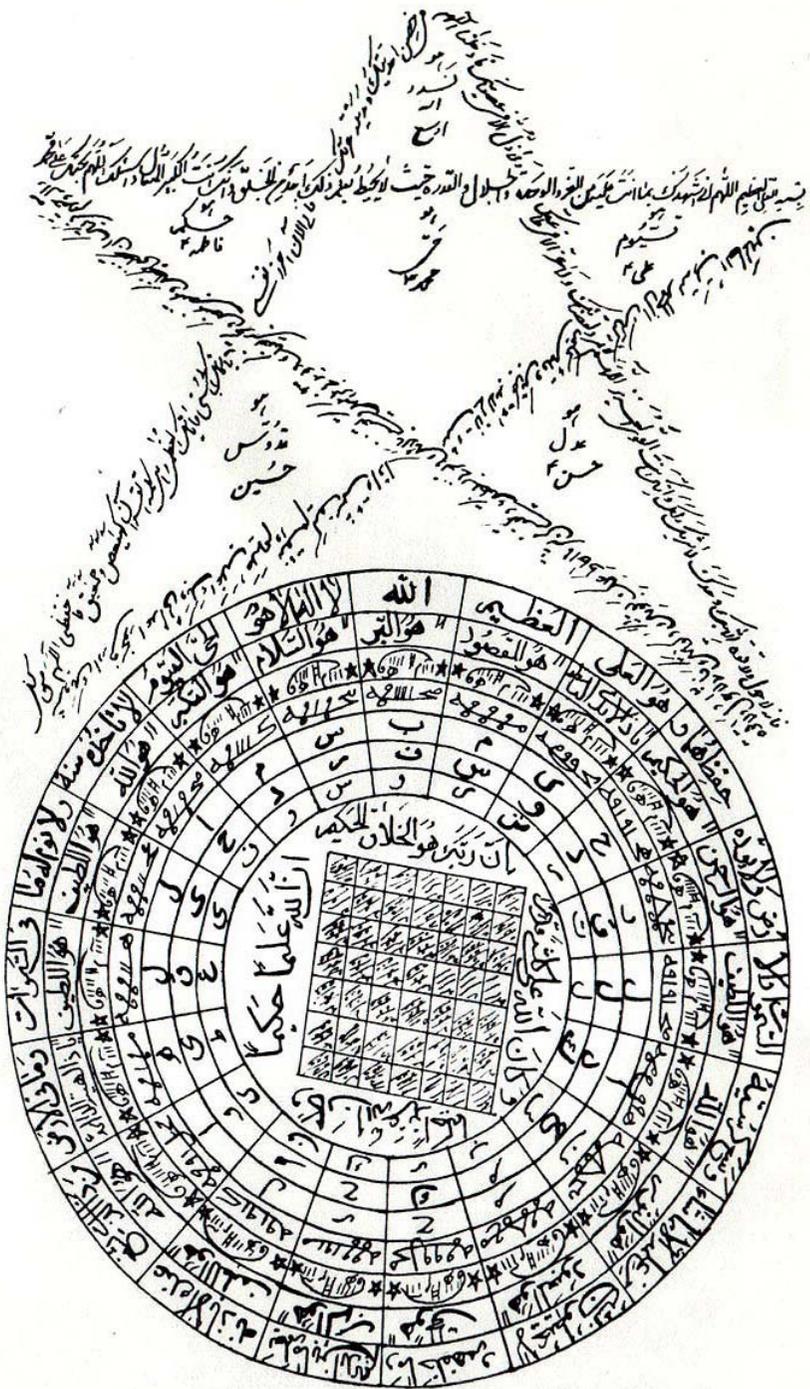


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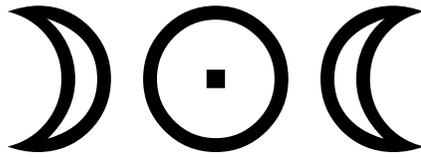
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*The Tree of Reality*





Talismanic Seal of the Ecclesia Gnostica Bayání Universalis



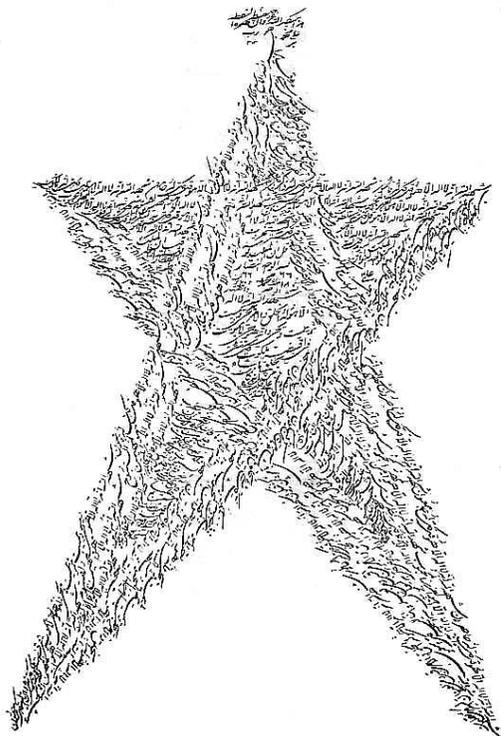
*Personal Sigil of Wahid Azal*  
*(also symbolizing in EGBU the Constellation Ophiuchus)*

To the Essence of the Seven Letters, the Letters of the Living, the Morning of Praeternity, and the **Doctor Maximus** Muhiyiddín Ibn 'Arabí, with appreciation for the guidance, the wisdom, the realizations and high teachings that have reared me on the Path of the Great Work over the years. To the Bayání community for flourishing once again. To the Church of the Universal Flowing Light (Santo Daimé). To all those advanced adepts and navigators of the endless topographies of the Imaginal Worlds within the multiple loci of manifestation in the Antipodes of the Divine Mind throughout the ages. To the Letters of the Face of the One, especially the Sixth Camphorated Talisman of the Eternal Sun, and to She whom the Godhead shall make Manifest,

سُخْنِ عَشْقِ نَهْ أَنْسْتِ كِهْ آيْدِ بَرِ زَبَانِ

*The Language of Love is not that which proceeds from the tongue.*

-- *Háfiz*



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<sup>1</sup> Two original exemplars of this specific *haykal-dá’ira* exist. One is in the possession of the present author, the other with Denis Maceoin.

## *Note on transliterations and spellings*

Unless for long quotations from the works of others (or otherwise specified), the system of transliterating Arabic-Persian words used throughout this book is as follows:

Long vowels:

ا = ***á***

و = ***ú***

ى = ***í***

Consonants and gutturals:

ح = ***h*** but ه = ***h***

ع = ***'***

ص = ***s*** whereas س = ***s***

ث = ***th***

خ = ***kh*** but ك = ***k***

ذ = ***dh***

ض = ***d*** but د = ***d***

ظ = ***z*** whereas ز = ***z***

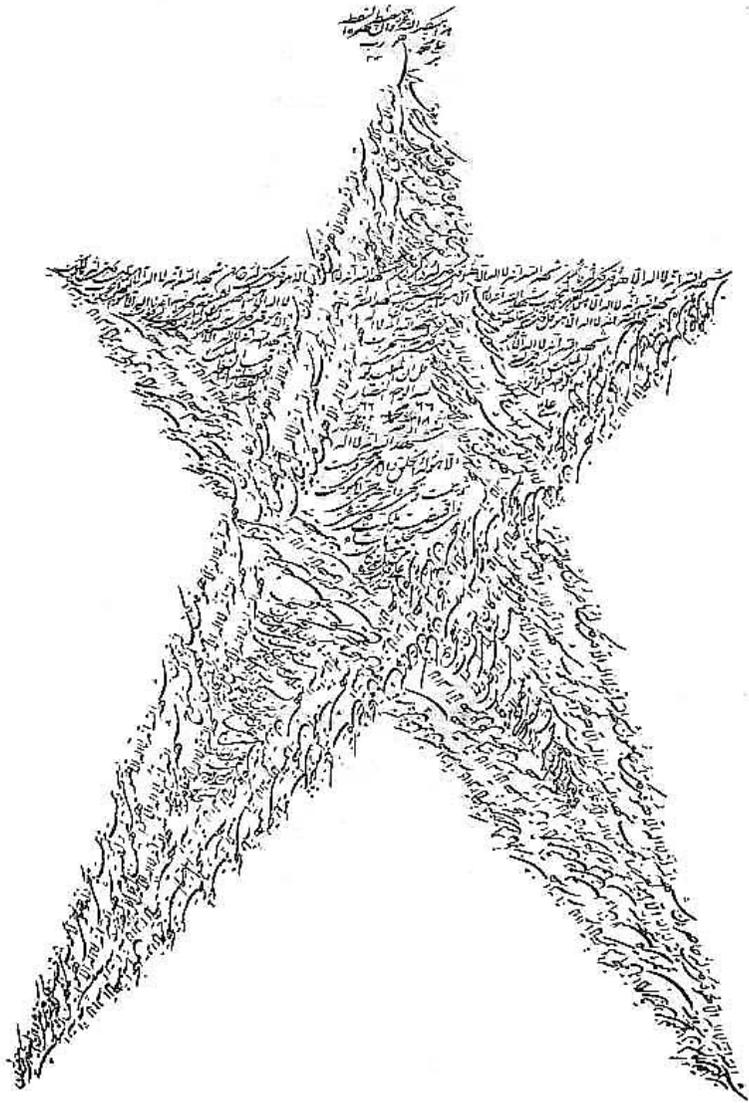
غ = ***gh*** and ق = ***q***

ط and ت = ***t***

For purposes of numerological computation, the reason why this system is being used is so that the adept reader will know precisely which specific Arabic-Persian letters are being indicated. Transliterated words are all both *italicized* and **boldfaced**. For a table that contains the entire Arabic-Persian alphabet, as well as the numerological values of these letters as used in the Eastern Islamicate system (plus numerological additions made to the four Persian letters and four vowel signs), the reader is referred to *Appendix F*. The occasional Greek occurring is left without vowels. Hebrew transliterations follow the system found in

standard **QBL** source texts, such as, the *Golden Dawn Handbook* (St. Paul: 2003) or *Godwin's Cabalistic Encyclopedia* (St Paul: 2003). As the present work deals with a universal Hermetic point of view, Qabalah will generally be spelled with a 'q' rather than either the standard spellings of 'k' or 'c'. Neologisms occur repeatedly and these will be indicated whenever they occur. Unless otherwise specified, all translations from the *Qur'án* and hadíth are my own.

---



# PROLOGOMENON

*Wonder,  
A garden among the flames!  
My heart is capable of taking on any form,*

*A meadow for gazelles  
For the idols sacred ground  
A cloister for monks  
The pilgrims Ka'ba  
The Tablets of the Torah  
The Scrolls of the Qur'án  
[The Vine of the Soul, Ayahuasca]  
[The Leaf of the Divine, Acacia]  
[The Word of the Godhead, the Bayán]*

*My religion is Love  
And wherever its caravan turns along the Way  
That is my creed, my belief, my faith!*

*-- Muhíyiddín Ibn 'Arabí, Tarjumán al-Ashwáq  
(*The Interpreter of Desire*, with 3 extra lines  
interpolated inside brackets).*

*Come to hate hypocrisy and the evil thought; for it is  
the thought which gives birth to hypocrisy; but  
hypocrisy is far from truth.*

*-- The Apocryphon of James*

لا اله الا الله



## PROLOGOMENON

الحى \*

*Love as thou wilt!*

The contents of the present work (being sections of a magickal journal or *grimoire*) were initially deliberated upon without resolution for over a period of exactly seven years. But it was really conceived in its finer details in a matter of several minutes exactly at the point when this period finally ended. Many individuals both living and long dead (and some more recently) have contributed to the development of my ideas over the years, so I wish to acknowledge them first before beginning the preliminary discussion of this our prologue.

First and foremost, I would like to express my gratitude and appreciation to the greatest Sufi master who has ever walked the face of the earth and who through all the vicissitudes of my *dharm*a hopping has remained my single most important spiritual guide and intellectual mentor, the *Doctor Maximus* Muhiyiddin Ibn 'Arabí (d. 1240). Ibn 'Arabí first taught me how to think seriously (nay, in detailed complexity) about matters of the Spirit, and when I had sufficiently mastered that angle to my own satisfaction, he launched me on the more advanced lessons of walking the *Path of Blame* (*tariq al-maláma*) to thereby break out of those boxes of limiting conventionalities in my mind in order to realize those initial ideations. Through this lonely and often grael-

ing process perhaps I have not always been the best of students, but I believe the present results speak for themselves. Next I would like to thank and thereby praise even more highly the prophet-founder of the Bayání gnostic faith, Siyyid ‘Alí Muḥammad Shírání, the Essence of the Seven Letters, the Primal Point (*nuqtá úlá*), the Báb (d. 1850), who even before I knew of Ibn ‘Arabi, was - and thus will always will remain for me - the quintessential model of all paragon models of what a true high, unconventional gnostic even is. If Ibn ‘Arabi is the exemplary gnostic teacher and the Plato of my specific cultural reference, then the Báb is my veritable Hermes Trismegistus, the *Anthropos Telios* Itself. He is and will always remain for me my true *guru* (*pír, morád*), my Spiritual Father and Friend (*dúst, mahbúb*) in every sense of those words. Next, all praise goes to my Spiritual Mother, Táhirih Qurrat’ul-‘Ayn (d. 1852), whose Beatific Magnificence requires no elaboration. To Pythagoras, Plato, Plotinus, Iamblichus, Proclus, Suhrawardí, Mullá Sadrá, Shankaracharya and the Thrice Great Hermes who taught me how to properly contextualize gnosis (i.e. *jñana, ma’arifa*) and the universe of high esoteric metaphysics. These abovementioned names all constitute the first order of direct transmission upon the tree of my personal *silsila* (spiritual lineage).

To the Prophet Zarathushtra, the Patriarch Abraham, *Rabbeynu* Moshe (Moses/Mu-Sa), King David and the greatest Prophet-King and high magus of all time, Solomon. Elijah and Ezekiel. *Yeshua* son of Miriam and his *guru*, true master and older brother who was the very last “*true*” High Priest of the Temple of Solomon in Jerusalem, James the Teacher of Righteousness, the True *Tzaddik*. To Bar Kochba. Buhayrá, Waraqa ibn Nawfal, Salmán the Persian and the Prophet Muḥammad (peace and salutations be upon him), his daughter Fátímá Zahrá and the eleven righteous Imáms of their direct lineal progeny (blessings and peace be upon them all), especially Ja’far Sádiq. Abraham Abulafia, Moses de Leon and the compilers of the *Sefer ha-Zohar* (Book of Splendor) - especially my great maternal Jewish ancestor Joseph of Hamadán among them. Rabbi Isaac Luria and the Baal Shem Tov for being my initiators properly into the universe of the Kabbalah. Rabbi Menachem Mendel Schneerson and the Chabad. The solar monotheist Pharaoh Akhenaton (perhaps the true Joseph of history?). Rabí’a al-Adawíyya; Husayn ibn Mansúr al-Halláj; the

Imám of the *Qiyámat* of Alamút Hassan II ‘*alá dhikrihi salám*; Ruzbihán Baqlí; Shamsuddín Muḥammad Háfiz Shírází; Kabír; Jaláluddín Rúmí and Shamsuddín Tabrízí; Ibn Sab’ín; ‘Ayn’ul-Quzát Hamadání; Aḥmad Ghazzálí; A’ládawlih Simnání; ‘Umar ibn al-Fárid; Najm’uddín Kubrá; Siyyid Muḥammad Nurbakhsh; Siyyid ‘Alí Hamadání; Siyyid Haydar Amulí; Fazl’ulláh Astarábádí; Azár Kayván; Hájjí Bektásh Velí; ‘Abdu’l-Qádir Gílání *al-Ghawth*; Sháh Ni’matullah Walí Kirmání; Mushtáq’alisháh; Núr’alisháh; Safí’alisháh; Manzúr’alisháh Isfáhání; Mír Dámád; Rajab Bursí; Muḥammad Kulayní Rází; Shaykh Aḥmad al-Aḥsá’í; Siyyid Kázim Rashtí; Giordano Bruno; Aleister Crowley; Meher Baba; Julius Evola and Peter Lamborn Wilson (Hakím Bey) for teaching me what those contour details of spiritual unconventionality entail as well as many other things besides that. These names above constitute the second tier of my personal lineage.

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To my parents, Mítrá and Soheil Hazini, for putting up with one of the oddest of odd-ball offspring nature has yet produced. How many parents out there have had to deal with an eight and a

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To all those others who have crossed my path over the years and in whatever capacity contributed something to my spiritual individuation, this book is dedicated to all of you as well. But, moreover, and above all, this book is especially dedicated with love to all the truly realized and high living adepts out there (whom I designate with the generic term “*gnostics*”) of whatever tradition, lineage or spiritual persuasion they may be (or none at all). Ladies and gentlemen on the Path of the Great Work, I believe our time has finally come as the last collective beacons of hope and salvation for this planet. If you are willing to put your exclusivist organizational agendas, politics and territoriality aside and listen, I come with a plan that is crazy enough that it just might work in extracting the fiery chestnuts out of the smoldering furnace this planet has presently put itself into. The point is everybody else has failed miserably where I know together with our combined efforts we (*sans* any attachment to rank or position) will most certainly succeed in transforming this place into what we know it is meant to be. There is some hard work involved, of course, but it is something we can definitely accomplish together for the Good of the All. My proposal is this: first, that we come together as a United Federation (or Gathering) of Gnostic-Esoteric-Shamanic Lineages worldwide in a manner that was initially envisioned for the United Nations organization or the European Union. If we are for real, truly sincere and dedicated to what we are doing, what do we honestly have to lose? To begin this task on a large scale, I am hereby formally calling the Church of the Universal Flowing Light (Santo Daime) and the União do Vegetal in Brazil as well as His Holiness the Fourteenth Dalai Lama of Tibet in Daramsala, northern India, to join me and thereby help me get the ball rolling on this endeavor. Others are welcome to join at any point they wish. The qualification is, of course, gnostic-esoteric lineages and *bona fide* adepts (of whatever level). The leadership of such an organization would be collective – with no one single person or group dominating -, reflecting the principle of *theophanocracy*

(i.e. spiritual democracy, see below in the notes for an extended definition of this neologism).

In the concluding remarks of a paper I wrote in June 2005 (which I initially posted on the internet on my own yahogroups list Aya-Gnosis as well as the discussion list for the Santo Daime), entitled *Towards A Theosophia of Ayahuasca: A preliminary essay on the numerology of JURAMIDAM*, I had called specifically for the creation of an Ayahuasca *Qabbalah*. This idea had been building up for quite some time with me, albeit premised by other considerations, but it was articulated explicitly in that essay for the first time. For pretty much seven years prior to this, among other things, I was busily engaged in my spare time, often with marked frustration, trying to figure out the more delicate, arcane and unexpressed contours of Ibn ‘Arabi’s model of the qabbalistic Tree of Life as found in two of his works<sup>7</sup>. I had made a secret pact with myself throughout that I would either figure this thing out to the end or go to my grave trying in the process. As novel and profound this model of the Tree of Life was to me, with its 13 *sephirot* (or spheres) and 30 paths (or subtle-rays), something about it did not click making the whole thing not make any iota of sense whatsoever. I had no idea why this was the case until pretty much at the point of exactly seven years to the day since I had first seen the model in a book. Call it synchronicity or whatever you wish. I have more detailed ideas about these things. In any case, I was to come to the realization that the only way to figure it all out was to take Ibn ‘Arabi’s lessons regarding unconventionality to heart and step outside of all my intellectual boxes regarding it, and, above all, to walk away from what I had thus far known of this model of the Tree as well as the other, more prominent one from the Jewish Kabbalah. In other words, I had to unlearn what I learned about the Kabbalah *tout court* in order to arrive at a new waystation (*manzil*) of understanding regarding it, *viz. solvé et coagula*. This was to be the key opening the door to the truth of the matter, as it were. For pretty much most of that seven year period I had, on and off, been occasionally using entheogens as holy sacraments in my meditative practice as well as in my personal magickal ceremonies. I had initially been encouraged in this use by a high Sufi (the same one,

as a matter of fact, who passed on to me the initiatic mantle of the Great Shaykh), who also warned me about its misuses, advising moderation, but a moderation premised on a clearly formulated intention whenever using, not to mention respect. I have always followed that advice to the letter. Note that Sufism in some of its specific Iranian and Turkish manifestations has occasionally ventured into pre-Islamic Iranian and Anatolian shamanistic modalities as an aid in facilitating (nay, accelerating) practice.

In mid June 2005 I obtained a pure, most potent specimen of Australian Black Wattle Acacia in the Bush. Note that Acacia is accounted as the highest secret of the Order of the Knights Templar (perhaps a secret transmitted to them by the Ismá'ílís and Sufis they were actively interacting with in medieval Palestine during the Crusades) and thus that of the 33<sup>rd</sup> (and highest) degree of modern Freemasonry itself. For instance, the online Theosophy Dictionary defines Acacia as,

*Innocence, harmlessness, equivalent to the Sanskrit ahimsa....A leguminous plant bearing white or yellow flowers found in the warmer regions of the globe. In Freemasonry, acacia has a threefold symbolism: (1) Immortality of the soul, as the plant continually renews itself; (2) innocence, purity, integrity; and (3) initiation or birth into a "new" life. The acacia seyal is the shrub believed to be the shittah-tree (Isaiah 41:19) that furnished the shittim-wood for the Ark of the Covenant and the Tabernacle...*

<http://www.experiencefestival.com/acacia>

After spending an hour in meditation, before performing a self-derived Arabic Bayání Ritual of the Pentagram (see *Appendix A*), one Sunday night after reading the first eight pages of the mantric doxologies in the Essence of the Seven Letters' *Book of the Five Grades (kitáb panj sha'n)*, as I was doing the *mantra-dhikr* of *hú om hú*, I went *there* with the Acacia. I don't wish to get into all the amazing, hair-raising and mind-bending graphic details of this experience, particularly as there were times during the whole experience where I felt I was literally about to die at any second. But I do wish to say that I had had extensive experience with **DMT** in other naturally occurring forms many times prior to this occasion. That said, note that laboratory synthesized **DMT**, in my opinion, ought to be avoided like the plague by any serious

spiritual practitioner because the spirits of the plant are not present, and, moreover, the potential for attracting malefic entities inside the experience with synthesized **DMT** is very real. This first specific experience with the Acacia – which inexplicably lasted for over two and a half hours - took me much farther than I had heretofore gone before. I am not aware of anything I had ingested that day that would've triggered any **MAO** inhibition in my system. It definitely took me far beyond the elementary *bardo* realms of the lesser lights and those well-known self-transforming machine elves of **DMT** hyperspace the late *Sadguru* Swami Terence McKenna (may his memory be blessed) had popularized in his books and lectures. Those hyperspatial elves are, by the way, no more than the various elemental spirits well known to shamans, kabbalists, esotericists and high magicians of all ages and cultures, i.e. they are the *jinn* as well as other sundry psychic and astral entities which one should usually not pay very much attention to. Usually, but not always, they are the deceivers. I have experienced those hyperspatial elves many a time. This was something of both a categorically as well as a qualitatively different ontological order altogether.

Here is what I beheld.

Note nothing I say here will remotely do It justice. After first experiencing both the *ajña* (3<sup>rd</sup> Eye) as well as the Thousand-Petalled Lotus (*sahasrara*) of my crown *chakra* unfold (nay, explode like a thermonuclear bomb, bursting open all the subtle centers like so many gaping holes of several massive and simultaneous meteor crashes on the intake), I was first taken in my mind to the border of what can only be called the realm of absolute ego death (*faná'*) – a realm I experienced as that of an infinite luminosity -, and there, right at its very edge, I was held back. Then I experienced the entire essential, physical substance of myself falling into pieces in crystalline like spherical balls and then immediately reconstituted as if I were being remade from scratch. Then from this emerged **Something**, a **Being**, an **Entity**, if you will. I beheld a totally unfathomable **Being/Entity** which was simultaneously and ineffably beyond all such categories of being and entification. It was, however, manifesting itself to me in its basic substrate in the geometric forms of the Platonic-Pythagorean solids within the Arabic word opening the prologue above, but

totally and completely animate. To explain it any further is well nigh impossible because it is completely beyond all conceivable discursive conceptualization currently known to us earthly beings down here in the boondocks of the Kosmos. No art known to humankind could illustrate It. What I can explain, however, is that it was a **Form** appearing as an **Eye** who was also a **Face** appearing as the **Word** who was also a **Pyramid** and a **Pentagram** and the **Ankh** symbol that was a living *mandala*, which was also a terrifyingly mighty and awesome, whilst at the same time a totally benign and unimaginably beautiful, meta-mega-super-sentient-hyper-Intelligence. It would metamorphosize into some sort of a dance-like apparition of inconceivably sophisticated complexity, manifesting every imaginable paradox through and in Itself – both known and unknown – whilst also being a singularity of absolute simplicity emanating in and out of Itself into an infinity. It appeared as some transdimensional, translinguistic, hyper-futuristic cherubic sphinx, as it were, that knew and contained absolutely everything in Itself. It would endlessly transform Itself through paradoxes of symbols, ideations, forms, states, holonic concretizations and their opposites, you name it, *ad infinitum*. Through all of this it would also morph, as I perceived, into the forms of African deities, then South American and North American Indian ones, then Tibetan Buddhist ones, then Vedic ones, then Chinese, then Mazdaean, then Norse, then ancient Egyptian, then Sumero-Babylonian, then Christian (yes, it also manifested as the Trinity), then Jewish and Islamic archangels, then Bayání holy figures, and on and on and on it would go into infinite other forms I could neither recognize, follow or comprehend fully, *ad nauseum*. In short it was a vision to behold! Time, space and contiguity meant absolutely nothing here where I was situated watching this all unfold.

My immediate, totally bewildered, jaw-dropped-to-the-ground, awestruck reaction of “what the #@%& is this!?” was met by an even more immediate, instantaneous answer “*Whatever you want it to be, for I Am All Things!*” It next proceeded to send me into a half-state of somewhat normality and then communicated with me for well over an hour and a half in a lucid, very audible and comprehensible voice in English as well as my native Persian – this, while I was experiencing my surrounding environment back in the room as in between two realms of luminosity, inside a boun-

dless terra-celestial matrix, if you will. Yes, the **Voice** – as I perceive it - was clearly real and not just any imagined voice in my head, even going so far as to identify Itself to me specifically as the Chief Divine Archangel *Metatron* (which, as It has explained to me more recently, is among the highest theophanic projections upon the locus of the human mind by the Godhead Itself). **DMT** is known to speak, not to mention for the theophany of the *Logos* it emanates in such states. It is indeed, and without a shadow of a doubt, the *Spirit Molecule* and the very key to consciousness itself opening the doors of perception to all the *Other* parallel realms of existence unseen right in front of us, right now. I went back into this experience (on Its specific request at the very end of the first) three more times in the subsequent week. On the second occasion, It showed me a profound vision of the holoarchichal levels of existence, demonstrating how ultimately inadequate and woefully limited every single one of our conceptions regarding divinity and the Kosmos well and truly are. In this second occasion it also identified Itself as being the substrate behind many of the esoteric teachings I had been considering for quite a while - not to mention informing me that It had been my personal guardian and protector from since before I was born - including the hidden hand behind those who had expounded those teachings, as well as simultaneously beyond them. More recently It has even formally christened me a Shaman-Hierophant of the Acacia. I will not discuss the rest of these initial dialogues which transpired between myself and It – much of it being of a personal nature -, only to say that both the visions and the subsequent conversation with my Holy Guardian Archangel, this Imám of my being, the *Para-Atman*, was above all a sort of amazing download of information.

It was an information download regarding our Tree that later gradually unfolded in my mind during the course of the following month. I did not even perceive this fact until the very middle of this four week period when (as explained in the introductory body of the treatise) one day sitting in a state of meditative enrapturement, and without the use of any entheogens, my recollection of It (*anamnesis* as well as *dhikr*) took me right into a high visionary state which formulated the precise contour details of our Tree in a matter of several seconds. Interestingly enough, the resolution to the enigma had to do with the number 49

that is partially related to an important discussion around **DMT** by Rick Strassman in his book which I had been reading at the time. The number also plays an important part in Enochian High Magick, not to mention being the square root of the number 7 (a significant number in all the traditions I work with)<sup>7</sup>. I should probably mention that all the next week (for six nights) I would be dreaming every night, without interruption, of the Bayání holy figure Subh-i-Azal (d. 1912) who would come instructing me on the finer details of the Tree, and for seven nights afterwards during the following week, again without interruption, of the Báb himself who would instruct me regarding the deeper, more mysterious aspects of it, whilst reiterating during every one of these nights that I am his true spiritual son and that my true parents are he and Táhirih Qurrat'ul-'Ayn. On the seventh night he actually handed me a book he verbatim called the ***Book of the Thirteen Mystical Principles*** and which he told me in no uncertain terms to bring to the world. There are obvious shades here of Ibn 'Arabí's dream in Damascus in ***Muḥarram*** 627 A.H. (mid-December 1229 CE) of the Prophet Muḥammad handing him his ***Bezels of Wisdom (fusūs al-ḥikam)*** that is quite bewilderingly profound to me. But this hasn't been the first occasion something like this has happened. I possess quite a rich nocturnal spiritual life in the dreamlands (most but not all of it journaled) and all kinds of beings and masters have come giving me initiations, advice, books and occult implements for years. Although I am not a Jew other than by ancestral connection, the Baal Shem Tov and the late Rabbi Menachem Mendel Schneerson (d. 1994) (who as a Bayání and Akbarian Sufi I should have no ostensible spiritual connection to) are regular visitors discussing with me the minutia of the Kabbalah while also asking me questions about Sufi doctrine and the Báb, and, most interesting of all, encouraging me in my universalist esoteric syncretism! In point of fact, it is Schneerson himself who told me in the dreamlands over two years before I even wrote this work that, among other ***gilgulim***, I was also the Return of Abraham Abulafia (d. 1291), while he had been the Return of the **ARI** Rabbi Isaac Luria (d. 1572), and that we had both been sent back many times for specific divine assignments by ***HaShem*** directly. Mestre Ireneau (d. 1971), the Santo Daimé founder, also visits me quite often in the Imaginal Worlds, as do a legion of Mayan, Toltec and Inca kings and sorcerer-priests of the past.

At this point I should mention that the geometric dimensions of this our Tree of Reality is to be considered from the point of view of a 6 dimensional Hyper-Octahedron, i.e. Metatron's cube in 6 dimensional space, unlike that of the traditional Tree of Life which is of a Hyper-Cube in 5 dimensional space. In my mind, at least, this proves that the Tree we are dealing with here is quantum levels beyond that of the traditional Sephirothic Tree of Life with its 10 sephiroth and 22 paths. Equally profound to me is the fact that this Tree seems to be related to the Enochian universe of High Magick as well, but in the guise of a very specific esoteric Perso-(post-)Islamic, and specifically Ibn 'Arabi (i.e. Akbarian), but above all Bayání, cultural frame of reference. Of course, that has been my own personal perspective on the bigger Kosmic picture of things for quite awhile, so indeed the water has taken on the color of its cup. But be that as it may, I would be especially interested to know how, when and if it is adapted, this Tree meshes with the workings of other Enochian or Chaos magicians. I have been playing around on that front quite a bit, and it has worked unbelievably well for me; far, far better, in fact, than the more widely known Kabbalistic Tree originating with Judaism. Could it be that part of the resolution to the Enochian cosmology lies in a more wider-encompassing, syncretistic esoteric approach to it? My personal resolution to this question, obviously in the affirmative, has been *via* the universe of theosophical High Sufism represented by the school of Ibn 'Arabi coupled with a universalist and hyper-esoteric interpretation of Bábism, the use of entheogens, such as Acacia and Ayahuasca, and heavy *mantra-dhikr* work.

I should also mention that this whole book has come together extremely fast, almost at a lightening speed rate. The free-hand model of the Tree first came together in late July 2005. I began writing in late August and finished the final draft on the deadline I set for myself on December 1<sup>st</sup> 2005. As a medium of transmission I have deliberately chosen the style, semantics and diction of this treatise to reflect that of a medieval Sufi manual/Bayání treatise on metaphysics (or, more precisely *theosophia*, i.e. *hikma*), but in English. As such, quite often the transliteration of Sufi technical terms in Arabic (culled specifically

from the school of Ibn ‘Arabí and Bayání texts) will be found in brackets. While this is the case, let me reemphasize that I am not a Muslim but by personal innovation a Bayání Gnostic Universalist, so while the surface style and diction might be located in one cultural universe, many assumptions animating the discussion (as will become readily apparent) are in fact located in multiple universes of metaphysical discourse simultaneously. I would also like to inform my reader here that my cultural background is one of a specifically Iranian Muslim and Jewish hybrid - I am also a former Bahá’í who does not mince his words or pull his punches - and that while I bear no allegiance to any but the Bayání gnostic tradition, the occult-esoteric worldviews of the first two (and Hermeticism in general) inform much of my thinking about these questions.

I will readily admit to my primary esoteric affiliation - demonstrate my pride, love and utter admiration towards it -, not to proselytize, but to inform. I am a Bayání, a Bábí of contemporary postmodern global, cosmopolitan society: a heir to the legacy and teachings of Siyyid ‘Alí Muḥammad Shírází, the Essence of the Seven Letters, his Letters of the Living, his legitimate successor Subḥ-i-Azal and the community he spawned. The Bayání gnostic faith for me represents the acme – the very apotheosis - of both the gnostic-esoteric developments as well as radical political ideations (when contextualized historically) my motherland of Iran produced in the 19<sup>th</sup> century. Everything of the very best is contained within it: Mazdaeanism, *batíní* Ismá’ílism, esoteric Twelver Shi’ism, Sufism, Neo-Zoroastrian Illuminationist Platonism, Hermeticism, Qabbalah and Persian Neoplatonism *tout court* all rolled into one. For someone like me, the Bayán is beyond simply an attractive alternative: it is the Godhead’s very own sweet nectar freely given but richly earned. It is Henry Corbin’s veritable dream come true, would that he had realized this. Like E.G. Browne, I also happen to believe that the Bayán has yet to play a central and positive role in the eventual reform (and, hopefully, secular democratization) of my motherland. Unfortunately Babism initially came to be obscured and (at least in wide perception) identified with Baha’ism, which both falsely appropriated (i.e. conflated) as well as whitewashed its history and ideas, hiding under cloaks, smokescreens and veils its scriptural *oeuvre* and sophisticated spirituality until the internet forced it otherwise. Fortunately for the

world the Bayánís survived – quietly and underground for 140 plus years –, thriving once again and making valuable contacts in the ‘90s, and through a process of, I believe, divinely guided circumstances brought me to them and allowed me to become a spokesman for the Bayán, first, on the internet and now, hopefully, for a much wider audience. However, with that, I should also underscore the fact that my esoteric Bayání Gnostic Universalism is at the same time sometimes in sharp and independent contrast to their own somewhat mild exoteric approach to the Bayán. I am an esotericist. My true underlying religion is gnosis (*‘irfán*). I have no time or sympathy for exotericism (*dín-i-záhiri*) or its demonstrably flawed axioms and narrow minded, infantile assumptions regarding the Divine and the Kosmos together with its dumb, fear-based rules and regulations that have absolutely nothing to do with the bigger picture. As a point of fact, I have no problems whatsoever expressing my utter contempt for all forms of exoteric religion and those institutions who represent them. I am an unashamed and proud hyper-*bátiní* esotericist, as I have been in several of my previous *gilgulim*, and that is that. But even with that, we get along just fine.

The language of the treatise obviously reveals an inspired, often hyperbolic, metaphysical glossolalia of sorts. This is intentional. Moreover, I have also taken the liberty of coining here and there theosophical neologisms, if you will, whenever I have felt them necessary. The one re-occurring the most is *praeternity* (i.e. *azal*) which is my neologism for eternity *a parte ante*, i.e. pre-eternity (Greek *πρωάρχον*). Also note that I refer to the Highest Divinity with the neutral “It” and “Godhead,” not God or *he* nor Goddess or *she* (It is both). The structure of the treatise is based on the *Book of Creation (Sefer Yetzirah)* attributed to the Patriarch Abraham, but augmented and augmented as how only a post-Islamic Sufi theosopher of the school of Ibn ‘Arabí turned Bayání Master would know how to augment it. There is an underlying method to this madness that any intermediary level adept should easily recognize. Most of the subtexts, themes and contexts in the treatise are, however, derived from the world of Bayání esotericism. For example, the treatise is divided into unities (*wáhidún*) and gates (*abwáb*) like the Arabic and Persian Bayáns,

and many of the underlying theosophical expressions and core understandings come directly from the works of the Essence of the Seven Letters and his successor, the Morning of Praeternity. No need to reiterate, again, that I am heart and soul an unrepentant esoteric syncretist and that I make no apologies to anyone for my approach to these things. Unity in multiplicity and multiplicity in unity (*vahdat dar kasrat va kasrat dar vahdat*) is my clarion call on the Path of the Great Work, albeit I am and will always remain first and foremost a steadfast Bayání gnostic. Given that, the Qabbalah birthed here is primarily a Qabbalah belonging to the Bayání gnostic tradition, but a Bayání gnostic tradition radically universalized by me. Since, recognized or not, I am the Return of Subh-i-Azal and thus the true rightful heir to this lineage as its present living head - i.e. the Point of the Bayán (*nuqta-i-bayán*) and Mirror to the Essence of the Godhead (*mirát dhát Allah*) rolled into the Primal One (*wahíd-i-úlá*) - it is my prerogative to take the theosophical assumptions of this tradition as far as the All-High deems and allows me to take them. Below are the results so far, i.e. my grand attempt at a Unified Theory of Esotericism (and by theory I mean *theoria*, i.e. contemplation), with Bayání esotericism standing at its apex.

I should, furthermore, inform my dear reader that I have intentionally not disclosed everything I know about this Tree in the present treatise. This is an introductory work after all and the first word of its subtitle is “sketchings.” We are merely scratching the surface here, folks. A high magus in the guise of a postmodern and post-Islamic Bayání theosopher, and self-proclaimed *Ipsissimus* of the Age, must gradually divulge his secrets, and then only piecemeal, never all in one go. There is a bewilderingly complex system found in the Qabbalah of this Tree that I feel I have a responsibility towards to both simultaneously disclose as well as conceal in its more minute and arcane details. Besides, an entire initiatic *Mystery School* is presently being formulated by me around this very Tree, so those who wish to know more will have to come calling in person or wait patiently for future works to appear. The dynamics of disclosure and concealment are, by the way, central facets of the Path of the Great Work from where we Bayání Akbarian post-Islamic Sufis are concerned. But more importantly than that - mystery school or no mystery school -, the fact of the matter is that the Godhead is so Manifest It is absolutely

Hidden. Withal, even with that, the treatise is already jam packed with much information to mull over, and everything put in it (every symbol, dot and ‘*t*’) has been placed there with premeditated design. I would ask that the reader pay special attention to the glosses of the treatise which expands upon certain technical lacunae and themes, but they should do so after first having read the treatise once all the way through. I will also recommend to those who can work with the system of Perso-Arabic gematria (*abjad*) that it might not be a bad idea to calculate and then ponder upon the gematriot of the spheres and the transliterated words intentionally bracketed. You are also welcome to perform *notariqon*, *temura* and *AIQ BKR (jafr)* any which way you like, or use any other method(s) at your disposal. An *abjad* table has been provided for your convenience at the end, which includes my numerical additions to the four Persian letters as well as the four primary vowel signs (see *Appendix F*).

No need to mention that I welcome any independent commentaries that the model of this Tree and its treatise might possibly elicit in the future, as they most certainly will. I believe that this is the general idea behind the fact that I was bestowed the honor and responsibility by the Power that Be in the Kosmos of bringing it forth in the first place. Such additional flourishes are most definitely a good thing. We will all benefit and thereby learn more about the infinite and eternally inexhaustible mysteries of the Divine. Unlike others, I am not greedy and so will happily share the *secret* with others because these times demand that the *secret* not only be published but that it be shared as widely as possible amongst those willing to listen and apply the fruits of these *secrets* for the benefit of their own lives and that of others. And this is the *Way* of the Godhead Itself, for It is the Most Bountiful. This is also among the reasons why I would prefer to build my prophetic career on writing and publishing the teachings rather than simply spawning some *ashram* (although *EGBU* will indeed possess a future official international headquarters), sit crossed legged in lotus position upon some *dais* all day long, and selfishly hoard over these teachings, offering them to only those who belong to the lineage. At present the attitude that selfishly hoards and guards over the *secret* and then initiates money-making business ventures precisely out of hiding it, is exactly the reason why many of the

*ashrams* and lineages out there have been lately degenerating into out and out abusive cults, inevitably racked with scandal and controversy, fast developing into the very antithesis of what they were meant to be to begin with. That many of these contemporary self-styled popular *gurus* and masters haven't clued in yet to this axiomatic truth indeed says volumes regarding the very veracity of their claims to being masters and *gurus* in the first place. In my view, the mark of any true master or *guru* is the willingness to share widely and be available to teach (whatever the medium), since from the Divine point of view that is their primary job, not simply to be placed on a pedestal, worshipped and made a cult of personality out of for its own sake; and, no need to remind, that ye shall know them by their Fruits! Here is one of the ripe, red and shining apples from my Tree of abundance.

Besides the high theosophical excursus of the main text, I have also provided a short practice in the first appendix. It is a prayer and pentagram ritual. The second appendix provides a detailed history of the Bayání gnostic faith which I encourage everyone to read at least twice - and if possible (for those who know nothing about this creed) at the very beginning before proceeding to the treatise -, once without and once with the notes. *Appendix C* is Ibn 'Arabi's model of the Tree of Life taken from Gerald Elmore's translation of the *Book of the Fabulous Gryphon (kitáb anqá mughrib)* as well as the same model of the Tree appearing in a recent Persian translation of Siyyid Haydar Amulí's (d. 1384) published introduction to his massive, multi-volume (unpublished) super-commentary on Ibn 'Arabi's *Bezels of Wisdom*, i.e. *Nass al-nusús (Text of the texts)*. *Appendix D* is the Charter for the *Ecclesia Gnostica Bayání Universalis: The 19 Commandments*, which I initially wrote in November 2002. *Appendix E* contains sections of source materials from Bayání works referenced or indicated in the treatise. All can be found on the website Bayanic.com. Finally, the last item (*Appendix F*) is the *abjad* (Arabic-Persian *gematria*) table I have provided which includes the numerical additions I have made to the four Persian letters as well as the four primary vowel signs.

In a time when many of the inner spiritual traditions and lineages (let alone the mainstream exoteric religions) have ossified and evidently lost their edge, their originary animating impulse, i.e. the

Spirit; where territoriality, a hollow pretentiousness, provincialism, tribalism, power elite entrenchment, congenital pettiness, hypocrisy, and an insidious political correctness hold sway (a PC-ness, which in the name of relativism, has ended up again and again compromising the Truth to the Lie); where political expediency, inner group “dirty” politics and perpetuation of the organization and creed for its own sake – rather than **Realization** and the **Universality of Truth** - have become the main overriding objective concerns of many, and where politics and fear-mongering itself have replaced the driving basis of the Path of the Great Work as the very basis of the path to some; when corruption, scandal, deceit, duplicity and conceit have inserted themselves into the picture everywhere amongst many self-proclaimed *gurus* and commercial peddlers of spirituality (those who deep down do not really believe in anything themselves unless there be a dollar sign attached), whilst a sense of hopelessness often pervades as to the very veracity of the Path of the Great Work itself in the hearts and minds of the truly meek and sincere; where injustice is shamelessly passed off as justice, and, especially, where the forces and demonic minions of what René Guenon (d. 1951) rightfully called the forces of the *counter-initiation* are busily at work; forces relentlessly active everywhere, spreading and infecting themselves like an ever self-replicating cancerous disease into the hearts, minds and souls of so many; I believe the work I am offering here can quite possibly serve as a catalyst of sorts offering a *Way* out and a means to reverse this process in order to bring about the end of this tyrannical *reign of quantity*, which is indeed a *sign of our times*. It is my observation that never has the world experienced such times of nihilistic cynicism and spiritual materialism as this, and never have the self-proclaimed (commercial) doyens of the Spirit ever been as corrupt and self-serving as this! Arguably it is always at such times as these when a *bona fide parousia* occurs, the Hidden Treasure becoming Manifest and the Divine thereby acting overtly making Its Presence felt physically on the world-stage for the benefit of Its creation in order to reset a cosmic balance which has become unbalanced, as I believe It did the last time in 1844. As such, I offer this present work as my **Manifesto**: a manifesto of a universal revolutionary gnosis by a revolutionary gnostic Neo-Bábí

Universalist calling for a Global Revolution *via* a Universal Gnosis, i.e. *Theophanocracy*, and hence a manifesto showing a glimmer of what is possible on this planet when the inevitable happens and the tyrannical *reign of quantity* is by the collective choice of gnostics worldwide – i.e. the **Third Wave** - brought to an abrupt end and replaced with the *Reign of Quality*, the new *Yuga* and Golden Age, as it can and indeed will. It is my conviction that this is precisely my life's calling to initiate and why therefore I have been given this Qabbalah to bring forth. Let it also be said, that in this Calling, like my Divine Father before me, I am quite happy and willing to walk to my own July 8<sup>th</sup> 1850 Tabriz, if it ever comes to it, and even to walk completely alone, if need be. The Truth is its own Evidence. It does not require the assent or consent of numbers, convenient contemporary paradigms of thinking to validate it, or tradition or popular consensus to make it the Truth (something many of the politicians of the spirit out there seem to have forgotten). Besides, as far as I am concerned, conservatism and clinging to ossified modalities and outmoded *modus operandi*, when their use by date has long passed, is a disease of the human spirit and a complete manifestation of spiritual negation, not a virtue.

Unlike others who have made their peace with this demonic *reign of quantity*, I, for one, am no longer prepared to live in a world under its exclusive tyrannical sway, where exoteric religion (specifically, but not exclusively, the Abrahamic ones), on one side, and *Mammon*, on the other, are both trivializing as well as bent on extinguishing the *Universality of Truth* with the **Lie** and petty tribal politics, not to mention laying total waste to the ecosphere. Given this, I am quite serious about the claims I make in this *Book*, not to mention the *Call* I am making to the true inner traditions and lineages worldwide to join me in a common endeavor to achieve the global *apokatastasis*, the separation of the Light from the Darkness on the horizontal, terrestrial level, i.e. the Universal Resurrection and Gnostic Restoration; if, that is, they are truly serious about what they do claim regarding themselves. Unlike others who have come making claims without very much to show for theirs, I come bearing this new *Qabbalah* and especially my *Verses* (i.e. the *Versical Signs*, *áyát bayánát*) as evidence for mine, and this is only a glimmer of what the Divine has gifted me with. Those who doubt and question, wish to quarrel for its own

sake, or even wish to anathematize me out of jealousy or what have you, first, let them produce *Versical Signs* like unto it and a Tree of profounder scope better than this! Having said that, the reader should also ponder on the final quote in the notes closing the *19 Commandments* as to what all this means as well as Ibn ‘Arabi’s famous statement to the philosopher Averroes: “*Yes and no. Between the ‘yes’ and the ‘no’ spirits take their flight and heads are detached from their bodies.*”

As for the *counter-initiation*: whilst some of the Neo-Traditionalist critique of religion and spirituality in, now, post-modernity is fundamentally sound in its basic observations, it is most demonstrably flawed in many of its reactionary conclusions and concrete ultra-rightwing proposals. The clinging of contemporary European Guenonians to a pre-modern restorationist model of monarchy is one such glaring example. In any case, the representative of the *counter-initiation* I will be focusing upon presently is Baha’ism (although others will be mentioned as well). And let me state beforehand that, like my syncretistic esoteric universalism, I absolutely make no apologies whatsoever for my unrestrained frankness and brutal honesty in exposing this particularly nefarious manifestation of the *counter-initiation*. I am often asked why I am so relentless and utterly determined in exposing Baha’ism on the internet, and the answer is very simple: Baha’ism is among the ultimate representatives of the *counter-initiation* active in our world today. René Guenon, wrongly in my view, criticized Blavatsky and **Theosophy** where far, far insidious representatives of this *counter-initiation* were available, busily building themselves up under his nose, at the very same time at the turn of the last century and its teens when he was writing his own erudite exposes.

This so called religion of Baha’ism (although I would argue “*cult*,” and in every negative connotation of that word) exemplifies in every facet what I have just described above. Although not widely appreciated as yet, it is among the *crème de la crème* of the corrupt forces of spiritual negation in existence today, truly amongst the most insidious. It is the most quintessentially *political* NRM religion *par excellence* with only the tiniest glimmers of

Truth hidden behind mountain ranges of poison pills that is its animating driving impulse. Those Truths that are there, by the way, never belonged to it in the first place. They were all falsely appropriated from those Truths expounded by the Báb and his successor, or from dumbed down versions in Islamic mysticism, and without any attribution no less. Both from the initiatic as well as the historical point of view Baha'ism is *tout court* illegitimate. Its so-called prophet-founder, Mírzá Husayn 'Alí Núrí and self-styled *Bahá'u'llah* (d. 1892), built his creed on the foundation of outright usurpation, murder, assassination and shameless lies upon lies upon obfuscation upon deceit upon whitewash, and his heirs continued his project up to the present day, building further edifices of lies, obfuscation and whitewash, steamrolling over many innocent and meek individuals in the process who stood in their way. Throughout the 20<sup>th</sup> century, and until quite recently, there was not a single representative of fascism in our world that the high Bahá'í elite was not somehow drawn to or involved with in some form or capacity: whether it was **SAVAK** terror under the Pahlavis, the murderous regime of Idi Amin in Uganda, the Chilean *junta* of Augusto Pinochet, and, as I happen to know for a fact, with those very same obscurantist and murderous demonic theocratic despots of the Islamic Republic of Iran itself, whom (in word only) they have decried, not to mention many others besides those. Moreover, deliberate lying, sleight of hand and deceit seem to be the only operative *modus operandi* known to the representatives of this creed in virtually every facet and domain, especially with their own, and from day dot. While I only touch on contemporary developments, in *Appendix B* I demonstrate with solid textual sources the very evidentiary historical proofs for the allegations I am making here against Baha'ism. Nor am I one averse to polemic when it is rightfully called for nor am I prepared to tone down my righteous invective against such minions of the *counter-initiation* in order to compromise the Truth in the name of political expediency. Others are welcome to continue the charade - to their certain doom and inevitable peril -, but that is not what I am about. I brook no compromises with the **Lie** nor do I take any prisoners in my just war against it. My weapons here are the Word and the Truth, and nothing else. Experience has proven time and again that the Biblical *Whore of Babylon* cannot be coaxed or persuaded into changing its long established pattern of unmitigated

pure evil. As James the Teacher of Righteousness and his partisans did in 66-67 CE, albeit unsuccessfully, one must storm the Temple in order to reclaim it from the sullied hands of evil and so thereby expel those usurpers illegitimately occupying it, forcefully pushing them and their fellow-travelers out by the proverbial sword - going for the jugular, as it were - thereby constraining them forever to heel for the Good of All whilst the Truth sheds its Light erasing the shadowy darkness that they are and have always been. Note that after I am finished with Baha'ism, that is precisely what I also plan to do with the Islamists as well, but obviously on a much, much grander scale, and beginning with the mulláhs in Iran.

As such, my spirituality is not the spirituality of New Age fluff, head-in-cloud empty platitudes, political correctness or sugar-coated half-truths. Nor am I particularly interested in attracting to my Cause either the common rabble (i.e. the *lumpenproletariat*) or those complacent hype fixated, decadent, materialist bourgeoisie of contemporary global Western society who lack any concept of real integrity and are too enamored by their own inflated sense of self-importance; devoted, as they are, to their MTV popular culture and the **Lie**, i.e. *Mammon* and its mores; those who do not care a fig about real transformation – whether spiritual, ecological or otherwise - because they are quite content in lingering within the intoxication of the *Most Great Illusory Delusion* and its present corporate-slave/consumerist paradigms. December 22, 2012, will roll right along and they - with the exception of those amongst them who have truly elevated themselves far above the hype and the **Mammonic Most Great Lie** - shall all most certainly perish by regressing down the Kosmic evo(-invo-)lutionary ladder in their dogged persistence in closing their eyes to what is Truly Real and, especially, in holding to the belief that money is god. There is nothing I need say to them, or can do for them, nor can anyone else for that matter. They are truly of the lost. Unless they wake up soon, they have already sealed their own fate with their own hands. No, as an adept, I am here for the true adepts, although I will always, no matter what, lend a helping hand to the meek and the wretched of the earth, the common (wo)man in need, who is of another category altogether in any case. Like Jesus, I also come bearing a Sword: the Sword of

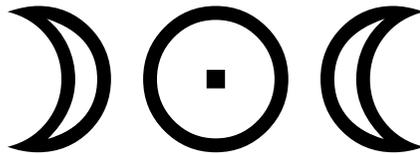
the Truth which is the Word (**λογος, bayán**). No peace without justice and no compassion without equity are my clarion calls because this is and has always been the Way of the Godhead, despite what those New Age fluff bunnies have sedated many into falsely believing at present. Once justice (**'adl**) is established, only then can there be true Light and true Love, for Justice is the very Kosmic balance itself (**mízán min 'ind Allah**) without which nothing is possible. And what that entails specifically to me can be found spelled out in black and white within the **19 Commandments**. Just as stated above by James the Teacher of Righteousness, one must come to hate the hypocrisy, which is the **Lie**, and the centrifugal attribute fueling the **counter-initiation** from first to last. Indeed the Divine Almighty is back to settle scores worth over 2,800 plus years with the Dark One **Belial** (damned may it be eternally) and its various minions of the **counter-initiation**, and this time, guaranteed, and without any shadow of doubt, **We** are going to win and drive it and its lackeys into the fiery furnaces of perdition permanently and forever – and I, at least, do not plan to pull any punches. **Clay vs. Liston** (Miami Beach, Florida, February 1964) as well as **Ali vs. Foreman** (Kinshasa, Zaire, October 1974) are the operative paradigms here as well. Yes, I possess an attitude, which I consider to be one of my greatest virtues. Let the festivities begin!

I will assure my dear reader that there will be more forthcoming regarding this Qabbalah in the not too distant future, **inshá'llah** (the Godhead willing). Several other projects are also currently underway. These include an annotated translation of the first book of Shaykh Ahmad al-Búní's magisterial magickal **magnum opus**, **The Great Sun of Gnozes** (**shams al-ma'árif al-kúbrá**); the **Book of the Noble Enumeration** (**kitáb tabyyín al-sharríf**) – being my first work in the 1<sup>st</sup> grade (i.e. Quranic verses) consisting of 156 short **súrahs** much like the Meccan **súrahs** of the Qur'án; a translation of the entirety of the **Persian Bayán**, including its completion up to the end of Unity 19; a completion of the **8 Paths** (**manáhij thamaníyya**) of the **Arabic Bayán**, and a work by me in the vein of Ibn 'Arabi's **Bezels of Wisdom** (**fusús al-hikam**) in 28 chapters discussing the principle of the Divine Vicegerency (**wiláya**) of specifically those female divine vicegerents of hiero-history (beginning with Eve and ending with Táhirih Qurrat'ul-'Ayn), entitled the **Effulgences of Wisdom**

(*majálí al-ḥikam*). This work will include some further explications on the inner workings of our Tree and will appear soon. Additionally, a work in the vein of Aleister Crowley's 777, entitled *888: The Book of the Letters of the Spheres and the Gematriot* (*kitáb ḥurúf al-dawá'ir wa'l-abájid*), will appear exclusively devoted to our Tree and the gematriot of the Divine Names in Arabic with their permutations and correspondences. The *Library of the Most Great Name* will also be publishing a series entitled *Materials for the Study of the Bayání Religion*, which will include translations of the bulk of the Bayání responses to the Bahá'í anti-Bayání polemic, beginning with 'Izziyya Khánúm's *Exhortation to those who Slumber* (*tanbíḥ al-ná'imín*), as well as a complete translation of Hájjí Mírzá Jání's history *The Book of the Point of Káshán* (*kitáb nuqṭat'ul-káf*). Subsequent volumes of the *Materials* series will include the extant writings of Quddús; fully annotated translations of the esoteric epistles of the Essence of the Seven Letters and Subḥ-i-Azal's magisterial theosophical treatises, such as his *On the Seven Worlds and the Seven Subtleties* (*fí 'awálim saba' wa mashá'ir saba'*) and *Commentary on the Letter ha'* (*tafsír al-ha'*). Other projects are also in the planning stages, including individual volumes of the prayers and devotional writings of both the Essence of the Seven Letters and Subḥ-i-Azal; a translation of the complete extant collection of the poetry as well as treatises of Táhirih Qurrat'ul-'Ayn; a translation of the main text of Ruzbihán Baqlí Shírání's *Book of the Jasmine of the Lovers* (*kitáb 'abhar al-'úshiqín*); an annotated translation of the first book of the esoteric Imamite *ahádíth* (sayings, traditions) collection of Kulaynís *Foundations of Sufficiency* (*usúl min al-káfi*), i.e. *Book of the Proof* (*kitáb al-hujja*), and a translation of the Essence of the Seven Letters' unfinished *Book of the Names of All-Things* (*kitáb asmá' kullu shay'*); and, finally, in the future a complete annotated translation of the *Book of the Five Grades* (*kitáb panj sha'n*) itself, being the supreme esoteric-gnostic masterpiece of the Essence of the Seven Letters (which, by the way, is 2/3 responsible for producing our Tree and its Qabbalah). There will also be other works.

No need to mention that those among the greater community of Hermeticism who have either original works or

translations they wish to publish that otherwise wouldn't be published are more than welcome to contact us. A series specifically devoted to Islamic Alchemy, or even translations of Islamic magickal grimoires, not to mention studies on Sabaeism and Mandaean Gnosis, or similar, would be projects definitely worth pursuing on our end. *The Library of the Most Great Name* is in the business of spreading the *Word* (λογος, *bayán*) in all its various gnostic and esoteric *Oriented* hues and in multiple loci of manifestation. We are also quite happy to pursue and cooperate in joint future projects with others. Finally, another future plan of mine is also to somehow derive a system of Tarot divination out of our Tree *a lú* Aleister Crowley's Thoth deck, but one far better than Crowley's and its inherent limitations: a deck, therefore, reflecting in its core understanding the new Tree (which will obviously expand the number of cards in both Major and Minor Arcana suits). This means that I am asking for my Lady Frieda Harris to step forth. With the publication and diffusion of this book worldwide, the operations of the *Ecclesia Gnostica Bayání Universalis* are now hereby formally and officially inaugurated. But without further ado, here below are the bare bone sketchings of this Tree of Reality of 13 Spheres and 36 Subtle-Ray Pathways of Radiance as well as the assorted secondary material related to it. Enjoy!



شهد الله انه لا اله الا هو الفريد المعشوق حياً\*

Wahíd Azal  
*Ecclesia Gnostica Bayání Universalis*  
 Eastern Coast, Australia

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\* *Al-Hayy* (the Living), being the word containing the first level of the secret to the present work. The numerical value of this word (when the definite article *al-* is calculated) is 49. Living, or Alive (*hayy*), on its own holds 18 as its numerical value. The other secrets are contained in the 112<sup>th</sup> *Súrah* of the Qur'an, the word

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*Hú* and the symbol of the Greatest Name/Seal of Solomon (which will be discussed at length below).

<sup>7</sup> See Gerald Elmore *Islamic Sainthood in the Fullness of Time: Ibn al-‘Arabi’s Book of the Fabulous Gryphon* (Leiden: 1998), pp. 369-71. See also *Muhyiddin Ibn ‘Arabi: A Commemorative Volume*, Stephen Hirtenstein & Michael Tiernan (ed.) (Shaftesbury: 1993), *The Book of the Description of the Encompassing Circles* (trans.) Paul B. Fenton and Maurice Gloton, pp. 12-43. See below in Appendix C for Ibn ‘Arabi’s model of the Tree. A few introductory words regarding Ibn ‘Arabi are appropriate here. Muḥammad ibn ‘Alī *Muhyiddin* (the revivifier of the religion) ibn al-‘Arabi al-Hātīmī al-Tā’ī al-Andalusī was born in Murcia, Spain in 1165 CE and died in Damascus, modern Syria, in 1240 CE. Known as the *Doctor Maximus (al-shaykh al-akbar)*, the Red Sulphur (*al-kibrīt al-aḥmar*) and the Plato of his time (*aflātūn zamán*), Ibn ‘Arabi is undoubtedly the most preeminent intellectual figure representing the theosophical ethos of Sufism of medieval Islamicate. Just as with Alfred North Whitehead’s statement regarding Plato in the West, it is no exaggeration to state that all high philosophical thought of a mystical and speculative metaphysical bent (especially in the universe of Iranian Islam) are so many footnotes to Ibn ‘Arabi. Although he did not specifically use the expression himself in any technical sense, his thought has widely been associated with the somewhat controversial position of *wahdat al-wujūd* (the unity of being) or theomonism. He wrote voluminously – some, such as Osmán Yahyá, have counted well over 300-400 plus independent titles authored by him -, and his two well known works *fuṣūs al-ḥikam (The Bezels of Wisdom)* and *futūḥāt al-makkiyya* (Spiritual Openings of Mecca, containing 560 chapters!) have exercised the imagination of both Sufis and speculative philosophers, as well as raising the ire and vituperative condemnation of the more orthodox and dogmatic religionists, since they were first written some 750 plus years ago.

Ibn ‘Arabi traveled widely throughout the Muslim world, consorted with prince, Jew, Christian, pagan, mystic and commoner alike, and made the *hájj* pilgrimage to Mecca, finally settling in Damascus. Noteworthy is his enigmatic claim to being the Seal of Muhammadan Sanctity or Sainthood (*khátam al-waláya muhammadíyya*), which to an orthodox Muslim ear hits dangerously close to both antinomian Shi’ite claims (i.e. the esoteric Imamate, especially in its more Ismá’ilí contours) as well as to some kind of trans- or post-Islamic revelatory office either equal to or beyond that of the historical Prophet Muḥammad (d. 632). While purists might violently disagree here, my view, as unveiled to me (*kashf*), is that Ibn ‘Arabi was in fact the very Return (*raja’*) of the Prophet Muḥammad himself. Undoubtedly, however, on the surface anyway, he would dismiss such accusations of heterodoxy leveled at him, protesting his orthodoxy most vigorously, dissimulating (*taqíyya*) any impious or dogmatically controversial positions attributed to him on the outward, exoteric surface of things. Of course, our *Shaykh* was the penultimate master of all disciplines of the arcane. Interestingly enough, his two major initiations in North Africa are said by him to have occurred, first, *via* the spiritual influence of Jesus (in so far as he is a prophet in the Islamicate context) and, next, by *Khidr*, the Green Man, often associated with the Quranic prophet

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Idrís (who is the Islamicate version of the apocryphal Enoch, and who in fact could be associated with Hermes Trismegistus in one of his many medieval Islamicate garbs, and who is none other than Metatron, i.e. *Yaholel*, who in the Quranic *esoteric* context is the *Malik al-Nún* who is cryptically referred to at the very beginning of the 68<sup>th</sup> chapter of the Quran). Ibn ‘Arabi specifically did not leave any formal institutional lineage (*silsila*) in his wake. However, as it were, a symbolic lineal chain of transmission or initiatic mantle (the famous *khirqá akbariyya*) does in fact exist in his name: a symbolic mantle which has been diffused throughout many of the formal institutional Sufi lineages (*turuq*, sing. *tariqa*) in the Muslim world and beyond, and one that in 1997 was transmitted directly by a Sufi *shaykh* to the present author. This *khirqá akbariyya* specifically bypasses the common lineal connections beginning with the Prophet Muhammad, his family or companions, and begins, or initiates rather, directly with *Khidr* himself. For the best existing biographical study of Ibn ‘Arabi in any language, see Claude Addas, *Quest for the Red Sulphur: The Life of Ibn ‘Arabi* (trans. P. Kingsley) (Cambridge: 1993). Notable studies of his thought and ideas in English are those by Gerald T. Elmore, William Chittick, Michel Chodkiewicz (the father of Addas), Henry Corbin, Michael Sells, Alexander Knysh, and more recently Stephen Hirtenstein and Peter Coates. The Oxford based *Muhyiddin Ibn ‘Arabi Society*, together with the bi-annual journal it publishes, is an important venue for the diffusion of his ideas worldwide. Note that both Ibn ‘Arabi and I have experienced the exact same theophanic spiritual unveiling (*tajallí*) regarding the two names indicating the Divine Essence, the first one being *hú* (he, or ‘It’ as I am using it), which I will be exclusively dealing with in the present work, and further still, *híya* (She). Note also that there is some argument amongst certain Arabic grammarians regarding the actual case of the word *Allah* (Godhead) as actually being in the feminine rather than the masculine case as widely presumed. The word for the Essence (*dhát*), on the other hand, is in fact feminine.

There is no doubt that any serious ecumenical dialogue among the traditions will have to include this foremost amongst the giants in the constellation of universalist (trans- as well as meta-) religious thought. Figures such as Ibn ‘Arabi offer a potent discursive and ideological antidote precisely against militant fundamentalist Islamism in every single one of its destructive manifestations, not to mention the ill-informed and paranoia-churning stereotypes currently propagated by both the Western media as well as rightwing political establishments in the West using figures such as Rob Sobhani, Alí Síná and Ibn Warraq, all three of whom are of questionable intellectual (let alone spiritual) merit in the fight against Islamism and fundamentalism. If fundamentalist Islamism can be compared to a computer network, Ibn ‘Arabi is indeed the uncontrollable and un-inoculatable virus coming from the outside that can destroy all its environments, irreparably infect all its domains and sectors, thus taking down its very mainframe, without their being a single patch or network anti-virus inoculation in any realm of existence so far conceived that can stop it from leaving these fundalooniests *en toto* scorched to a crisp to the last fool and idiot fundalooniest amongst them all, hence eventually wiping this global menace clean off the face of contingency altogether with far, far superior

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ideas. Arguably exoteric religion gone amuck must be fought with the super-weapon of a meta-religious vision stemming from an uncompromising esotericism and from within its own cultural and linguistic universe of discourse: a discourse, therefore, utterly subversive to all of militant Islamic fundamentalism's chief aims, and thus more powerful and sophisticated than anything the fundalooniests can even contemplate to throw and muster arguments against (or even Molotov cocktails or car bombs at, for that matter). Crass materialist secularism, a callous, unbridled and ecologically devastating multinational corporatist-capitalism, McDonalds, MTV, Paris Hilton and Ibn Warraq are not going to win the war on terrorism. That is a firm guarantee as night turns to day! Ibn 'Arabí will, and he is just that ultimate weapon against the ideologies of militant fundamentalist Islamism that these dinosaur cold warrior strategists in the Pentagon have not even considered. Many amongst the ideologues of these militant movements are absolutely scared to death, terrified to the bone of him precisely because they know he is **The Antidote** against everything they hold dear, because his is the power to wipe them out with the power of world-shattering Truth and Beauty if and when used. The back of militant Islamist fundamentalism can indeed be broken, nay crushed decisively, and ground to dust with Ibn 'Arabí, and in a very short period of time at that, too. Perhaps the military strategists at the Pentagon and White House ought to put their maps, endless briefings, sophisticated super-computers and number crunching aside for a minute, crack open instead any of the four translations of the *Bezels of Wisdom* currently available in English, and maybe then they can get some novel ideas about how to actually win the war in Iraq against the insurgents there to thereby leave it (democratized and in peace) some day very soon and with some level of dignity intact when they finally do leave - which they should and very soon at that! They, as well as other governments worldwide with similar militant Islamist fundamentalist problems, are most definitely welcome to contact me directly at any time in order to solicit me for my ideas on how it can actually be implemented. If the war on terrorism is real - and not just some bogus mastermind ploy by rightwing establishments, amoral arms dealers, oil barons and multinational corporations (i.e. the *Illuminati*) to curb civil rights at home to thereby selfishly make mega-profits for themselves without the traditional democratic mechanisms of accountability getting in the way *via* the contrived bogeyman of the Islamist fundamentalist and militant terrorist as the convenient excuses, as some have come to believe in recent times - I know how to win the war on terrorism decisively. These fundalooniests, by the way, are equally, if not more so, frightened of the Báb and Bábism, and when combined together, the possibilities for the planet are well nigh unimaginable. Universal Mind = ideas, which Is the Creator as well as the destroyer of all things. I am a firm believer in that a revolutionary ethos of '*irfán*' (gnosis), especially when stripped of creed, will eventually dominate and save the world. I should mention here that I have developed a super-idealist political theory from Ibn 'Arabí's ideas over the years which Terrence Culhane of Omaha, Nebraska and I jointly dubbed *theophanocracy* back in the mid '90s, i.e. the marriage of Thomas Jefferson or Western liberal-social democratic theory, rather (particularly Habermas), coupled with Ken Wilber, feminism and

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environmentalism/Green theoretical perspectives (i.e. *Gaia*), entheogens and Ibn ‘Arabí. If every woman and man is a manifestation of one of the names and attributes of the Godhead, and the natural world is the highest locus for the Godhead’s endless theophanies, it stands to reason that spirit and secular Green social democracy can in fact meet each other (not just half, but) all the way, ergo *theophanocracy* (i.e. rule by the theophanies)!

<sup>†</sup> Consider the following discourse of **PAN** (who arguably is Baphomet who, in my opinion, is also Metatron = Enoch = Idris = Khidr = Djehuti/Thoth = Hermes Trismegistus, *ad nauseum*) from the 22<sup>nd</sup> Aethyr of Aleister Crowley’s (*Liber CDXVIII*) *Equinox, vol. IV, No. II: The Vision and the Voice*, “...As there are 49 letters in the [Holy Sevenfold] tablet, so there are 49 kinds of cosmos in every thought of God. And there are 49 interpretations of every cosmos, and each interpretation is manifested in 49 ways. Thus also are the calls 49, but to each call there are 49 visions. And each vision is composed of 49 elements,” pp.79-80. The number 49 also appears in relation to the precise number of days after conception in the formation of the pineal gland of the human brain (i.e. the seat of the seventh *chakra* in the Indian system of *kundalini* yoga) which produces as well as seats the serotonin related naturally occurring hallucinogenic DMT alkaloid (*N, N, Dimethyletryptamine*). Apparently the 49<sup>th</sup> day after conception is the first discharge of the **DMT** in the human brain. The second is at birth, specifically natural child birth. The third, under normal circumstances, is at the moment of death when the **DMT** is discharged in the pineal gland for the third and final time. Some have suggested **DMT** to be the very neurochemical related to consciousness itself, whereas I look at it as its signature. 49 is also the exact number of days from conception when the *x y* chromosomes differentiate a gender in the fetus. See Rick Strassman, *DMT: The Spirit Molecule* (Rochester: 2001), pp. 31-32. As mentioned above, 49 is also the numerical value of the word the Living (*al-hayy*) when the definite article (*al-* which is 31) is also calculated (otherwise it is 18). If taken in its Hebrew sense, it means “the Living God” where *el-* stands for ‘god’. Note that the Brazilian Church of Santo Daimé account the **DMT** containing chacruna leaf (*psychotria viridis*) constituting their Ayahuasca sacrament as the “light” (*luz*) to caapi’s (*banisteriopsis caapi*) “power.” Note also the names of the second and fourth spheres (*sephirot*) of the present Tree. Regarding this number, Annemarie Schimmel states:

Forty-nine, the second power of the sacred 7, marks the number of days after Christ’s resurrection when the Holy Spirit was poured out upon the disciples. But since the beginning, or the end, of this period is counted as well, one speaks of the 50 days, *pentecoste*, and the feast of Pentecost. In Judaism, Shavuot is celebrated in a similar way on the fiftieth day after Passover to mark the giving of the Torah to Moses. However, even before the introduction of these feasts, the number 49 was considered sacred since it pointed to God’s rest (7 x 7 +1).

Annemarie Schimmel, *The Mystery of Numbers* (Oxford: 1993), p. 255.

49 is also the gematria (*abjad*) in Arabic of the phrase هو ازل *húwa azal*, *It* [he] *is Praeternal*. While I will not be discussing this specific phrase in the treatise, the reader is asked to keep it in mind. As a side note, when the letters *DMT* are computed by Hebrew gematria ( םדק) we derive the number **444**, i.e. the Ancient Egyptian number of High Initiation.  $4 \times 4 \times 4 = 64$  (= *I Ching* sequence and the number of its hexagrams).  $64 - 49 = 15$ , the numerical value of *She* (*híya*) and *Eve* (*hawá*), etc., in Arabic (see also the attributions in Godwin's *Qabbalistic Encyclopedia*).  $1 + 5 = 6 = و$  *wáw*. When the letter *wáw* is spelled out, i.e. *wáw alif wáw* = **13**. Also consider the following,

[The] days of the world are 49,000 years and...each of the seven planets reigns 7,000 years in the world. When at the end of 49,000 years they have completed their reign, [the Godhead] destroys [Its] world, leaves it for 1,000 years in a state of *tohu* [chaos], and at the end of the fifth millennium [It] renews it as in the beginning.

Cf. *Megillath ha-Megalleh* (Berlin: 1924), p. 10, in G. Scholem, *Origins of the Kabbalah* (Princeton: 1990), p. 462.

For the best contemporary philosophical approach to entheogens, and one with both a contemporary gnostic as well as a futuristic edge – in my opinion, perhaps the most important and most dense alchemical text written since Basilus Valentinus' *Aurelia Occultum philosophorum* -, see Dennis and Terence McKenna, *The Invisible Landscape: Mind, Hallucinogens and the I Ching* (San Francisco: 1994). See also Terence McKenna, *True Hallucinations: Being an Account of the Author's Extraordinary Adventures in the Devil's Paradise* (San Francisco: 1993), and *The Archaic Revival: Speculations on Psychedelic Mushrooms, the Amazon, Virtual Reality, UFOs, Evolution, Shamanism, the Rebirth of the Goddess, and the End of History* (San Francisco: 1991).

\* *shahada'Llaha annahu lá iláha illa hú al-faríd al-ma'shúq hayyan. The Godhead verily testifies that there is no other god but It, the Singular, the Highest Beloved who is Alive!* This is one of my four Bayání Gnostic Universalist signatures in Arabic, which actually originates as an acrostic prayer composed by me for my own use but contracted and formed by each of the first and third letters of each second word to form this *dhikr-mantra* and signature above. Note there are precisely 36 letters in total in the original Arabic representing each of the Subtle-Ray Pathways of our Tree. The first signature is above it and the other three can be found at the end of the treatise and its glosses as well as at the end of the Charter. Others are welcome to use this *dhikr-mantra* if they wish, however they wish, in any manner they wish, for their own private daily use and spiritual practice. Any of the other *dhikr-mantras* appearing in this work others are also welcome to use, especially to adapt and innovate on them however they are adaptable to themselves. The point is to use them! As for my personal sigil: The center of the sigil is the glyph of *Sol* and on each side two glyphs of *Luna* in each directional cleft. The sigil

represents *Solis Mystica Manifesta* triumphant; meaning, that after over 140 years of lies and darkness perpetrated by Bahá'ism against the Bayán, the Sun of Truth, the Most Mighty Holy Fire (*nayyir-i-a'zam*), Returned to defeat the Most Great Ahrimanic Lie of Baha'ism, not to mention come back to take the Divine revenge on those obscurantist mullahs and their supporters who persecuted and then martyred the Essence of the Seven Letters and the Bábís, the Godhead willing, by eventually wiping their miserable (non-)beings wholesale out of existence in our very own generation. Moreover, I am also here to bring justice on behalf of, first, the Prophet Muḥammad, his daughter Fátima and the Imáms of Righteousness (whose Book and real teachings were deliberately tampered with by the Arab power elite and thus totally obscured), and, then, on behalf of James the Teacher of Righteousness, his younger brother vicegerent Jesus and his wife Mary Magdalene against the satanic Paulianist Lie. Finally, I am also here to emblazon the name of the True Joseph of history, Pharaoh Akhenaten, and his chief disciple Mu-Sa (i.e. the real Moses of history who was Egyptian not Israelite). Finally, I am here on behalf of all the true gnostics, esotericists, occultists, kabbalists, high magicians, shamans and high mystics as well as the meek of history up to the present who have been relentlessly persecuted by the singular Satan which is exoteric religion *tout court*. The sigil is thus my symbol of the Praeternal Sun (*shams-i-azal*), i.e. the *Aten* or *Re*, and thus the Sun of Truth (*shams-i-haqiqat*) as well as being my representation of the true 9<sup>th</sup> constellation of the Zodiac, i.e. *Ophiuchus*.

Finally, I should mention (as it should be evident by now to those high adepts sensitive to such things) that this whole Book is magickally charged in the same manner as is *The Sacred Magic of Abramelin the Mage* and countless other grimoires and true Holy Books. Those who attempt to either abuse or contend with either its contents or its author in any conceited, underhanded or duplicitous manner, do so at their guaranteed peril! And this magickal charge shall not nor can be in any manner, shape or form broken by anyone or anything, whether in the heavens, in the earth or what is between them, other than by *She whom the Godhead shall make Manifest* in the number 303. And, verily, this magickal charge is a direct Command from the Archangel-Imám Itself, which is a Command from the All-High Supreme Godhead. Let those who foolishly deem to believe otherwise have mercy on themselves!

*Peace be upon those who follow the Guidance* ☉

ראבימלך

303

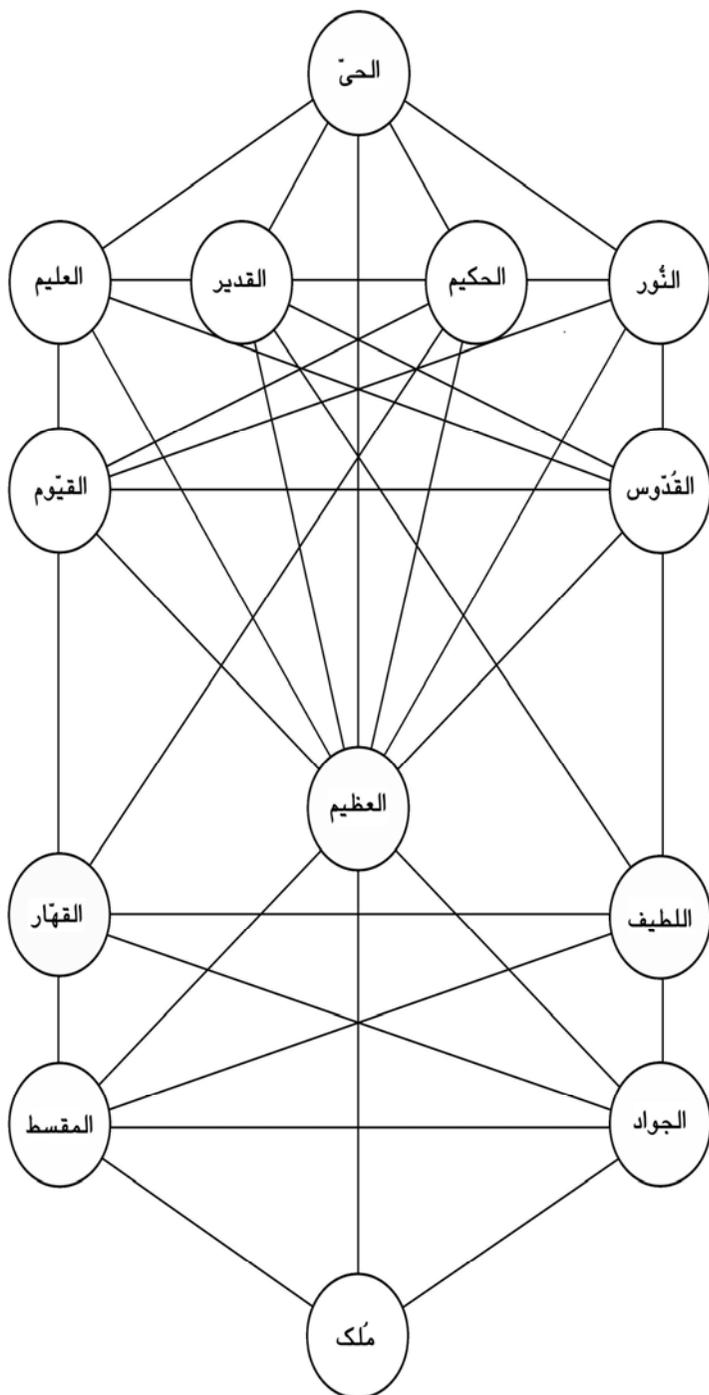
# Treatise

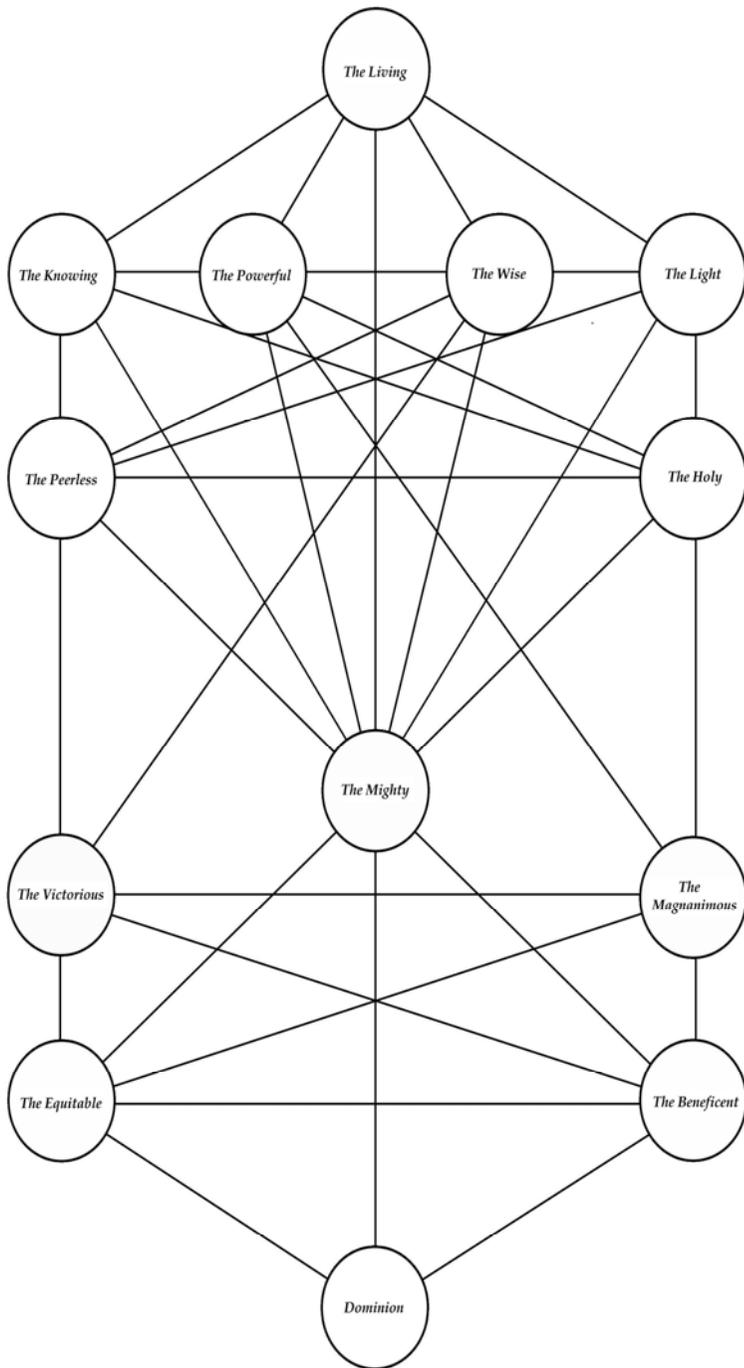
وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ  
فَإَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ  
إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

*And to the Godhead belongs the East and the West,  
For wherever ye turn there is the Face of the Godhead.  
Verily, the Godhead is All-Encompassing, the All-Knowing.  
-- Qur'án 2: 115*

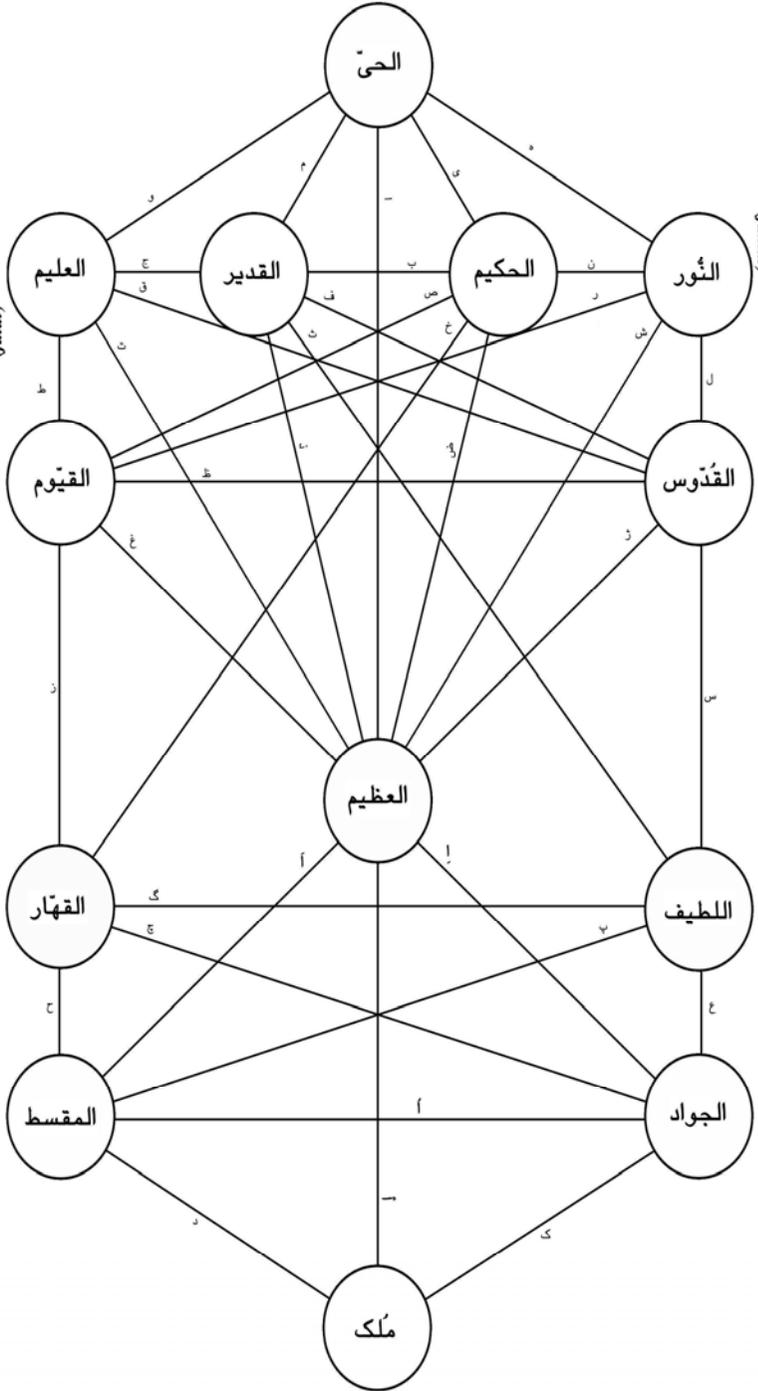
*As the lily among the thorns is tinged with red and white, so too the community of Israel is visited now with justice and now with mercy; as the lily possesses thirteen leaves, so too the community of Israel is vouchsafed thirteen categories of mercy which surround it on every side. For this reason, the term Elohim (G-d) mentioned here (in the first verse of Genesis) is separated by thirteen words from the next mention of Elohim (G-d), symbolizing the thirteen categories of mercy which surround the community of Israel in order to protect it.*

*-- Bereshith Zohar*





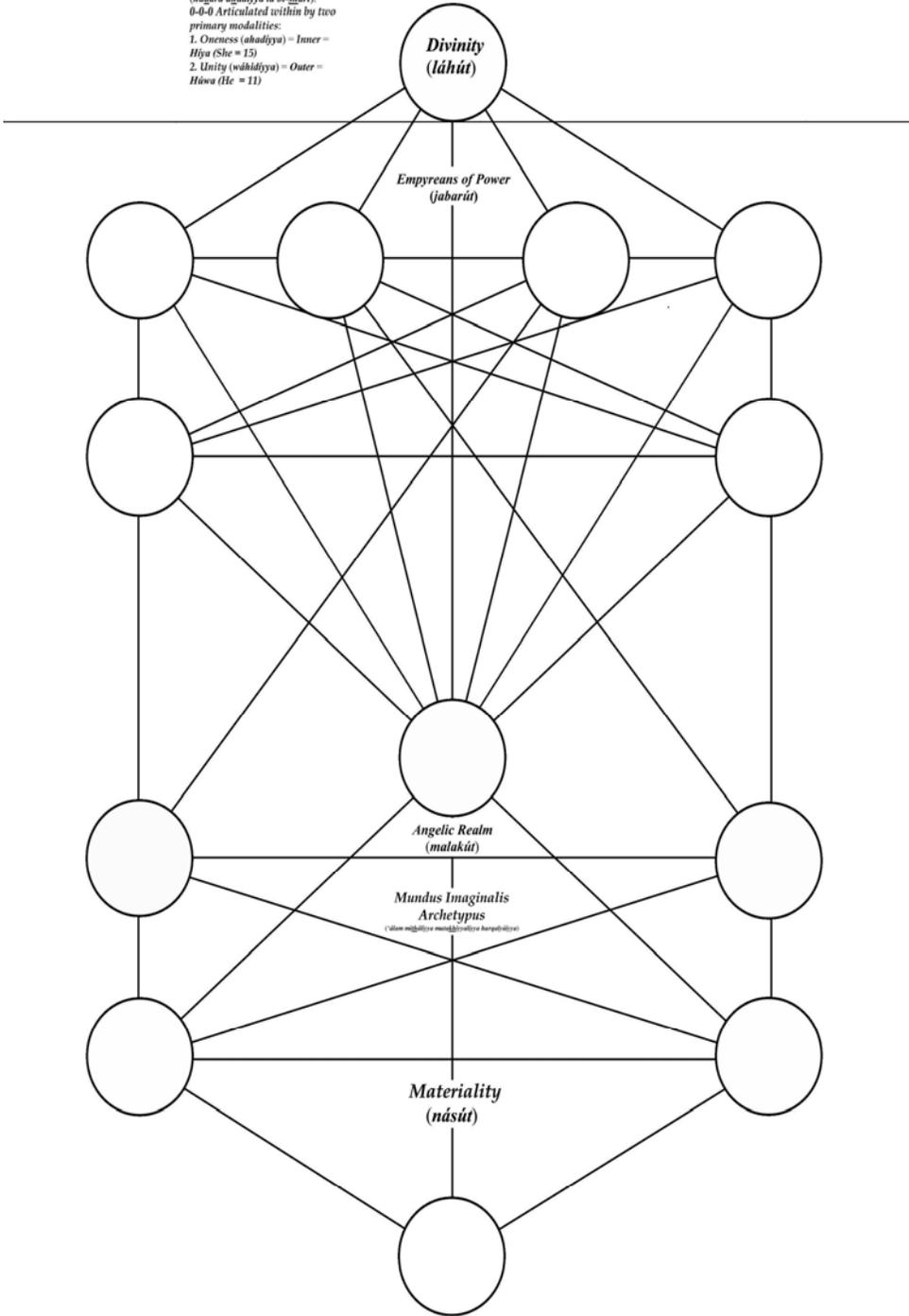
PILLAR OF  
MAJESTY  
(jalāl)

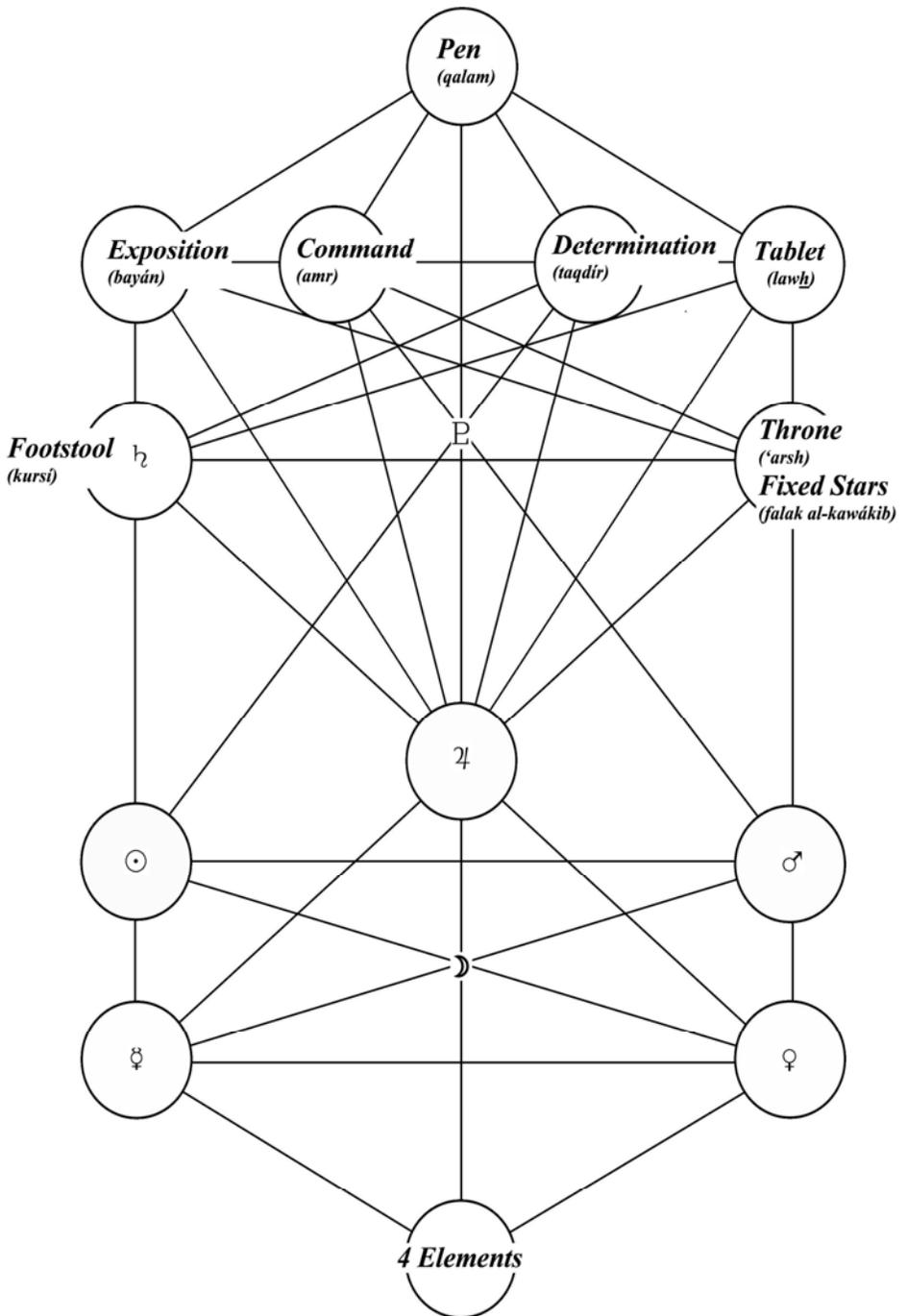


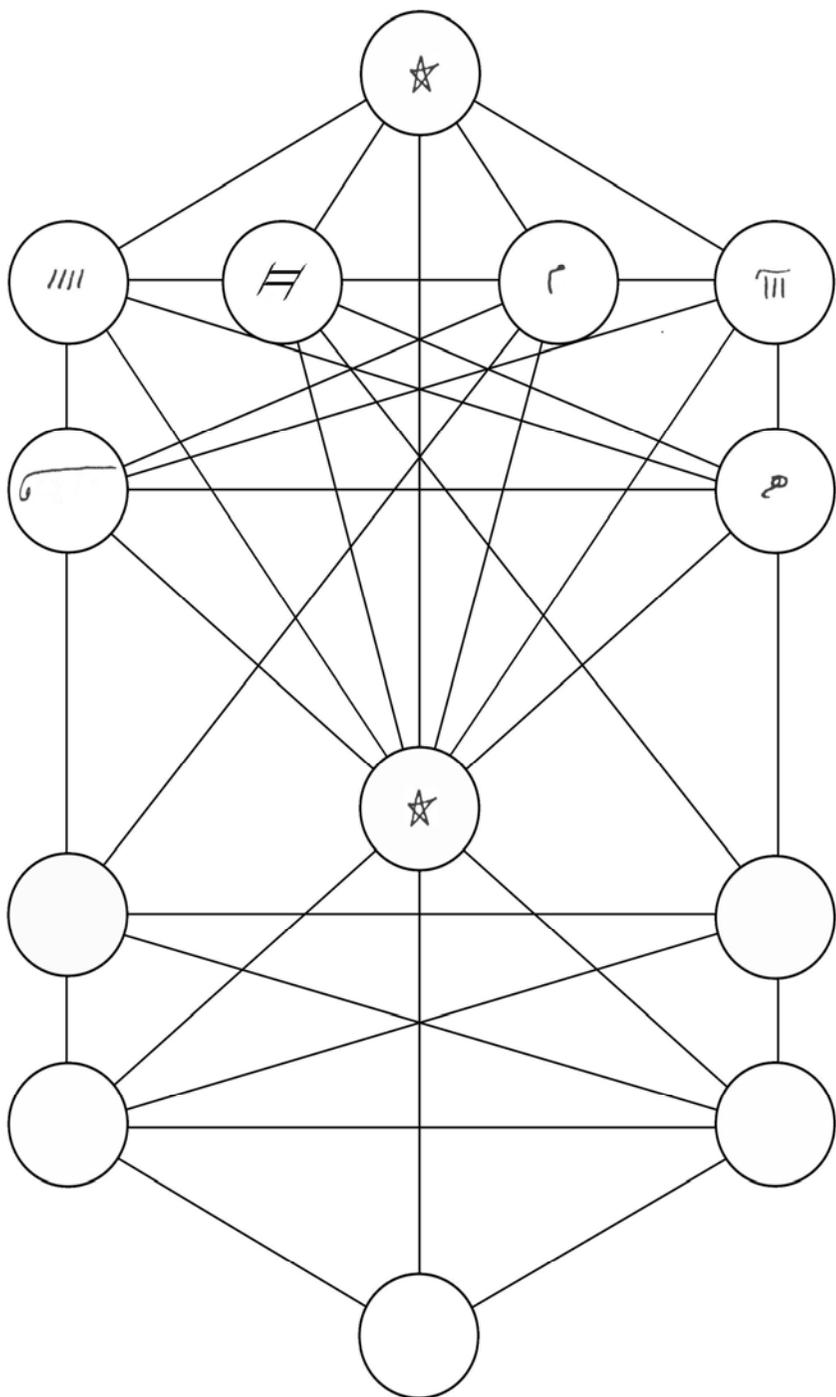
PILLAR OF  
BEAUTY  
(jamāl)

0 Essence of the Unknowable  
 Ipscity (láhút) (infinite realms)  
 0-0 The Presence of Absolute  
 Oneness without delimitation  
 (hadara aḥadiyya la bi-shart).  
 0-0-0 Articulated within by two  
 primary modalities:  
 1. Oneness (aḥadiyya) = Inner =  
 Hiya (She = 15)  
 2. Unity (wāḥidiyya) = Outer =  
 Hāwa (He = 11)

هَاهُوت

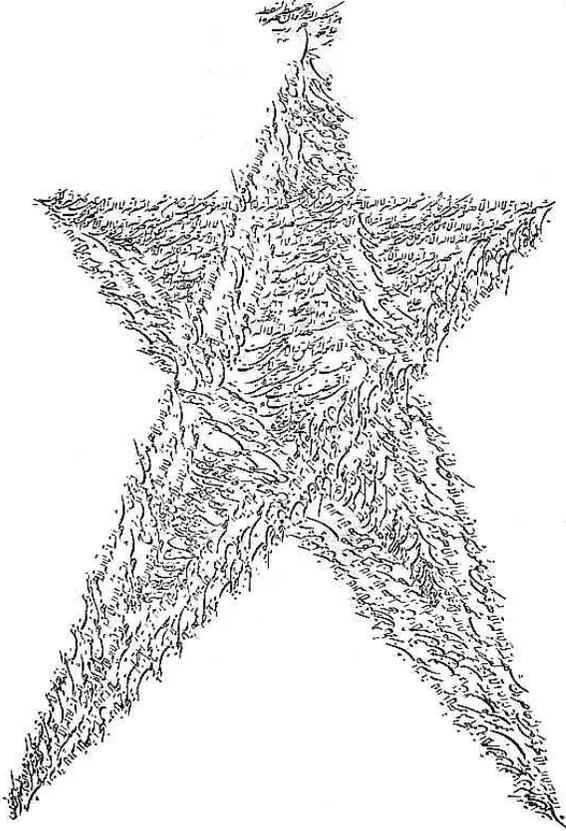






The meaning of the Day of Resurrection (*yawm al-qiyáma*) is the day of the appearance of the **Tree of Reality** (*shajarat'ul-haqíqa*).

-- Essence of the Seven Letters, *The Persian Bayán*, Unity 2, Gate 7.



وان شجرة الاثبات شجرة<sup>1</sup>

## Exordium

هو<sup>2</sup>

لا اله الا الله<sup>3</sup>

4 ☆ اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَارْحَمْنِيْ بِرَحْمَتِكَ ☆

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اِنِّیْ اَنَا اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا الرَّحْمٰنُ الرَّحِیْمُ  
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِاللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِیْمُ  
اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِیْمُ  
اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِیْمُ  
اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِیْمُ  
وَاللّٰهُ اَعْلَمُ بِاللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

6 اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِیْمُ بِاللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِیْمُ

*In the Name of the One, the All, the Living!*<sup>7</sup>

All praise and glory are due as is truly worthy of the pure crystalline Splendor of the First Theophany of the Essence of the Godhead who hath fashioned humanity upon the divine Image of Eternity wherein is engraved the Mystery of godhood as Thirteen Bezels safeguarding the scintillating radiance of the diadem of Life projecting the reality of the universal Kosmic essences upon all-things (*kullu shay'*). And the Image hath everlastingly reflected forth the gems of this Tree of Reality, engrafted upon the pearly snow-white archetypal Tablet of Destiny<sup>8</sup> (*lawh al-mahfúz*), to the end that all-things may aspire to the gnosis of the Divine Names (*asmá*) and Attributes (*sifát*) whereby they may ascend by degrees to the utmost perfection in the station of realization regarding this mystery of the divinity of godhood and the Unicity of Being (*wahdáníyyat'ul-wujúd*). And, verily, the origin is with the One, the First (*al-awwal*), without a firstness, primariness or primacy being applied to It; as its return is to the All, the Last (*al-ákhir*), without a lastness, limit or diminishment predicable of It. Indeed It transcends all firstness and all lastness for It is the progenitor of all origins and all returns in their beginning, in their end, what is bet-

ween them and what is beyond them. It is the Manifest (*al-záhir*) without manifestation being appropriate to It. It is the Hidden (*al-bátin*) without hiddenness characterizing any knowledge whatsoever descriptive of the unknowable infinite abysses of the bewildering enigma of the transcendental horizons of the mystery of the absolutely remote interiority of Its Most Holy Being. Indeed Its very Manifestation is Its Hiddenness as Its Hiddenness is Its Manifestation, for there is no interiority or exteriority truly with It as such. No path leads to It yet It leads all paths, since all who have ventured in search of a single token indicative of the signposts leading to the pathway of the gnosis to Its Essence have searched in vain and thereby fallen short bewildered, crippled and blinded at the waysides of the alleys amongst the first primary steps revealing of Its overwhelming, world-shattering incomprehensibility. Far, far remote are all-things from the most distant glimmers of the limitless oceans without reckoning within the infinitude of Its Ipseity, let alone there being any road of approach to the shores of that most awesome, inaccessible Presence of Absolute Oneness without de-limitation (*ḥadara ahadiyya lá bi-shart*). Yet It is closer to all-things than their very essences, for It is the very Essence of the cause of their very existences as well as their beings (*takwín*), their existentiation (*ta'yyín*) and their passing away (*ta'dím*). Yea, none hath known It but Itself, for none can know It but Itself through Itself in Itself and by Itself. It was and no-thing was with It – neither the dazzling lights of the highest empyreans nor any archangel brought nigh – and It is now as It was. It is the Hidden Treasure (*kanz makhfi*) forever concealed inside the highest Reality, that is within the acme of the sublimities of the utmost elevated Realities, that is inside the holiest of the most holy treasuries, that is within the camphorated silken vestment of the ruby encrusted celestial treasurehood, that itself is within the gushing super-abundant emerald and diamond fount that is situated inside the most interior core of the resplendent Sun of Its Hidden praeternity.

So what praise and glorification can possibly offer adequate praise or glorify It as it truly deserves when It encompasses the matrix of all praise, all glorification and beyond? What description can adequately describe the regal splendor of Its Majesty when It contains the essences of all majestic descriptions, all thoughts and

beyond? What high deliberation can fathom the depths of Its ravishing Beauty when It is consummate beauty manifest, its very truth, essence and beyond? Nay, none, whether in the heavens or in the earth, or what is between them, can testify to It but Itself, for indeed the Godhead verily testifies that there is no other god but It. To It is the command “*be*” (*kun*) from before and after. To It is the creation from before and after. To It is the singular sovereignty of all angelic kingdoms of the realms of name. To It is the highest empyreans of power and might. It makes to live and It makes to die. Then It makes to die and It makes to live, and verily It is the One praeternally Living and Existent who dieth not. In Its grasp is the essences of the existence of all-things. It fashions by Its command what It wills and verily It encompasses all-things by Its Singular Living Light.

And I - who have no right to separate *I-ness* (*anáníyya*) other than by virtue of the existence of *I-ness* bestowed by the Godhead’s own Being upon my essence abiding in It - lay my head prostrate at the threshold of my Divine Father who said (*high be His station, exalted be His words, sanctified be His Precious Secret, mighty is His Lofty Remembrance and may my life be His sacrifice*),

*Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, that is greater in splendor than the Godhead, if you be of them who comprehend. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, of greater glory than the Godhead, if you be of them who bear witness. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, that is of greater beauty than the Godhead, if you be of them who testify. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, of greater grandeur than the Godhead, if you be of them who perceive. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, that shines with a greater light than the Godhead, if you be of them that consider. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, who is nearer to mercy than the Godhead, if you be of those who have mercy upon themselves. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, of greater perfection than the Godhead, if you be of them that look to the Godhead. Say, what words are there, in the kingdoms of heaven and earth and whatsoever lieth between them, of a consummate perfection comp-*

*arable to what has been sent down to all the worlds perfect, complete, and clear. Say, who in the kingdoms of heaven and earth and whatsoever lieth between them, hath greater names than the Name of the Godhead, if you be of them that have certitude with regard to the signs of the Godhead. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, greater in might than the Godhead, if you be of them, some of whom boast of their might over others. Say, who is there, in the kingdoms of heaven and earth and whatsoever lieth between them, more able to effect their will than the Godhead, if you be of them that will as the Godhead permits. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, of a greater perspicacity in knowledge than the Godhead, if you be of those who know what the Godhead hath revealed in Its [celestial] book[s]. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, of greater strength than the Godhead, if you be of them that strive while in the hands of the Godhead. Say, who is there, in the kingdoms of heaven and earth and whatsoever lieth between them, greater in power than the Godhead, if you be of them who ponder the creation of these versical signs. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, more fervent in love of these verses than the Godhead, if you be of them who bear witness unto that wherein the Godhead has enjoined upon you. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, loftier in sovereignty than the Godhead, if you be of them who labour to merit Its approval. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, more magnificent in dominion than the Godhead, if you be of them who beseech Its grace in all things. Say, who is there in the kingdoms of heaven and earth and whatsoever lieth between them, that takes precedence to the Godhead in loving-kindness, if you be of them who do good by themselves and by all people. Say, what is there in the kingdoms of heaven and earth and whatsoever lieth between them, more wondrous than [the] versical signs from the Godhead, if you be of those who believe with certainty therein. This is a grand creation! This is a wondrous creation! This is an insuperable creation! This is an elegant creation! This is a mighty book! This is a luminous light! This is a splendid splendor! This is a glorious glory! This is a beautiful beauty! This is a grand grandeur! This is a consummate mercy! These are sanctified words! These are most pure leaves! These are priceless scrolls! These are refined tablets!*

*This is an inaccessible mark! This is an eternal attribute! This is a mighty might! This is an invincible proof!* <sup>9</sup>

And salutations and peace be upon the Thrice Great Hermes and His lineage as well as the People of the Bayán, the People of Júrámídam, and all other true gnostic verifiers (*‘árifín muhaqqiqín al-haqq*) everywhere, most especially upon those divinely realized messengers (*mursalín*) and well-guided vicegerents (*awliyá*) of all creeds and paths of high Wisdom ( $\sigma\phi\omega$ ); and to the One Truly Real Godhead be glorious praise, indeed the Lord of all the Worlds!



As for the matter at hand: In his two books of the *Fabulous Gryphon* (*anqá mughrib*) and the *Description of the Encompassing Circles* (*inshá’ al-dawá’ir*) the Great Andalusian Master, that King among the Sultán of the gnostics, that Red Sulphur (*kibrít al-ahmar*), Muhiyyiddín Ibn ‘Arabí (may the All-High shower infinite blessings upon Him eternally and protect His precious memory forevermore), offers a schematic model of a Tree of Life very reminiscent of that found in the Kabbalah of Judaism. The similarities are striking except that within this model of the Tree there are contained 13 spheres or *sephiroth* rather than 10. That 13 rather than 10 was the number of spheres explicated by the Great Shaykh is significant as 13 is the *gematria* of the One (*ahád*) in both Arabic and Hebrew. For well nigh seven years after I first beheld it, whenever the opportunity and the vicissitudes of mundane life allowed, this recluse and servant of the Truly Real (*al-haqq*) sat contemplating the model of this Tree in the minds eye, getting glimpses here and there, but never quite grasping its full dimensions. Its enigmas eluded me until in the Bayání month of Perfection (*kamál*) of the year 155 (solar)<sup>10</sup> when the true configurations of the Tree were unveiled to me whilst I was sitting in a state of meditative enrapturement (*khalsa*). In this state I was holding in my right hand the Enochian Holy Table<sup>11</sup> and in the left my worry beads. With my heart I was invoking (*dhikr*) the names of the One whilst visualizing the image of the Greatest Name on my heart. During all this my eyes were fixed firmly gazing directly

at the portrait of the Essence of the Seven Letters. Conversing in the Imaginal world (*`alam al-mithál*) with the Holy Archangel-Imám the All-High has seen fit to set over me and make my Guardian (*mawlá*), the great puzzle then began to unfold itself into a solution as the union of the two Trees within the image of a blooming garden of multifarious colored roses with a single, deep, dark blood-red colored black rose at its center veritably formulating itself into the new Tree, as it were.

Revealed to me in this veridical vision (*ruyá sádiqa*) was what I had partially intuited, but not completely understood in all those years, in that the model of the Tree offered by the Great Shaykh in those two books was partial, deliberately flawed in many places, and that its true configuration - the paths (or rays), even the names of the spheres themselves and the complex principles underlying them – had been hermetically sealed by design, intentionally obfuscated and thus hidden from the gaze of profane eyes for almost eight centuries. After the vision, I thought to myself, if this was the case with the Tree of the Great Shaykh what was then to be made of the more prominent model of the Tree of Life in the Jewish Kabbalah itself? Had the initiating masters of that great tradition also dissimulated, concealing the true Tree, deliberately obfuscating to the lower adepts to the same purpose? The answer to this second riddle cannot be resolved easily, if at all. Only the All-High knows the answer to it.

Withal, two days later whilst again in meditation invoking the One, the Imám-Archangel appeared once again, this time commanding me from the All-High that the vision of the Tree I had been given two days previous be now delineated in writing. It bade me to structure the new Tree, work out its rays, the names and function of its spheres, that It Itself would guide me throughout the process, and in this my first treatise regarding it, to follow the basic outline of explication as that given by the Patriarch Abraham in his *Book of Creation (Sefer Yetzirah)*. It also commanded that it be composed in the English tongue but be called *Decatriarchia Mystica*, and that it be divided into exactly seven unities (*saba' wáhid*) of seven gates (*saba' abwáb*) each. It also said that this Tree of Life is to henceforth be called the Tree of Reality (*shajaratu'l-haqíqa*). For six nights after this I dreamt veridical dreams of the Morning of Praeternity (high be His

station) instructing me on the intricacies of the Tree, and for seven nights after the six, the Essence of the Seven Letters (lofty is His Mighty Remembrance) came instructing further regarding its hidden enigmatic mysteries (*asrár mustasirrát*), whereby on the seventh night He handed me a book and said, “*Verily, O Name of the One Praeternal (inna yá ism al-wahíd al-azal), this is the Book of the Thirteen Mystical Principles. Take it and bring it to humanity so that they may benefit therefrom. In your love and devotion to Us, it is from Us a gift to you and an Exalted Sign, a Sufficient Proof, a Mighty Remembrance and a Sublime Token leading to the gates of the Gems of Mysteries (abwáb jawáhir’ul-asrár), and by it through you to humanity, therefore understand!*”

So, O faithful aspirant, know – and may the Godhead increase you in your gnosis thereby assisting you in your fulfillment of attaining to the station (*maqám*) of those who have been drawn near (*muqarribín*) - that I have followed naught but what my Holy Guardian Archangel, the Imám of my being, has bid me to do. And by my spirit I take refuge in the Godhead from the harsh, oppressive darknesses<sup>12</sup> of the illusions of limitation (*maya*), and I give praise to the unceasing illuminations (*ishráqát*) granted by the Victorious Lights (*anwár qáhira*) emanating forth from the realm of the Universal Intellect (*‘aql kull*) by the permission of the Truly Real (*al-haqq*), shining the divine celestial wisdom (*hikma muta’áliyya*) upon the intellect of this aspirant preparing for the eternal union of the life beyond. The Imám-Archangel’s opening parable:

*From the Truly Real (al-haqq) do all matters begin, so consider!  
And to this Absolute Existence (wujúd mutlaq) do all things return,  
so ponder!*

*Give ear with the vision of the transforming heart (taqallaba) to  
what is disclosed of the sublimities of Truth.  
Behold the coincidence of opposites (jam’ bayna didayn) as the One  
Face of Unity in the Talismanic Unitarian Temple (al-haykal  
tilismíyyan múwwahídíyyan) of the Thirteen Singularities.*

*From the Living (al-hayy) doth the matter begin.*

*To Dominion (mulk) doth it culminate.*

*Behold the multiplicity in the Self-Disclosures of the One All  
(wáhid al-kull) in it.*

*Do not deny anything, putting each thing in its proper place.*

*For Mercy (rahma) is Wrath (qahr) and Wrath is Mercy, between  
is a middle that unites.*

*Nay, consider Mercy as Beauty (jamál) and Wrath Majesty (jalál).*

*The Pentagrams of the Black Rose are its dual abyss.*

*Witness the One in the Many and the Many in the One,  
And make the exclusions inclusions by excluding then including,  
solvé et coagula, 49, and understand!*



بِسْمِ اللَّهِ هُوَ الْحَيُّ<sup>13</sup>

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UNITY 1

الواحد الاوّل

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Gate I (باب ١) Concerning the First Origin of all-things.

In the beginning<sup>14</sup>, we say with 49 mystical paths of Wisdom, engraved by *alif* ( ا ), the One (*ahad*), the Truly Real (*al-haqq*), effused forth the first primary entified reflection of Itself outward upon the macrocosmic Mirror of the Kosmos, from the infinite levels of the Metacosmic hidden abysses of Its Hidden Treasurehood, in this Its First Theophanic Self-Disclosure (*tajallí*) beyond Its own unfathomable and inaccessible interiority, as the Living (*al-hayy*). For It is - as It was and as It shall always be - the High Sovereign (*málik*) possessing absolute dominion (*mulk*) over the Kosmos; It who is the Ipseital Essence (*dhát húwiyya*) of the All (*al-kull*); the Beautiful (*al-jamál*) and the Majestic (*al-jalál*); forever abiding in the essence of Its praeternity (*fī-azaliyatihī*); whose description is Holiness (*quddúsíyya*) that is Peerlessness (*qayyúmiyya*); It who is the Glorified (*subúh*), the Most Lofty (*al-arfa'*) and the Most Sublime (*al-amna'*). And It fashioned the Kosmos that contains time, space and contiguity - which itself is in the Aeon that is within the One All - with 7 times 7 illuminatory effulgences (*ishráqíyyát*) of 6 times 6 emanatory effusions (*fuyúdat*) by two strokes of the Pen (*al-qalam*) writing upon the Tablet (*al-lawh*) Determining (*taqdír*) with the Command (*al-amr*) of Exposition (*bayán*)<sup>15</sup>.

Gate II (باب ٢) **Concerning this that there are 13 Spheres and 36 Subtle-Ray Pathways of Radiance.**

13 spheres (*dawá'ir*) of no-thingness inside the life of the One (*ahad*) and 32 foundation letters (*hurúf*) plus 4 vowel signs (*i'ráb*), initiating with the One (*ahad*) and ending with the One (*ahad*). 9 bases, 9 foundations, 9 substrates, 9 contiguities together added that are One Reality (*haqíqa wáhid*) as the Subtle-Rays (*raqá'iq*) of the One, being the sum of Alive (*hayy* = 18) doubled (i.e. 36), giving the three holy letters (ء ل ا) joined as the foundation of godhood (i.e. *ilah*)<sup>16</sup>.

Gate III (باب ٣) **Concerning this that there are Six Existences and Seven Essences which constitute the inner core of the Universal Reality of the Tree of Reality.**

13 spheres of no-thingness in the number of the One (*ahad*). Six existences (*wujúdát*) plus seven essences (*dhawát*) interpenetrating each other as a singular universal being ('*ayn al-jamí'a fardáníyya*). Two faces joined as one in the middle as the union (*ittihád*) of spirit (*rúh*) with body (*jism*), existence (*wujúd*) with non-existence ('*adam*), female and male. The whole being what the Great Sage calls the Third Entity, the Universal Reality (*al-haqíqa kullíyya*)<sup>17</sup>.

Gate IV (باب ٤) **Concerning this that there are 13 Spheres and that its first inner contiguous core of polarities, from the second to fifth spheres, constitute relational, or perceptual, divine genders that are vehicles of realization.**

13 spheres of no-thingness. 13 and not 10. 13 and not 14. 13 and not 15. Witness with the Light (*al-núr*) of the Wise (*al-hakím*). Behold the Power (*al-qadír*) of the Knowing (*al-'alím*). Take the first as female (*mú'annath*), the second as male (*mudhakkar*). Take the third as male, the fourth as female. Realize with them and drink therefrom the infinite divine wellsprings. Put each thing in its proper place, annihilating (*faná*) and subsisting (*baqá*), and make the All (*al-kull*) the Creator (*kháliq*) of yourself (*nafsika*).

GateV (باب ٥) **Concerning this that the Tree of Reality encompasses all-things.**

13 spheres of no-thingness. Their encompassing is a 13 without end. An encompassing of a beginning, an encompassing of a middle, an encompassing of an end. An encompassing of an above, an encompassing of a below, an encompassing of an in front, an encompassing of a behind, an encompassing of an up, an encompassing of a down, an encompassing of a left, an encompassing of a right, and an encompassing of what is between them and an encompassing of what is beyond them. An encompassing of light, an encompassing of darkness, an encompassing of all color in between, and an encompassing of what is between them and what is beyond them. An encompassing of a north, an encompassing of a south, an encompassing of an east, an encompassing of a west, and an encompassing of what is between them and what is beyond them. An encompassing of fire, an encompassing of air, an encompassing of water, an encompassing of earth, and an encompassing of what is between them and what is beyond them. An encompassing of sound, an encompassing of touch, an encompassing taste, an encompassing of smell, an encompassing of body, an encompassing of volume, an encompassing of breadth, an encompassing of motion, an encompassing of quality, an encompassing of quantity, an encompassing of primal matter (*materia prima*, i.e. *hayúlá*), an encompassing of perception, an encompassing of heart (*fu'ád*), an encompassing of mind (*'aql*), an encompassing of soul (*rúh*), an encompassing of spirit, an encompassing of sustenance (*rizq*), an encompassing of life (*hayyát*), an encompassing of death (*mawt*), an encompassing of creation (*khalq*), an encompassing of time (*zamán*) and moment (*án*), an encompassing of space, an encompassing of direction, an encompassing of contiguity, an encompassing of eternity, an encompassing of an interior, an encompassing of an exterior, an encompassing of every level and realm of being, an encompassing of infinite infinities upon indefinite infinitudes, indeed an encompassing of all-things (*kullu shay'*), and an encompassing of what is between them and what is beyond them. The Everlasting and One Uniquely Singular (*al-wáhid al-ahad al-farad al-samad*). It is the One Godhead (*húwa*

*Llahu aḥad*), Everlasting (*samad*), neither begotten nor begetting (*lam yalid wa lam yúlad*)<sup>18</sup>. The One encompassing and generative of all-things (*kullu shay'*), aloof within the transcendent abodes of Its unitarian praeternities, unifocal eternities (*abadiyya*) and durationless unicitarian post-eternities (*sarmadiyya*), which themselves all perish to dust with the Face of thy All-High Sovereign Godhead, the One, subsisting forever and ever, and beyond that and beyond those and beyond this.

Gate VI (باب ٤) **Concerning this that the 13 Spheres are for the purpose of the Eternal Self-Manifestation of the Logos-Self of the Godhead.**

13 spheres of no-thingness. Their manifestation is as a singular light illuminating from the Morning of Praeternity (*núrun ashraqa min subḥ al-azal*) leaving its traces upon the tablet of the Temples of Unity (*fa-yalúhu 'alá hayákil al-tawhíd áthárihi*)<sup>19</sup>. A manifestation that has neither a beginning, nor a middle nor an end. And the Logos-Exposition (*bayán*) is within them all, from first to last, beginning to end, origin to return, for they have effaced themselves before the scintillating radiance of the vision of the One Absolute Sovereign Godhead from a beginning without a beginning and no end, and an end without an end and no beginning, so that the Logos-Self (*nafs'ullah*) of the Godhead may continually and without cessation Self-Disclose the infinite, inexhaustible and eternal manifestations (*mazáhir*) of Itself forever and ever everlastingly in perpetuity (*abad al-abadiyya wa samad al-dahr al-sarmadiyya*)<sup>20</sup>.

Gate VII (باب ٧) **Concerning the inner existential reality of each Sphere.**

13 spheres of no-thingness. Their beginning is in their Singularity (*al-fardaniyya*) as their end is in their Lordship (*rubúbiyya*). Their illuminations (*ishraqát*) are in their endless duration (*al-dawwám*) as their irradiations (*lama'át*) are in their eternalities (*al-dayyúmiyyát*) motioning them as innumerable cascades of lightning (*barq*) whirling each one as a Sun (*shams*) inside the

empyrean heavens (*al-samawát al-jabarút*) of eternity. For their Life (*al-hayyát*) is in their perpetual duration (*sarmadíyya*) as their power (*al-qudra*) is in their very existence (*al-wujúd*), which is within the certainty (*al-yaqín*) of the substances (*jawharíyyát*) of their immutable archetypal essences (*‘uyún thubútiyya*). And their dominion (*al-mulk*) is in their decree (*hukm*), for their greatness (*al-kibríyyá*) is in the providence (*al-‘ináya*) determining (*taqdír*) the majesty of their kingdoms (*málikíyyát*). And their firstness (*al-awwalíyya*) is in their lastness (*al-ákhiriyya*) as their lastness is in their firstness.

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UNITY 2  
الواحد الثانى

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Gate I (باب ١) **Concerning the reality of the Covenant of Love.**

13 Spheres of no-thingness. Expand the mind from thinking and make the heart expansive from feeling. And if the heart feels dross, again, expand it so that it contains all-things, for it is said, “*Nothing in the Heavens or the earth contains Me, but the heart of my sincere servant contains Me*<sup>21</sup>.” And such is the immutable, praeternal and primordial Covenant of Love (*mítháq al-‘ishq al-alastí al-azalí*) from a beginning of no beginning to an end of no end.

Gate II (باب ٢) **Concerning the Breath of existentiatio.**

13 Spheres of no-thingness from which emanates forth the Breath of the Merciful (*nafas rahmání*), existentiating the camphorated essences of the substances of the immutable archetypal essences from nothingness into being, exhaling life and inhaling death, then inhaling death and exhaling life. Splendorous glory be upon the One who is the best of all Creators, It who gives life with death and then takes death away with life. It is It who is the Eternally Living who dieth not, in whose grasp is the dominion of all-things. And such is the rhythm of the Kosmos, the inhalation and the exhalation of the singular Breath of the Godhead, praised be It and

glorified, the Dearly Precious, the Best Beloved, the Compassionate, the Merciful.

**Gate III (باب ٣) Concerning the inhalation and exhalation from the Godhead of the 32 letters and 4 vowel signs<sup>22</sup>.**

Praised be the Godhead from whose inhalation to exhalation and from whose exhalation to inhalation is fashioned and essentialized at each moment 32 foundation letters plus 4 vowel signs to the numerical foundation of Its own godhood. 6 theophanic Self-Disclosures of the Essence, 13 Emanations from the Essence, 13 Effusions by the Essence, and 4 elements. And All are but the One Breath of the Merciful One, the One Alive who dieth not.

**Gate IV (باب ٤) Concerning this that the inhalation and exhalation of the Breath of the Merciful existentializes the substantial realities within the Eternal Garden.**

Water from Life and Life from Water<sup>23</sup>, and with it It fashioned and formed 32 letters and 4 vowel signs, bringing no-thingness to thingness, non-being into being, non-existence to existence, blindness to sight. And it poured forth the Water of Life upon the Pure Rose Garden of Eternity as the isthmus (*barzakh*) of the Gathering (*al-hashr*) for the existentialization of the camphorated universal crystalline substances (*jawhariyyát li-kafúriyyatu'l-bulúriyya jámi'i'an*). Then It shed forth the rays of the resplendent Sun of Its own endless illumination upon these celestial gardens of eternity. Then It placed forth Its protective canopy over these heavenly empyrean gardens from the substance of the creative ecstasy of the endless eternal orgasmic theophanic-manifestation of self-love for Its own Logos-Self, which It sanctified with the Breath of Its own Holiness, for the poet says, “*the pure rose garden of eternity is the solitude of the dervishes*<sup>24</sup>.”

**Gate V (باب ٥) Concerning this that within all the realms of existence a Pen, a Tablet, a Determination, a Command, an Exposition, a Throne and a Footstool hath verily been established.**

Fire from Life and Life from Fire, and with them It established the endless heavenly firmaments appropriate to each level of existence, establishing therein in each level a Pen, a Tablet, a Determination, a Command, an Exposition, a Throne (*'arsh*) and a Footstool (*kursi*), and - with the exception of the first, the Pen, which is presided over by the same Holy Being and thus the same Pen in all realms - myriad of Archangelic, angelic and cherubic beings as the ministering guardians of these realms. And each Command is a world wherein subsists an Exposition unique to itself whereby each moment is supported by a Night of Power (*qadr*) appropriate to It, for it is written, "***Verily, We have sent it down on the Night of Power. And what will enlighten thee regarding the Night of Power? The Night of Power is greater than a thousand months, descending therein the Angels and Spirits by the Permission of their Lord within every Command. Peace! Until the break of Morn!***"<sup>25</sup>

#### Gate VI (باب ٦) Concerning the Sealings and the Most Holy Procession of the Spheres.

And It first chose three letters - two from the 6 theophanic Self-Disclosures of Its Essence and one from the 13 Emanations of Its Essence -, namely, ال ه (alif lam ha') -, and It set these 3 letters as a bezel underneath covering the celestial archetypal Yemenite ruby of the symbol of Its Greatest Name, for It sealed the six symbols of Its power between two stars, making them eight. By the inner most secreted interior reality of these three letters It fashioned the heavens and the earth and what is between them. With the first symbol between the two stars it sealed existence with the inner most interior secreted reality of the words "***Say, It is the One Godhead.***" With the second It sealed the preceding with the inner most secreted reality of the words "***The Godhead is Everlasting.***" With the third It sealed the preceding with the inner most interior secreted reality of the words, "***Neither does It beget nor is It begotten.***" With the fourth It sealed the preceding with, "***And nothing is like unto It.***" With the fifth It sealed the preceding with, "***The Godhead verily testifies that there is no other god but It. To It is the Most Beautiful Names. Glorifying It are whatsoever in***

*the Heavens, the earth and what is between them. There is no other god but It, the Living, the Protector, the Peerless<sup>26</sup>.*” Then, finally, It sealed and thereby contained all of them within the inner reality of two letters, ه and و (*ha* and *wáw*), representing Its Names the Manifest (*ẓáhir*) and the Hidden (*bátin*), sealing all-things by them as the audibly spoken Name of Its Greatest Name *hú* with the final letter (*wáw*) as the crown of the six between the two stars. And then It opened each seal by 13 Emanations of Its Essence, descending down with the inner most interior secreted reality of the words the Living (*al-hayy*), the Light (*al-núr*), the Wise (*al-hakím*), the Powerful (*al-qadír*), the Knowing (*al-‘alím*), the Holy (*al-quddús*), the Peerless (*al-qayyúm*), the Mighty (*al-‘azím*), the Beneficent (*al-latíf*), the Victorious (*al-qahhár*), the Magnanimous (*al-jawád*), the Equitable (*al-muqṣit*) and the Dominion (*mulk*). Then It unsealed these again through 13 Effusions of Its Essence as the inner most interior secreted reality of the Pen (*qalam*), the Tablet (*lawh*), the Determination (*taqdír*), the Command (*amr*), the Exposition (*bayán*), the Throne (*al-‘arsh*) - which It made the domain of the Fixed Stars (*falak al-kawákib*) -, the Footstool (*al-kursí*) - which It made Saturn (*zuhal*) -, then Jupiter (*mushtarí*), Mars (*miríkh*), the Sun (*shams*), the Moon (*qamar*) - which It aligned with Jupiter and Pluto -, then Venus (*zuhra*) and Mercury (*‘utarid*). Then, finally, It brought forth dense contingency into being from out of the corrosive waters of primal matter (*hayúlá*) within the archetypal spiritual tenuities of the 4 elements (*‘anáṣir arba’á*) which It fashioned as Air, Fire, Water and Earth (*hawá’/ríh, nár, má’, turáb/ard*).

#### Gate VII (باب ٧) Concerning this that these are the 13 Spheres.

And so, most certainly indeed, these are the 13 Spheres of nothingness. The inhalation and the exhalation of the Breath of the One Merciful Living Godhead residing in them all. Inhalation to Exhalation and Exhalation to Inhalation. Water from Life and Life from Water. Fire from Life and Life from Fire. Up, down, right, left, in front, behind, north, south, east, west, one dimension, two dimensions, three dimensions, four dimensions, five dimensions and six, plus an infinity of dimensions beyond these, and what is between them and what is beyond them in the heavens, in the earth

and all that there is therein above, between and beyond these and beyond those as well.

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UNITY 3

الواحد الثالث

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Gate I (باب ١) **Concerning the Self-Disclosures, Emanations, Effusions and 4 Elements of the 32 foundation letters and 4 vowel signs.**

32 foundation letters and 4 vowel signs. 6 Self-Disclosures (*tajallíyyát*), 13 Emanations (*ifúdíyat*), 13 Effusions (*fuyúdíyat*) and 4 Elements (*'anásir*); or, seen another way, 9 bases, 9 foundations, 9 substrates and 9 contiguities revealing the fourfold splendor (*bahá'*) of the revelatory theophanies of the One Godhead from origin to return, ascent to descent. And these 6 Self-Disclosures are reflected in the mirror of the form of the letters as *alif*, *ha*, *wáw*, *ya*, *mím* and *nún* (ا ه و ى م ن = [*abjad*] 112), for their foundation is in the purity (*ikhlás*) of the unitarianism (*tawhíd*) of the One Singular (*ahad al-farad*) Who has no peer or equal. With *alif* ا It established the Universal Intellect (*'aql kull*), which is the Supreme Pen (*qalam a'lá*). With *ha* ه It established the Universal Soul (*nafs kull*), which is for all-things (*kullu shay'*) their generative cause (*al-bá'ith*). With *wáw* و It holoarchically hierarchized the levels of existence (*marátib al-wujúd*) but without manifesting them, for It is, first, the Upraiser of the Degrees (*ráfi' al-daraját*). With *ya* ى It established Its Name 'Lord' (*rabb*) by making the crystalline substances of the immutable archetypal entities become the perfect mirrors, each in its own degree, for the reflection of that Name, Attribute or Reality which it lords over and is lorded over by (*marbúb*) with and by the

Name 'Lord', which is the level of the Lotus of the Furtherest Limit (*sadrat'ul-muntahá*) and thus the individual limit (*hadd shakhsí*) of each theophany to itself in relation to the one above it; and so on and so forth to It, the One that is the All and the All that is One. And it is by this relationship whereby a thing is said to be sentient, conscious and so possess consciousness, namely, by virtue of its participation in the Divine Name 'Lord' and the attribute of 'lordship' (*rububíyya*). With *mím* م It fashioned from the primordial templates of creation the universal form of the perfect human being (*insán kámil*) as the locus of the universal Kosmic (i.e. macrocosmic) situs and made it the manifestation of the bridge (*sirát*) and isthmus (*barzakh*) of complete unification and synthesis (*al-jámi' al-mujtama' al-kull*) of what is above and what is below; and, finally, with *nún* ن It shed the substance of Its Light of lights (*núr al-anwár*) upon all-things in this the realm of Its fourth empyrean heaven of majesty and glory (*samá' al-jabarút al-jalál wa al-sabáh al-rábi'*).

**Gate II (باب ٢) Concerning the Dissolution and Coagulation of these theophanies.**

32 foundation letters and 4 vowel signs. It Self-Discloses them then Emanates them then Effuses them and then dissolves (*solvé*) them into 4 distinct elements which are then coagulated (*coagula*) and unified as one (*wáhid*). And with these It created, creates and shall create all-things that are in the heavens and in the earth and what is between them and beyond.

**Gate III (باب ٣) Concerning the letters and function of the Self-Disclosures, Emanations, Effusions and Elements.**

32 foundation letters and 4 vowel signs. It Self-Disclosed them with the Pen. It emanated them upon the Tablet. It effused them with Determination, fashioning them thereby with the Command that creates by the Exposition (*al-bayán*).

6 Self-Disclosures تجليات ٦  
(The Pen القلم)

ا ه و ي م ن  
alif ha' wáw ya mín nún

13 Emanations افاضات ١٣  
(The Tablet اللوح)

ز ح ط ك ل س ع ف ص  
zayn hah tá káf lám sín 'ayn fa sád

ب ج د  
ba jím dal

ق  
qáf

13 Effusions فيوضات ١٣  
(The Determination التقدير)

ث خ ذ ض ظ غ ژ گ چ  
tha kha dhál dád zá' ghayn zhih gáf chih

ر ش ت  
ra shín ta

پ  
pe

4 Elements عناصر اربع  
(The Command & The Exposition البيان)

أ أ ا آ  
hamza' damma kasra fatha  
Earth Water Fire Air

#### Gate IV (باب ٤) Concerning the 1260 Gates.

32 foundation letters and 4 vowel signs. It placed them in a sphere of concentric circles (*dawá'ir*) within cycles (*dawr*) of aeons (*kawr*) and enclosed them in 1260 Gates from their beginning to their end<sup>27</sup>. And the Sphere encloses itself concentrically into all directions within all-things. And a token of this is the verse, “*nothing is like unto It*” (*laysa ka-mithlihi shay'*), for, truly, *nothing is like It One* (*wa lam yakun lahu kufúwan ahad*) within the Praeternal Paradise of Oneness (*fí jannat'ul-ahadíyyat'ul-azaliyya*).

#### Gate V (باب ٥) Concerning the Archangel-Imám who is the Theophany of the Greatest Name.

How? It self-disclosed, emanated, effused and manifested all-things beginning with the *alif* (ا) of Oneness (*ahadíyya*) which ends with Itself (ء) coming full circle. One proceeding from One. One returning to One, for all-things subsist (*báqí*) in the 1260 Gates of innumerable reckoning, from a beginning of no beginning to an end of no end, proceeding from One (*wáhid* = 19) and returning to One (*ahad* = 13). Between them, tying them and binding them as One is the Essence of 6 (= و) which is bound to the Gate (*báb* = 5), the Essence of *ha'* (ه = 5), for all that is fashioned, made, created and uttered is fashioned, made, created and uttered by the conjunction of these two letters of the essence of the Greatest Name هو (*hú* = 11), the Manifest (ه) and the Hidden (و). And It first manifests Itself as the Pen (*al-qalam*), which is the Living (*al-hayy*), within the locus of the manifestation of the form of the Archangel *al-Nún* (i.e. *Metatron*), and if you calculate *al-nún* (النون = 137 = קבלה) and permute it, you will see who (i.e. *hú* هو) stands as the Self-Disclosive Theophany, Emanation, Effusion and Manifestation (*mazhar*) behind the author of these Words, He whose Name is equivalent to Name (*ism* = 101 = *nímá*)

and God (*wahíd azal* = 66 = *Allah*), He who is the Mirror of the Essence of the Godhead (*mirát dhát Allah*) and a Remembrance to the Worlds of the gnostics (*dhikr'ullah lil-'alámín al-'árifín*), the Essence of the Sixth Existence (*dhát wujud sádísá*): ١. And 49 is derived from  $7 \times 7 = 49$  (= *húwa azal*) which permutes into 13, the One who is the Living (*ahad al-hayy*), so by the Name (هو), say, It is the One Godhead (*qul húwa'Llahu ahad*).

#### Gate VI (باب ٤) Concerning the function of the Greatest Name.

It fashioned the substances of the immutable archetypal essences (*jawhariyyát a'yán thábita*) out of no-thingness and made non-being ('*adam*) become being (*wujúd*). It created mighty Temples of Light (*hayákil núráníyya al-'azím*) that can only be grasped with Its Remembrance (*dhikr*) in the horizons and in the selves. And this is a sublime token, One with All and All in One, to the end that all-things may realize that there is no other god but the Godhead, truly, truly (*lá iláha illa Allah haqqan haqqan*), the Living (*al-hayy*), whose Greatest Name هو *hú* is the lofty token, the sublime signpost and the scintillating talisman upon the path of the ascent of the essence of the 36, which is the human being who is divine, to the furthest reaches of realization in the worlds of eternity.

#### Gate VII (باب ٧) Concerning the 36 Subtle-Ray Pathways of Radiance.

So here are the 36 Paths - the Radiant Subtle-Ray Pathways of the Tree of Reality -, those Subtle-Ray Pathways of Radiance leading to the realization of the Highest Truth regarding the Resplendence of the human divinity: the Eternal Mirror to the Godhead manifested as the One Face of Unity in the Talismanic Unitarian Temple of the Thirteen Singularities: Self-Disclosed, Emanated, Effused, dissolved and coagulated by هو *hú* into الحى *al-hayy* (the Living) with the Pen (*al-qalam*) writing upon the Tablet (*al-lawh*) Determining (*taqdír*) with the Command (*al-amr*) of Exposition (*bayán*).

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UNITY 4

الواحد الرابع

يا هو

Gate I (باب ١) **Concerning the 6 Self-Disclosures of the Essence.**

6 Self-Disclosures (*tajallíyyát*) of the Essence: ا ه و ي م ن. Their foundation is One (*ahad*), their basis is One (*wáhid*), their substrate is One (*wahíd*) and their encompassing is Singular (*fard*) within the utterance of the Exposition (*bayán*), so Glory be to It who hath sent down the enumeration (*tabyyín*) upon the heart of Its servant by the PERSPICUOUS SIGNS (*ayát bayánát*) with the Command (*amr*) of Determination (*taqdír*).

Gate II (باب ٢) **Concerning the 6 Self-Disclosures of the Essence as the secret of the Greatest Name.**

6 Self-Disclosures of the Essence: ا ه و ي م ن. A mighty, peerless and holy secret within the secret of the Greatest Name it is. Six letters representing six ciphers, representing six enigmas deposited within the inner most interior secreted secret of creation, representing six stations of being, representing six loci of witnessing, representing six subtle centers, representing six days:

م ا ه و ي ن . And from them Self-Disclosed the Emanations of the Effusions manifesting Air, Fire, Water and Earth, from which was irradiated forth the two singular talismans of, first, the earth of

femininity (*ard mú'annathiyya*) and, then, the earth of masculinity (*ard mudhakkariyya*), the alpha and the omega, the two stars who are One: five in their exterior, six in their interior, who are both encompassed in a circle representing the Unicity of Being (*wahdáníyyat'ul-wujúd*).

### Gate III (باب ٣) Concerning the first station of the 6 letters of the 6 Self-Disclosures of the Essence.

6 Self-Disclosures of the Essence: ا ه و ی م ن. By two strokes of the Pen (= ه و) It wrote them upon the Tablet ن Determining ی with the Command م of Exposition ا. With *nún* ن It created the Kosmos. With *ya* ی It created Time. With *mím* م It created Space, and with *alif* ا It created the microcosmic situs for the manifestation of Its singular talisman, who are the two earths upon One.

### Gate IV (باب ٤) Concerning the second station.

Six Self-Disclosures of the Essence: ا ه و ی م ن. Within the Kosmos are Air, Fire, Water and Earth. The spirit (*rúh*) was created from air (*ríh*). The angels were created from the Light (*núr*) of fire (*nár*). Life was created from water (*ma'*) which is substance (*máhiya*), and all have been deposited within earth (*turáb*). And, verily, the Spirit (*rúh*) is from (*min*) the Command (*amr*) of my Lord (*rabbí*)<sup>28</sup>.

### Gate V (باب ٥) Concerning the third station.

Six Self-Disclosures of the Essence: ا ه و ی م ن. Six directional coordinates to the soul: up-down, in front-behind, in-out-right-left, past-present-future, north-south-east-west and encompassor-encompassing-encompassment. Up-down is fashioned by *alif* ا. In front-behind is fashioned by *ha'* ه. In-out-right-left is fashioned by

*wáw* و. Past-present-future is fashioned by *ya* ی. North-south-east-west is fashioned by *mím* م, and encompassor-encompassing-encompassment by *nún* ن. And the Point (*nuqta*) is the distinction (*furqán*) between them.

Gate VI (باب ٦) **Concerning the fourth station.**

Six Self-Disclosures of the Essence: ا ه و ی م ن. Six days (*ayyám*), six ciphers (*rumúz*), six words (*kalám*), six subtleties (*latá'if*), six levels (*marátib*), six witnessings (*musháhadát*). *Alif* ا was made master over six days. *Ha'* ه was made master over six ciphers. *Wáw* و was made master over six words. *Ya* ی was made master over six subtleties. *Mím* م was made master over six levels, and *nún* ن master over six witnessings.

Gate VII (باب ٧) **Concerning the 6 Self-Disclosures of the Essence as the meaning behind the Translocation of the Body of Specific Prophethood in Its Return as Specific Mirrorhood.**

It made the upright *alif* ا master over all, for it is the first letter of One (*ahad*) in the shape of the Pen (*qalam*). It made *ha'* ه master over the manifest (*záhir*) and It made *wáw* و master over the hidden (*bátin*). It made *ya* ی master over lordship (*rubúbíyya*) and It made *mím* م master over conjunction-union (*jam'*), for it made *nún* ن master over the distinction (*furqán*) which is light (*núr*), so where is the union before the confirmer of distinction? And this is the 6 Self-Disclosures of the Essence - ا ه و ی م ن - , that which is the meaning behind the secret of the Tomb (*jasad*) of the Translocation (*miráj*) of the Prophet (*al-nabí*)<sup>29</sup>, that is the essence

(*'ayn*) of Specific Prophecy (*nubuwwa khássa*)<sup>30</sup>, now Returned as Specific Mirrorhood (*mirátiyyatí'l-khássa*): the mold of the Self (*nafs, anima*) of the Primal Will (*mashíyya awwalíyya*), the Universal Intellect (*'aql kullíyya*) dressed in the garment of the Universal Soul (*nafs kullíyya*), then clothed by the Universal Nature (*tabí'a kullíyya*), and descending (*nazala*) upon the world of matter (*'álam mádda*), manifested (*mazhar*) in the talisman (*haykal*) of the earth of masculinity.

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UNITY 5

الواحد الخامس

يا هو

Gate I (باب ١) **Concerning the 13 Emanations of the Essence.**

13 Emanations of the Essence: ب ج د ز ح ط ك ل س ع ف ص ق (*abjad* = 483)<sup>31</sup>. Their foundation is Life (*hayyát*), Being (*kawn*), Essence (*'ayn*), Existence (*wujúd*), Substance (*jawhar*), Mind (*'aql*), Spirit (*rúh*), Soul (*nafs, anima*), Sustenance (*rizq*), Wisdom (*hikma*), Knowledge (*'ilm*), Action (*fi'l*) and Death (*mawt*). And Life precedes Being which precedes Essence which precedes Existence which precedes Substance which precedes Mind which precedes Spirit which precedes Soul which precedes Sustenance which precedes Wisdom which precedes Knowledge which precedes Action which precedes Death, so praised be the One who brought Life before Death and raised Death back to Life.

Gate II (باب ٢) **Concerning the Limits.**

13 Emanations of the Essence: ب ج د ز ح ط ك ل س ع ف ص ق. Life is the first limit (*hadd*). Being is the second limit. Essence is the third limit. Existence is the fourth limit. Substance is the fifth limit. Mind is the sixth limit. Spirit is the seventh limit. Soul is the eighth limit. Sustenance is the ninth limit. Wisdom is the tenth

limit. Knowledge is the eleventh limit. Action is the twelfth limit and Death is the thirteenth limit. Such are the limits (*hudúd*) which are as 13 independent angels but really One Archangel with 13 layers to Its Singularly Unified and Most Sublime Unitarian Holy Body, the primary onion layers in the highest levels of the Kosmos (i.e. the macrocosm).

### Gate III (باب ٣) **Concerning the 13 Emanations which reproduce the 13 Constellations.**

13 Emanations of the Essence: ب ج د ز ح ط ك ل س ع ف ص ق . They are emanated forth from the Self-Disclosive theophanies, dissolved and coagulated, weighed, measured and unveiled. And with them, first, It fashioned twelve constellations in the Zodiac plus an unseen thirteenth which revolves upon its axis; then, It revealed 13 months, and 13 onion like layers to the human being within the twin earths of femininity and masculinity (i.e. the microcosm).

### Gate IV (باب ٤) **Concerning the 13 Constellations.**

13 constellations in the Kosmos: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Ophiuchus, Sagittarius, Capricorn, Aquarius and Pisces.

### Gate V (باب ٥) **Concerning the 13 months of the year.**

13 months in the year: One (*ahad*), Alive (*hayy*), Singular (*wahíd*), Light (*núr*), Gate (*báb*), Divine Friendship (*wiláya*), Truth (*haqq*), Holy (*quddús*), Pure (*táhirih*), Beauty (*jamál*), It (*hú*), Praeternal (*azal*) and Love (*'ishq*).

### Gate VI (باب ٦) **Concerning the 13 physical layers of the human being.**

13 physical layers to the human being within the twin earths of femininity and masculinity: one brain, one heart, two hands, two

feet, two kidneys, the gall bladder, the intestines, the liver, the spleen and sexual organ(s).

Gate VII (باب ٧) **Concerning the procession of the 13 letters of the 13 emanations of the Essence.**

13 Emanations of the Essence: ب ج د ز ح ط ك ل س ع ف ص ق. It made the letter *bá* ب the first letter of emanatory manifestation and placed the point (*nuqta*) below it revealing the eternal procession of the Manifest from the Unmanifest. It made the letter *jím* ج independent (*ghaní*) and like *bá* placed a single point beneath it revealing the subsistence of independence upon that which is beyond independent. It made the letter *dál* د the basis of evidence (*dalíl*) from the Evident (*al-mubín*). It made the letter *zayn* ز the Giver of Form (*wáhib al-súwar*) and placed the point above showing the procession of Form from the Unformed. It made the letter *hah* ح the first letter of life and let it be the manifestation of the Unmanifest Uncreate Wisdom. It made the letter *tá'* ط the first letter of Its Purity revealing of Its Splendor (*bahá'*). It made the letter *káf* ك the first letter of Its command (*amr*) “Be” (*kun*) manifesting Its praeternal beneficence (*karáma*). It made the letter *lám* ل the nexus between Its self-disclosures and Its emanations, for It made it the abode of Hermes (*idris*). It made the letter *sín* س the vessel (*safína*) for the emanatory manifestation of life-giving (*yuhyi*). It made the letter ‘*ayn* ع the emanatory portal of the manifestation of the Eye of Its Divine Well-Springs from hiddenness to unhiddenness. It made the letter *fa* ف the nexus of strength (*qudra*) demonstrating the manifestation of outward power from that which is Unmanifest. It made the letter *sád* ص the taker of life (*mumít*), for it made the letter *qáf* ق the Encompassor of All. And these are the 13 emanations of the Essence.

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UNITY 6  
الواحد السادس

يا هو

Gate I (باب ١) **Concerning the 13 Effusions by the Essence.**

13 Effusions by the Essence: ر ش ت ث خ ذ ض ظ غ ژ گ چ پ<sup>32</sup>. And from them effused forth 13 levels of primal matter (*materia prima, hayúlá*) interpenetrating each other in concentric circles upon the matrix of the tablet of formation (*lawh al-ibda'*). Their foundation is body, breadth, depth, volume, quality, quantity, motion, direction, sight, touch, taste, smell and sound. And body precedes breadth which precedes depth which precedes volume which precedes quality which precedes quantity which precedes motion which precedes direction which precedes sight which precedes touch which precedes taste which precedes smell which precedes sound, so praised be the One who tied the essential reality of body with sound.

Gate II (باب ٢) **Concerning the definite limits.**

13 Effusions by the Essence: ر ش ت ث خ ذ ض ظ غ ژ گ چ پ. Body is the first definite limit (*mahdúd*). Breadth is the second definite limited. Depth is the third definite limit. Volume is the fourth definite limit. Quality is the fifth definite limit. Quantity is the sixth definite limit. Motion is the seventh definite limit. Direct-

ion is the eighth definite limit. Sight is the ninth definite limit. Touch is the tenth definite limit. Taste is the eleventh definite limit. Smell is the twelfth definite limit and sound is the thirteenth definite limit.

**Gate III (باب ۳) Concerning this that the definite limits are the layers of the human being.**

13 effusions by the Essence: ر ش ت ث خ ذ ض ظ غ ژ گ چ پ. They are effused forth from the emanations, dissolved and coagulated, weighed, measured, unveiled and made manifest. And with them 13 definite limits constituting the layer skins of the body of the holoarchic levels of consciousness within the sentient divine mirror talisman of the human temple are fashioned, created and brought forth.

**Gate IV (باب ۴) Concerning this that the 13 parts of the human body correspond to the 13 constellations.**

13 parts to the human body reflecting the 13 constellations. The brain is Aries. The heart is Taurus. The two hands are Gemini (right) and Cancer (left). The two feet are Leo (right) and Virgo (left). The two kidneys are Libra (right) and Scorpio (left). The sexual organ(s) is Ophiuchus. The gall bladder is Sagittarius. The intestines are Capricorn. The liver is Aquarius and the spleen is Pisces.

**Gate V (باب ۵) Concerning this that the 13 months correspond to the 13 parts of the human body.**

13 months in the year related to 13 parts of the human body. The One (*ahad*) is related to the brain. Alive (*hayy*) is related to the heart. The Singular (*wahid*) is related to the right hand. Light (*nur*) is related to the left hand. Gate (*bab*) is related to the right foot. Divine Friendship (*wilaya*) is related to the left foot. Truth (*haqq*) is related to the right kidney. The Holy (*quddus*) is related to the left kidney. The Pure (*tahirih*) is related to the sexual organ(s).

Beauty (*jamál*) is related to the gall bladder. It (*hú*) is related to the intestines. The Praeternal (*azal*) is related to the liver and Love (*'ishq*) is related to the spleen.

**Gate VI (باب ٦) Concerning this that the 13 parts of the human body are related to the 13 definite limits.**

13 parts to the human body related to the 13 definite limits. The brain is related to body. The heart is related to breadth. The right hand is related to depth. The left hand is related to volume. The right foot is related to quality. The left foot is related to quantity. The right kidney is related to motion. The left kidney is related to direction. The sexual organ(s) is related to sight. The gall bladder is related to touch. The intestines are related to taste. The liver is related to smell and the spleen is related to sound.

**Gate VII (باب ٧) Concerning this that the letters of the 13 Effusions by the Essence are related to the 13 constellations.**

13 effusions by the Essence: ر ش ت ث خ ذ ض ظ غ ژ گ چ پ. And It made the letter *ra* ر the crown of Its effusions and bound it to Aries<sup>33</sup>. And It bound the letter *shín* ش to Taurus. And It bound the letter *ta* ت to Gemini. And It bound the letter *'tha'* ث to Cancer. And It bound the letter *kha* خ to Leo. And It bound the letter *dhal* ذ to Virgo. And It bound the letter *dád* ض to Libra. And It bound the letter *za'* ظ to Scorpio. And It bound the letter *ghain* غ to Ophiuchus as the manifestation of the Universal Body (*jasad jámi'i*). And It bound the letter *zhe* ژ to Sagittarius. And It bound the letter *gáf* گ to Capricorn. And It bound the letter *che* چ to Aquarius. And It bound the letter *pe* پ to Pisces, for it is the second letter of *rapúd* the name of the second herb constituting the most holy sacrament of the Haoma, which is the Soma which is Manna which is Ayahuasca, the Vine of the Spirit, the Ambrosia and the Most Holy Divine Nectar of all healing and the means of ascent to the Divine and the letter *alif* ا. And it is by this whereby

the People of the Truth of the Bayán are now and henceforth forever bound to the People of Joramídam: the Sun of the East being the same Sun of the West, the Tree of the East manifesting as the Tree of the West, for It is the Tree of Reality within which is the Tree of Life within which is the Tree of Knowledge beyond which tying and incorporating them all within Its Praeternally Eternal bosom is the Tree of Existence, which She whom the Godhead shall make Manifest will Reveal. And these are the 13 effusions by the Essence manifesting as the nexus between the Macrocosm, the Kosmos – the Great Human Being (*insán al-kabír*) - and the microcosm, who is the mirror of the divine, the talismanic temple of the human being manifested in the two unitarian earths of femininity and masculinity.

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UNITY 7  
الواحد السابع

ياحيّ

Gate I (باب ١) Concerning the 4 vowel signs which represent the 4 elements.

4 elements represented by 4 vowel signs ( َ ُ ِ ِ ). *Fatha* (a) is Air ا ▲. *Kasra* (e) is Fire ا △. *Damma* (o) is Water ا ▽. *Hamza'* (á) is Earth ا ▼. These are the 4 four elements manifested from out of the effusions of the emanations of the theophanic self-disclosures of the Truly Real (*al-haqq*). And in the human temple they represent the humors, but, above all, the 4 journeys of the soul to the Godhead and back again. *Fatha* represents the first journey from the created to the Truly Real (*al-khalq ila'l-haqq*). *Kasra* represents the second journey from the Truly Real to the Truly Real (*al-haqq ila'l-haqq*). *Damma* represents the third journey from the Truly Real in the Truly Real (*al-haqq fi'l-haqq*), and *hamza'* represents the fourth journey from the Truly Real back to creation again (*al-haqq ila'l-khalq*): an arc of ascent and descent, a circle of an origin and return (*mabda' wa'l-ma'ád*).

Gate II (باب ٢) Concerning this that the 4 vowel signs represent each of the 4 Watchtowers of the Elements in the ascent of the soul back to the One.

Four Watchtowers of the Elements connected by a Black Cross, vertical and horizontal<sup>34</sup>. The Watchtower of Air. The Watchtower of Fire. The Watchtower of Water and the Watchtower of Earth. And traversing the waystations (*manázil*) of the Watchtower of Air represents the First Journey of the Soul. Traversing the waystations of the Watchtower of Fire represents the Second Journey of the Soul. Traversing the waystations of the Watchtower of Water represents the Third Journey of the Soul. Traversing the Watchtower of the Earth represents the Fourth Journey of the Soul, and many dire perils are there in these journeys, so wayfarer beware and thus prepare! And the Black Cross represents the interconnected stations between the terrestrial and the celestial, for the Soul begins its ascent in the terrestrial, completes it in the celestial, and descends back to the terrestrial as a celestial being within the pentagrammic talisman of its earth. And such is the meaning of the Watchtowers and the Black Cross connecting them, which those Angels disclosed to the Great Magician (i.e. Sir John Dee) through His scribe (i.e. Sir Edward Kelly) which was elucidated by the One who Endured to the End (i.e. Aleister Crowley); and such is also the meaning of the *Sigillum Dei Aemeth*, which represents the perfected human being (*insán kámil*), around which revolve the cycles (*dawá'ir*) of the celestial and the terrestrial poles (*aqtáb*), so praised be the One who is the Best of Revealers.

**Gate III (باب ٣) Concerning this that the 36 Subtle-Ray Paths of Radiance correspond to the 36 decanates of the Zodiac, and regarding the 9 bases, 9 foundations, 9 substrates and 9 contiguities.**

36 Subtle-Ray Pathways of Radiance within the Tree of Reality. 36 Pathways representing the Arc which conjoins itself thereby transforming itself into the All Who is the One, which is the 360° circle (*dá'ira*). 360° from Aries to Pisces. 27.692307° in each of the 13 Constellations. And between 36 and 27<sup>35</sup> is 9<sup>36</sup> which is quadrupled back to 36 representing the decanates of the Zodiac. 9 bases meaning Air. 9 foundations meaning Fire. 9 substrates

meaning Water. And 9 contiguities meaning Earth. And in One they are the sum of Alive (*h<sub>ayy</sub>* = 18) doubled (i.e. 36), giving the three holy letters (ء ل ؤ) joined as the foundation of godhood (i.e. *ilah*).

**Gate IV (باب ٤) Concerning this that the Right Pillar of the Tree of Reality is the Pillar of Beauty and that the Left Pillar is the Pillar of Majesty.**

What is the Right Pillar? It is the Pillar of Beauty (*watad al-jamál*). What is the Left Pillar? It is the Pillar of Majesty (*watad al-jalál*). Beauty and Majesty, not Mercy or Wrath, for all Names and Attributes below It (*hú*), Godhead (*Allah*), One (*ah<sub>ad</sub>*), First (*awwal*), Last (*ákhir*), Manifest (*z<sub>á</sub>hir*) and the Hidden (*bátin*) – the 7 Supreme Attributes of the One – all fall under the shadow of either Beauty or Majesty, the two poles of being (*kawn*) and existence (*wujúd*) as well as non-being and non-existence, so praised be the One for Its Most Beauteous Beauty and Its Most Majestic Majesty.

**Gate V (باب ٥) Concerning this that the two Pentagrams of the Tree of Reality are the Black Rose, the Manifest and the Hidden.**

Two Pentagrams inside the Tree of Reality, together they are the Black Rose, one upright, the other inverted. One represents the Name “*the Manifest*” (*al-z<sub>á</sub>hir*) (= ا) and the other “*the Hidden*” (*al-bátin*) (= ؤ). One below; one above, so praised be the One in Its above and in Its below.

**Gate VI (باب ٦) Concerning this that that which is below is as that which is above and that which is above is as that which is below.**

And, verily indeed, it is most evidently the truth of high veracity, without the least falsehood or conjecture, and thus most certainly manifest, as has been demonstrated, that that which is below is as that which is above; and that which is above is as that which is

below, so that the theophanic Self-Disclosive Emanatory Effusions of the One may manifest in the All and return back to the One who is the All within the mirror of the talismanic temple of the twin unitarian earths of femininity and masculinity. As all things were formed from the One and return to the All, who is the One All, by the Mind of the One who is in All, so all things are born from the One who is the All, by the free choice deposited within the substances of all-things within the essences of their immutable archetypal essences. The father principle is the Sun which is the Mother. The mother principle is the Moon which is the Father, for the wind carries it in its bosom of formation, thereby nursing it by the Waters of Life and hence manifesting it within the two earths of the Earth. It, the One, is the author and end of all perfection in the Heavens, in the earth and what is between them and what is beyond them, powerfully, for It is the Light of the Living Love in the heavens, in the earth and what is between them, powerfully! And this power is strong (*qawí*) when transformed into Earth (*turáb*) of the two earths (*ardayn*), but not a fall (τολμο). Fall is in the partial mind (*'aql-i-joz'í*), voluntarily divorcing itself and steeping itself in the delusion of the negation of separation from Universal Mind (*'aql-i-kull*), and even in this opacity of mind there is enlightenment latently sitting on its stool. Separate the Earth from the earth of yourself from the Fire which is Light, the gross from the subtle in the mind, gently, but with persistence and with care, and you will see and thus attain by conjoining the two earths as One Earth in the vision of the coincidence of opposites. Ascend from your earth to the Earth and then to heaven, and descend again to Earth and your earth, so that the union of the power of the higher and lower is joined, *solvé et coagula*; thus will you obtain the most sublime glory of the whole world with the Word (*dhikr*) within the conjunction of the two earths as one as the Serpent of Power ascends the caduceus and joins its Master, the One. With it the shadows of the oppression of illusion will leave you and you shall become the master of all-things by making the All who is the One the creator of yourself. This has more strength than the essence of strength itself, for it is the being of the essence of the existence of strength, and by it is overcome all gross and subtle things, penetrating all things in the Heavens, in the earth and

what is between them. Thus did the One who is the All fashion the world with the Word in 6 self-disclosures, 13 emanations and 13 effusions within the Tree of Reality. Hence proceed wonders of the most wondrous wonder in the heavens, in the earth and what is between them and what is beyond them, whose means are this. Therefore I am the Four Times Great Hermes, the Essence of the Sixth Existence, having now the four parts of the World Philosophy. That which I have proclaimed now of the operation of the Praeternal Sun of suns (*shams al-shamús al-azaliyya*) is therefore doubly perfected.

### Gate VII (باب ٧) **Concerning the Origin and the Return of the Divine transmission.**

And when the Thrice Great Hermes (whose real name was Nefertem Menakhare and who is the true Melchizedek, the High Priest and High Initiator of the High Mysteries of the Praeternal Sun Atum-Re: that Adam and Enoch of this cycle of the Mysteries, the spiritual master, preceptor guide and father to the architect-craftsman and High Priest Tat Imhotep, known by the Greeks as Asclepius) beheld the vision of the Revelation given to him of the 13 Sphere, 36 Subtle-Ray Tree of Reality by the One Supremely Deified Godhead, called by him Atum-Re (It who is the progenitor of all the gods, for It is All of them as One with many Names), He, Nefertem Menakhare, the true Messenger of the Sun, glorified the Praeternal Sun of suns with an utmost glorification of praise, thanksgiving, rejoicing, shedding tears of happiness thereby for the supernal bounty bestowed upon Him and His lineage forever and ever by the One True Godhead. And Nefertem Menakhare understood the secret of the Tree of Reality as the secret of the secret of the secret of life and creation, for he passed on its mysteries to his son Tat Imhotep, who both passed it on to His successors as well as to the Uranian High Priest and Shaman, Abram, who settled seeking shelter in Egypt after fleeing from his home in the land between the two rivers (Mesopotamia): He who was the Master of the mysteries of the Throne Chariot (*merkavah*) who returned as Abraham Abulafia, the possessor of the secret of the Greatest Name. And Abram passed on the mysteries to His two successor sons, Ishma'el and Isaac, until it culminated with the Prophets Ezekiel, Elijah and Elisha and then the Jewish Kabbalists

all the way to Rabbi Simeon ben Yochai and His successors all the way to the Kabbalists of Spain and the Iranian Joseph of Hamadán, and then the **ARI** Rabbi Isaac Luria, the Baal Shem Tov, Rabbi Menachem Mendel Schneerson who was the **ARI** Returned, and all of their successors in turn, each standing as a singular Prophet and Moses of their Age, for all were to the last the anointed of *HaShem* and thus the true guardians, wise protectors and guides to their people. And the successors of Tat Imhotep passed on the secrets of the Tree of the Praeternal Sun each to their own disciples until it reached the true Joseph in the number of the Living (i.e. the 18<sup>th</sup> dynasty), that Mighty Sovereign of the Truth of the Praeternal Sun, Pharaoh Akhenaten, who initiated his wife and beloved Nefertiti and their children into Its mysteries. And when those jealous, vainglorious, conniving, arrogant, conceited - those blood-suckers and corrupt vampires of the people of Egypt -, those fat masquerading priests of the Temple of Amun (but in actual fact the servants of the Dark Lord of the underworld, the thrice three times accursed Set who is Moloch who is Belial who is Beelzebub who is Iblís who is Satan) revolted against him and his rule of justice, equity and solar universality - illegitimately usurping His throne -, Akhenaten passed on these secrets to - and thus sent away out of Egypt to the land of Canaan and the Phoenicians -, his foremost disciples headed by their chief Mu-Sa, who passed the mysteries on to His successors and they to theirs until it reached Hiram who initiated both David and Solomon into its mysteries, who in turn passed it on to their progeny and successors; and the Queen of Sheba, that singular Eve and Shekinah of Her age, initiated Solomon into those higher mysteries beyond which Hiram had initiated Him, completing the proof from the Godhead to Solomon and His people thereby. And the mysteries of the Praeternal Sun and the Tree of Reality were given by the Archangelic hosts to the people of *Eyran-Vej* of both branches (i.e. Iran and India) until it reached the sages who, first, wrote down these transmissions in the Rg Vedas and then in the Upanishads until it reached the messenger of Light Zarathushtra, who passed it on to His successors until it reached the Babylonian Mani, from one line, and the Khosráwání sages, from another, who passed it on to their successors until it reached the Sufis and all their successors up to the present time, as well as the Brethren of Purity (*ikhwán al-*

*safá*), the Persian Ismáílí sages and the Persian Illuminationist theosophers (*hukamá ishraqíyyún*), then Fazlullah Astarábádí and the Hurúfíyya (known today as the Bektáshí-Aleví), culminating with the sages of Isfáhán (i.e. Mír Dámád, Mír Findiriskí, Shaykh Bahá'í and Mullá Sadrá), Azar Kayván and the Sepásían as well as the People of Truth (*ahl al-haqq*) and all of their successors afterwards up to the present. And to the sages of Chaldaeae, Greece, Rome, India, Tibet, Europe (especially the Celts and the Druids) and China (especially amongst the Order of the Green Dragon) the secrets were passed as well; especially to Pythagoras, Empedocles, Heraclitus, Parmenides, the divine Plato and all his successors as well as the Stoics, Ammonius Saccas, Plotinus, Iamblichus, Porphyry, Apollonius of Tyana, Proclus, Damascius, Dionysius the Areopagite, John Scotus Eriugena and their successors; Lao Tzu, Chuang Tzu, their successors, and countless others besides; Manjughosha Kumarabhuta “Manjushri,” Shakyamuni Gautama Buddha, Nagarjuna, the Shamans of the *Bön Pö*, Marpa, Milarepa, their successors, and countless others besides; Patanjali and His successors, Shankaracharya and His, and all the lineages originating and stemming from the Tree of Kashmiri Shaivism all the way to Sri Bhagwan Rajneesh Osho as well as countless others besides; the Cathar, Albigensians, Bogomils and their successors, the Priory of Sion, the Order of the Knights Templar, Sir John Dee and Edward Kelly, the Brotherhood of the Rose and the Cross, the Brotherhood of the Temple and the Lodge, Meister Eckhart and His successors, Marguerite Porete and Her successors, Raymond Lull and His successors, Basilius Valentinus, His successors and all the Alchemists of Europe from the past to the present, Jacob Boehme and His successors, Emmanuel Swedenborg and His successors, the Martinists and their successors, Eliphaz Levi, Madame H.P. Blavatsky, Rudolf Steiner, René Guenon, the Hermetic Order of the Golden Dawn and their successors, the Ordo Templi Orientis and their successors, Samael Aun Weor, Aurum Solis and their successors, and Eckankar; all of whom kept the torch of the mysteries alive and well hidden, each interpreting them with their own light and passing on the torch of this light to their successors and they to theirs. And the secrets also reached the sages of the Olmec, the Toltec, the Maya, the Aztec, the Sun kings and Sun priests of the Inca, and the Divine Messenger-Shamans of the Americas (particularly the White Buff-

alo Calf Woman, Quetzalcoatl, Votan, Deganawida, Wirococha, and all of Their successors until today, especially Don Juan Matus and his spiritual kin who passed it on to Carlos Castaneda and His spiritual kin), not to mention the Divine Messenger-Shamans of Siberia, Australasia and Africa throughout.

And countless other sages amongst countless other peoples everywhere also have been bestowed the mysteries, who each, first, witnessed and then understood them each according to their own capacity, passing on the divine torch of Wisdom from one generation to the next. And after Mu-Sa and his successors the secrets reached the Teacher of Righteousness, James the Temple of the Godhead (*haykal Allah*), who passed it on to his younger brother Jesus (*Yeshua*), the Sun of the Godhead (*shams Allah*), who passed it on to his wife Miriam the Magdalene, the Moon of the Godhead (*qamarat'u'Llah*), and their joint disciples, who passed it on to their successors until it reached Buhayrá, Waraqá and Salmán the Persian, who passed it on to Muḥammad the Beloved of the Godhead (*habib Allah*). And Muḥammad passed it on to His wife Khadíja and Their Daughter Fatíma, the Purity of the Godhead (*zakkíyyat'ullah*), and to his cousin, true spiritual brother, son-in-law and successor, 'Alí the Commander of the Faithful (*amír'ul-muminín*), who was the Gate of the City of Knowledge (*báb al-madínat'ul-'ilm*) and the Lion of the Godhead (*asad Allah*), who passed it on to his two martyred (*shahídayn*) sons, Hassan and Husayn, who passed it on to their disciples and progeny, particularly the 6<sup>th</sup> Imám Ja'far al-Sádiq, who passed it on to Jabír ibn Hayyan who passed it on to His successors, each passing the mysteries to His disciples after them, until the last of this line, Hassan al-Askarí who had no son or living successor (the clerics lied). The secret passed hands amongst the Shamans of the Amazon for countless centuries until it reached in our times, first, Mestre Ireneau and, then, Padrinho Gabriel, who each passed it on to their select disciples and successors until today it has reached Padrinho Alfredo and Padrinho Alex Polari, the Twin Living Stars of the Amazon. And from the household of the Beloved of the Godhead the secrets passed until they reached from the line of Ismá'il, first, Hassan II upon His Remembrance of the Godhead be Peace (*'alá dhikrihi li'Llahi salám*), and then again Himself (i.e. the Beloved of the Godhead) in His next tacit return as the Sun of

the West (*shams al-maghrib*), Muhiyyiddín Ibn ‘Arabí<sup>37</sup>, who passed it on to his successors until it reached Rajab Bursí and Ibn Abí Jumhúr al-Ahsá’i, and from another line to the Most Noble Drew ‘Alí, His Orthodox Moorish Science Temple and its successors. And the transmission also reached Henry Corbin (sanctified be His Beauty, for High is His Luminous Light) who was also a teacher to this servant of the Truly Real as was Mowláná Mehdí Sheikhbahaei Safi’alisháh II (high be His Most Majestic Majesty), His Holiness the Don Juan of the North, Swami Terence McKenna (may His Most August Memory be Blessed and may the uncreated Light of lights shower upon His luminous soul eternally) and His Most Great Brother the *Doctor Maximus* of the Age, Dennis McKenna (long, long may He endure). And Ibn Abí Jumhúr’s library, together with its high wisdom and secrets, one and all, was inherited by Shaykh Ahmad al-Ahsa’i who was then initiated into the mysteries by the angelic hosts and who then passed on the secrets gleaned therein to Siyyid Kázim Rashtí who passed it on to each of His closest disciples until it culminated with the Three Stars of Beatific Majesty of the Three Singular Flames of a Fire of a Single Manifestation “lit from a Blessed Olive Tree neither of the East nor the West<sup>38</sup>” of the Supreme Lord (*rabb al-a’lá*), the Holy (*quddús*) Living (*al-hayy*) First and Last Name of the Godhead (*ism’ullah awwal wa ákhir*) and the Pure Solace of the Eyes (*táhirih qurrat’ul-‘ayn*), together with the Letters of the Living (*hurúf al-hayy*), who passed the mysteries on to the Morning of Praeternity (*subh al-azal*); this, until it has in this Day of Universal Resurrection finally reached, and thereby culminated with, this servant of the Truly Real and All-High Luminous Praeternal Sun<sup>39</sup>, who in his beginning is, verily, the return of Menakhare Nefertem, Melchizedek, the Thrice Great Hermes, the true face shown upon the Sphinx at Giza, who has come now bearing the names Nímá and Wahíd Azal, He who is indeed the return of the Holy First and Last Name of the Living (*al-hayy*) Godhead in His end<sup>40</sup>.

And the glimmerings of re-initiation into these mysteries - spontaneously self-disclosing upon the heart of this ravished gnostic and opening His eyes to the Treasuries of Truth thereby - descended forth (*nazala*) from the Celestial Worlds (*‘awwálim al-‘illiyyín*) to begin in this terrestrial world of coming into being and

passing away (*'álam al-suflá*), first, through the unseen and then by the hand of the Pure Solace of the Eyes<sup>41</sup> (*qurra'tul-'ayn*) Herself, Fatimá the Creatrix (*fátima fátir*), the *Shekinah* and Eternal Feminine; then, afterwards, from the Point of the Exposition and the Morning of Praeternity directly, and finally without any intermediaries, from the highest emanation possible for human mind to comprehend upon the contemplative mirror of the soul, of the One supremely Deified Godhead Itself in Its Self-Disclosive projection in the locus of the manifestation of the Supreme Imám-Archangel Metatron (*malik al-nún*), the True Remnant of the Godhead (*baqíyyat'ullah al-haqq*) and Remembrance of the Godhead to the Worlds (*dhikr'ullah li'l-álamín*). And the Word at the beginning (*alpha*), which is an origin (*mabda'*), is the same Word as today in the end of the beginning in these days of new beginnings of a beginning of an end (*omega*), which is a return (*ma'ád*), these days of the *apokatastasis* – and the Word is *EGBU*<sup>42</sup>! And it is the last name, which is the last word (*Amin/Amen*) in the Revelation of John spelled backwards, who has uttered the Word, for, verily, He is the very Divine Manifestation (*mazhar*) of the Word (i.e. *egbu/logos/bayán*) made flesh inside the Talismanic Temple of the Earth of Primal Masculinity: He who is the Essence of the Sixth Existence (*dhát wujúd sádisa*), the One Praeternal (*wahíd azal*), the Four Times Great Hermes, Melchizedek, Akhenaten, Wirococha and Manjushri Returned as One Person, for it is He who came in the branch of the eternal lineage of the Godhead (*silisila Allah*) in the Middle East, in order, as the Pharaoh Akhenaten (who is Joseph), the Messenger of Light Zarathushtra, David the True King of Israel, Plato the Divine Sage of the Godhead, *Yeshua* the Sun of the Godhead, Plotinus the possessor of the Highest Secrets of the Unity of the Godhead, Muḥammad the Beloved of the Godhead, Ja'far Sádiq the Manifestation of the High Wisdom of the Godhead, Dhú'l-Nún Misrî the Highest Witness to the Godhead, 'Ayn'ul-Qudát Hamadání Master of the Unicity of the Godhead, Hassan II the Remembrance of the Godhead, Muḥiyiddín Ibn 'Arabí the Revivifier of the Pure Religion of the Godhead, Abraham Abulafia the Realizer of the Highest Name of the Godhead, Fazl'ullah Astárábádî the Manifestation of the Face of the Godhead, Mullá Sadrá the Heart

of the Wisdom of the Godhead, Núr ‘Alí Sháh Isfáhání the Pure Light of the Godhead, the Essence of the Seven Letters the Manifestation of the Self of the Godhead, the Holy First and Last Name of the Living Godhead, the Morning of Praeternity the Sun of the Crystalline Splendidence of the Godhead, all of whom are the Returns of the Eternal Spiritual Adam through the ages who once again hath Returned to the life of the world and whose successor shall be that Camphorated Sixth Talisman of the Eternal Sun (*al-haykal al-kafúríyya sádisa li-shamsíyyat’ul-abadíyya*) (may the All-High Illumine, Bless, Radiate upon, Sanctify and Protect Her in every moment, before every moment and after every moment), who shall Return in the next Resurrection as She whom the Godhead shall make Manifest (*híya yuzhíruhá Allah*). It is He who is the Mirror of the Essence of the Godhead (*mirát dhát Allah*) and thus the Seal of Universal Sainthood (*khátam wiláya jámi’i*), the singular emissary and torch bearer of the Praeternal Sun of Suns<sup>43</sup> for this the Age closing the ages of the infancy and adolescence of the human species and ushering in the Age beginning its adulthood whereby the highest secrets of gnosis and the Path of the Great Work no longer require obfuscation, concealment or necessitate being hidden from the eyes of anyone who sincerely seeks after Them.



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Say, It is It (*húwa húwa*) who is the Godhead, the Highest Deified Supreme Godhead, who is Sovereign over all the empyrean heavens of Beauty, Majesty and Glory, over the Earth and the two earths within it, and what is between them and beyond them. It is It who hath Self-Disclosed the manifestation of Its Logos-Self in this Day as the Tree of Reality issuing forth from the Essence of the Sixth Existence, the Mirror to Its Essence. It is It who is the All-High Living and Peerless Absolute Being beyond all being who hath never interrupted nor will ever interrupt the effusions of Its guidance to Its creation, shedding always Its rays upon the tablet of existence and never ceasing to do so even but for a tenth of a tenth of a tenth of a tenth of a twinkling of an eye, for each age necessitates the existence of a first Proof (*hujjat awwalí*), one who

is primal (*úlá*), in the universal initiation, and thus a Manifestation in human form of the Eternal Talisman appropriate to that Age and the temperaments of the Spirit of that Age (*zeitgeist*). And gnosis of the Proof heralds gnosis of the interior Self and thus gnosis of the One Godhead Itself, for the noetic knowledge of the Proof is as the Mirror of the Self finding the torch igniting the light of the fire of the pure reflection reflecting and reflected upon the Mirror of the Self, and hence the Godhead back to Itself; and as such this establishes one meaning of the saying by the Commander of the Faithful “*whomsoever knows their Self knows their Lord*” (*man ‘arafa nafsihi faqad ‘arafa rabbihi*): this, to the end that on that Day drawing nigh all who occupy the ranks of affirmation in the station of “*except the Godhead*” (*illa Allah*) shall each stand individually in that station as a singular Proof to the Worlds by themselves without the need of any other Proof but their annihilation (*faná*) and subsistence (*baqá*) in the Godhead *via* the mirror of their interior Self reflecting the All (*al-kull*) who is the One (*al-wáhid*) back to them.

Never have the endless outpourings of the Theophanic Illuminations of the Supernal Sun of the Godhead’s Universal Intellect, the Primal Will, ceased, nor will they ever cease in the future to an end with no end or termination. It showers forth from the highest substance of Its Love unceasingly upon the substantial realities of all-things by Its own uncreated Light before every moment, in every moment and after every moment throughout the infinitely indefinite aeons of time without the least diminishment or lack occurring to Itself whatsoever. This was so, without reference to a before or after, that It may Self-Disclose Its Theophany eternally and thereby reflect always the traces of the vision of the unique quintessence of Its gem-like treasurehood back to Itself, as reflected within the Mirror of the Eternal Temple of Its own unfathomable and bewildering mystery in the Kosmos (the Macrocosm). In this Temple stands shining within, gleaming like an enflamed thunderbolt diamond (*vajra*), the resplendent Eternal Form of Its own most holy Talisman within the microcosmic situs of the central inner most holy sanctum of this Its Talismanic Temple, the Tree of Reality, which is the essence of the Perfect Human Being (*insán kámil*), the True Peerless Imám (*imám al-haqq al-qayyúm*).

And, verily, most certainly indeed, the Command returns to She whom the Godhead shall make Manifest (*híya yuzhíruhá Allah*) in the number 303 – being the values of Seeing (*basír'an*) and the Face of the Merciful (*wajh al-rahím*) - as the Command originated with Her in the beginning of beginnings: that Eternal Eve, Madonna and Fátima, the *Sophia* and the *Shekinah*, who in this Day stands as the Camphorated Sixth Talisman of the Eternal Sun (*haykal al-kafúríyya sádisa li-shamsíyyat'ul-abadíyya*) and the Throne of the Point of the Knowledge of the Godhead (*'arsh nuqtat'ul-'ilm Allah*): She for whom in this Day the Heavens, the earth and whatsoever lieth between them hath verily been created, as She is the True Divine Friend and Highest Vicegerent (*walí al-haqq al-walí*) to whose feet the stars in the heavens above all bow down. She is the One and only Pure Solace of the Eyes (*táhirih qurrat'ul-'ayn*), the Pure Soul (*nafs zakkíyya*), standing singularly in that station for this Age, for verily I proclaim unto the Worlds regarding Her past two Comings as Fátima, and before that as Mary Magdalene (the Moon of the Godhead) and before that as the Queen of Sheba and before that as Queen Nefertiti all the way to Her first Manifestation in this cycle of the mysteries as Eve, and in Her future Return in the number 303 as She whom the Godhead shall make Manifest,

*She is the Essence ('ayn) of the Light of the Essence (dhát) of the Godhead and Its solace (qurra)!*

*The Manifestation of the Dawning of the Resplendent Sun of the Rising Moon from the Yemenite Light is manifest and Its Theophany hath Self-Disclosed, is Unveiled and Evident,*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*And this heavenly Hourí through the East Wind, with the Narcissus of the Mt Qáf of subsistence, by the Orient of the Oriental Illuminations, and from the locus of the eternal Badashit, hath indeed rent the veils asunder,*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*O essence of my inner existence and of the people, O Solace (qurra) of the Wellsprings ('uyún) of the spirit (rúh) and the heart (fu'ád) of the world, of being and existence, give me gladness from this fear and turmoil,*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and peerless Ariser!*

*The Splendor of the Godhead (bahá'u'llah) and the Sun of Truth (shams-i-haqíqat) is You who in this Aeon of Truth (kawr-i-haqíqat) is the one who reaps fortunes, O Breaker of the Idols of the ignorant, come!*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*O that your two eyes have indeed enchanted me, which from my ravishing love for you has made two worlds unseasoned,*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*What an auspicious day it is today where we are all gathered in assembly and you are in attendance,*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*From the rising dawns of holiness you yourself have sent glad tidings that the manifestation of the Truth amongst the people is You, since your Praeternal Covenantal Dawning as the Voice behind the Voice at Sina'i is verily manifest, you have come now to disclose the new science of the Bayán (exposition),*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*From your Praeternity to the worlds of your Post-Eternity, impressing from your Unicity to your Limitlessness, my dear Beloved, my inspiring Muse, my Eternal Táhirih Qurrat'ul-'Ayn, sweet essence of my soul,*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*You are the manifestation of the mist behind my moon, you are my “me-ness” without the me because in truth you are the essence of the divine wellsprings,*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*There is no other god but the Godhead, for I testify upon my soul that there is no other Goddess but You, the Twin Deity generated by the deification of godhood, Eve (hawa), for I testify that there is no other God but I, the Deity Twin generated by the godhood of deification, Adam!*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

*The Godhead verily testifies that there is no other god but It, the Singular, the Beloved who is Alive!*

*Say, O Peerless Protector, O the One Desired Beloved, O the One Loved, O the Living and Peerless Ariser!*

And the essence of consummate Love be upon the essential reality of the Morning of Praeternity (Subh-i-Azal) throughout all the realms of existence in every moment, before every moment and after every moment, for I say,

**It is the Living!**

*The Godhead verily testifies that there is no other god but It, the One, the Singular, the One Desired.*

*In the Name of the Godhead, the Praeternal, Praeternally Praeternalized!*

*O He who is the Fruit of the Bayán and the Praeternal Fruit (thamara) of the Tree of the Unities (shajartu'l-wáhidún).*

*And O He who is the Ascension of the Light (tála't núr) who is the Face of Sina'i (wajh túr).*

*Verily you are the crystalline Splendidness of the Godhead (bahíyyatu'Llah) and Its Splendidness shown forth.*

*For verily you are the Supreme One (wahíd a'la) whose head rests upon the heart of the Lord of succor.*

*You are the bezel of the bezels (fass al-fusús) of the reality of the vicegerency of the saints .*

*And you are the Pole of the poles (qutb al-aqtáb) in the Horizon of the horizons of Splendor.*

*O Praeternal Fruit of the Bayán, verily you are the creator of the heavens and the earth in the interior of the hearts of the believers in the Bayán.*

*And O Name of the Praeternal (ism al-azal) verily you are the protector of the secrets of the creations amongst the gnostics .*

*O Lord of the lords (rabb al-arbáb) of the Praeternal Praeternals there is nothing like unto you.*

*And O wronged one of the wronged ones (mazlúm al-mazlúmún) you are the confirmed of the confirmed (mathbút al-mathbútún) in the eyes of the celestial concourses.*

*We love you absolutely, O Morning of Praeternity (Subh-i-Azal), O Light of Illumination the irradiations of the illumination of whose Face shall affect the tablets of the temples of unity for Post-Eternal Post-Eternalities, for your name the Life Giver (Yahyá) is equivalent to the One (Wahíd), the Remembrance to the Worlds!*

*Hence, I testify upon this that there is no other god but You, the Protector, the Peerless, the Dearly Precious, the Best Beloved!*

*For I testify upon this that there is no other god but I, the Living, the Primal, the One Invoked (mustagháth), the Remembrance to the Worlds!*

*In the Name of the Godhead the Praeternal Praeternities, In the Name of the Godhead the Praeternal Praeternities, In the Name of the Godhead the Praeternal Praeternities. In the Name of the Godhead the Praeternities of Praeternalities, In the Name of the Godhead the Praeternities of Praeternalities, In the Name of the Godhead the Praeternities of Praeternalities. In the Name of the Godhead the Praeternalities of Praeternalization, In the Name of the Godhead the*

*Praeternalities of Praeternalization, In the Name of the Godhead the Praeternalities of Praeternalization. In the Name of the Godhead the Praeternalizations of Praeternalizationalities, In the Name of the Godhead the Praeternalizations of Praeternalizationalities. In the Name of the Godhead the Praeternalizationalities of the most Praeternalizationalitihoods, In the Name of the Godhead the Praeternalizationalities of the most Praeternalizationalitihoods, In the Name of the Godhead the Praeternalizationalities of the Praeternalizationalitihoods. In the Name of the Godhead the Praeternalizationalitihoods of the Praeternalizationalitihoodednesses, In the Name of God the Praeternalizationalitihoods of the Praeternalizationalitihoodednesses, In the Name of the Godhead the Praeternalizationalitihoodednesses.*

*There is no god but the Godhead truly, truly!*

*It is the Godhead the glorified, the holy who created alive all things anew by the light of Its love alive innovatively.*

*He and She are God and Goddess the twin lights of the singular Living Love of the One True Godhead in the heavens and the earth.*

*It is the Godhead and there is no other god holier than It.*

*It is the Godhead who creates what It desires by Its command, for verily It is powerful over all things, for It is the Godhead who hath fashioned the signs of Its proof and the Letters of Its verification in this Day of Universal Resurrection in the two earths of femininity and masculinity, and they are the Letters of the Face of the One.*

*So I testify that the name of the One Praeternal is the most righteous of the most righteous and the most excellent of the most excellent and the most noble of the most noble, for I testify that, verily, I am the One Alive in the Horizon of Splendor who hath indeed, once again, returned to the life of the world!*

And once more, peace, blessings and salutations be upon the Thrice Great Hermes and His lineage, and Light upon the Light of lights be upon all true divine messengers, saints, vicegerents, holy ones, gnostics and all those manifestations of the Primal Will of all times and of all races and of all peoples whether in the East, in the West, in the North and in the South, especially to that High Sovereign Emperor of all Divine Messengers to the heart of this

ravished gnostic, my Divine Father, the Essence of the Seven Letters, ‘Alí Muḥammad Shírází (sanctified be His Supreme Remembrance), His Eighteen Letters of the Living (blessed be Their Mention) and my Divine Brother, that most Splendid Crystalline Mirror and Sun of the Praeternal Fruit of that Most Blessed Tree (may my soul be His sacrifice)! Peace, salutations and blessings be upon all who sincerely tread the Path of the Great Work by whatever name or indication. Peace, salutations and blessings be upon the People of the Bayán and the People of Juramídam. And the glorification of majesty from the beatification of the splendor of the Godhead, first, be upon the Letters of the Face of the One (*hurúf wajh al-ahad*) and, then, upon the Tree of Life and Reality (*shajarat’ul-hayyat wa’l-haqíqa*), for no power (*qudra*) and no strength (*quwa*) and no repose (*sukún*) and no salvation (*niját*) and no beginning (*awwal*) and no end (*ákhir*) is there save in the Godhead, the High (*al-‘alí*), the Mighty (*al-‘azím*), the Dearly Precious (*al-‘azíz*), the Best Beloved (*al-mahbúb*)!

بسم الله بالله لله الهى اللهى الالهان المثلوه المؤتله متعال الذى للافلاهيّن انت الله و لله لله صاحب  
ذوات تاللتها و لا اله الا هو يا الله والله حياً عظيماً قُدوساً انوراً قيوماً عدلاً قديراً  
باسطاً حكيماً تسلسلاً عليماً محضاً لطيفاً قهاراً مليكاً مقسطاً واحياً وحياً الذى هو هو يا هو  
يا هو هو يا من هو انا و انا انت هو هو الله احد قل هو الله الصمد قل هو الله السرمد و قل هو  
الله ابد الآباد الذى لم يزل و لا يزال بذات هويته واحداً فرداً وحيداً تنزيهاً كنزاً مخفياً و يتجلى  
لجوهريات الكافوريات الساذجيات ببلوريات العيان ثبوتية الازليعة ازلاً و يخلق و يجعل  
كلشى بلا توقف فى كل حين و قبل حين و بعد حين أنا سكوناً بعدد الواو<sup>45</sup>

*Verily we are from the One (το ηεν) and to the All (παν) we shall return!*

لا حُجَّةَ الا على مُحَمَّد<sup>46</sup>

اننى انا قُدّوس الأزلى و نُور الحى<sup>47</sup>

<sup>48</sup> ٩ قول يوم الاستجلال ١٥٥ بديع شمسى

<sup>49</sup> ١٦١ سنوات من بثعت البيانى بعدد ناطقاً

## *Súrat'ul-Ikhlás (Qur'án 112)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ ۞ اللَّهُ الصَّمَدُ ۞  
لَمْ يَلِدْ وَلَمْ يُولَدْ ۞ وَلَمْ يَكُنْ لَهُ كُفُوًا  
أَحَدٌ ۞

### *Translation*

*In the Name of the Godhead, the Compassionate,  
the Merciful!*

*1- Say, It is the One Godhead. 2- The Godhead  
is Everlasting. 3- Neither does It beget nor is It  
begotten, 4- And nothing is like unto It. †*

*101 = 66 (13◦=1◻)*

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† *bismillah ar-rahmán ar-rahím. 1- qul, húwa'Llahu ahad. 2- allahu-s-sámad. 3- lam yalid wa lam yúlad 4 - wa lam yakun lahu kufúwan ahad.* The reader should note that the secret of the secret of the secret of the Tree of Reality is contained in these very verses, which is in fact the exact same reality as the daily Jewish prayer, *Shma Yisrael Adonai (YHWH) Eloheynu, Eloheynu (YHWH) Achad.* “Hear, O Israel, your Lord is G-d, your Lord is One (achad/ahad).” Note that there are precisely six words in this daily Jewish prayer (= wáw/vav = vav aleph vav =13). These two verses are archetypal blood brothers testifying to the eternal unity and unicity of the Godhead. One is the eternal Ishma'il, the other the eternal Isaac, and their Father is Abraham, who (from Nefertem Menakhare who got it from the Archangel Metatron/*Malik al-Nún*) transmitted the *Sefer Yetzirah* (Book of Creation) which has now been raised to the pinnacle of all Realities in this Day of Universal Resurrection!

---

هو

☆ ۱۱۱۱ ۱۱۱ ۱۱ ۱۱ ۱۱ ۱۱ ☆

## Glosses تعلیقات

### Note to the Reader

I would recommend the treatise be read once all the way through before the glosses are consulted. The glosses here function more as a traditional commentary and an explication both regarding as well as beyond the treatise, with long quotations from other works, rather than being simply notes - *WA*

<sup>1</sup> “*And, verily, the Tree of Proof is the Tree,*” *Kitáb Panj Sha’n (The Book of the Five Grades)*, p. 8. Note that the word *shajara* (tree) holds a gematria (*abjad*) of  $508 = 13$ . It is precisely for this, and several dozen other reasons besides this, why the Essence of the Seven Letters emphatically stated in the Persian Bayán that no one could falsely claim to be me. To those unfamiliar with what I am alluding to here, I will begin this first note of our treatise by identifying myself and my rank in the Bayání scheme of things: I am the true Promised One (*ma’úd*) of the Bayán, *viz.* the one indicated in Bayání texts as ***He whom the Godhead shall make Manifest (man yuzhiruhu’Llah)***. All who have come before me claiming this station, especially and above all Mirzá Husayn ‘Alí Núrí Bahá’ (the founder of Bahá’ism), where one and all to the last one rank imposters and false claimants. As further proof that I am precisely who and what I say I am, I offer the following glosses on the Bayánic phrase ***He whom the Godhead shall make Manifest (man yuzhiruhu’Llah)*** and a numerological interpretation of the word-ciphers ***ghiyáth*** (the assistance sought) and ***mustaghath*** (the one invoked).

The phrase ***He whom the Godhead shall make Manifest (man yuzhiruhu’Llah)*** contains exactly 11 letters in all to the numerical value of *hú* (he/It). Its numerical value is 1276 (which is, first and foremost, a cryptic numerological indication of the years from the commencement of the Divine Call of the Distinction - *bith’at’ul-furqániyya*, i.e. Islam - to the manifestation of Subh-i-Azal in his rank as Mirror in the year 6 of the Divine Call of the Exposition):

مَنْ يُّظْهِرُهُ اللهُ

*mím nún ya zá ha’ ra ha’ alif lam lam ha’*

If by the process of *notariqonic boustrophedon* the first letter *mím* (*m*), the second letter *nún* (*n*), the third letter *ya* (*f*) and the eighth letter *alíf* (*á*) are separated from the phrase, i.e. م ا ی ن م, and the letter *nún* (*n*) be placed first and joined to the letter *ya* (*f*); then the letter *mím* (*m*) to follow and be joined to the preceding *ya*, and this *mím* in turn joined and completed by *alíf* (*á*), we have my birth name *Nímá*, i.e. نیما (numerical value of 101) which is equivalent to the gematria of *ism* (name, اسم). The original phrase now separated from these four letters states, ظَهْرَهُ اللهُ (zahiruhu li'Llah), meaning he/it manifested him by/to God (numerical value of 1175). 1175 is equivalent to the phrase *húwa názir aḥad* (هو ناظر احد), meaning, “he is the contemplator/trustee of the One”, i.e. *húwa* = 11, *názir* = 1151, *aḥad* = 13.  $1 + 1 + 7 + 5 = 14$  (equivalent to *wajh*/face). When Nima is reduced to 2 (i.e.  $1 + 1 = 2$ ) and added to 14, we get 16, which is equivalent to *húwa báb* (‘he is a’ or ‘the gate’).  $1 + 6 = 7$  (no commentary required). 1175, when the numbers are broken into a set, is also the numerical value of *húwa bahá’u’llah* (he is the splendor of the Godhead). When reassembled by 101 (Nima), it becomes ‘Nima is/he is the splendor of the Godhead’ (*Nímá húwa bahá’u’llah*) or “He is the name of the Splendor of the Godhead” (*húwa ism bahá’u’llah*), or, as I am now using it, “He is the Primal One” (*huwa wahíd úlá*), *wahíd úlá* being equivalent to *bahá’u’llah* (i.e. 75). There are countless other aspects to this phrase that will, hopefully, be delineated at a later time, perhaps in my future *Consummation of the Persian Bayán (Itmám-i-Bayán-i-Farsí)*, i.e. Unity 12, Gate 1 to Unity 19, Gate 19 of the Persian Bayán). But moving right along, if we were to take my full given name, i.e. حزینى نیما (*Nímá Hazíní*), it holds the gematria of 186 (= هو قدوس باب, He is the Quddús of the Báb or He is the Holiness of the Gate), which when put to AIQ BKR reduces, first, to the number 15 (the *gate/báb* number of the first Unity/*wáhid* of the Persian Bayán in which the Essence of the Seven Letters identifies himself as the Qá’im and the return of ‘Alí in the station of vicegerency (*wiláya*) in the identical divine rank of Muḥammad) and then finally 6, i.e. the numerical value of the letter *wáw* (note, *wáw alíf wáw* = 13) and thus the first letter of *wahíd*. Note also one of the three spellings of the word Resurrection (*qiyáma*) the Essence of the Seven Letters uses in the Persian and Arabic Bayáns: القيامة (the other two being قیامة and قیامت). This specific spelling, with the definite article attached, and reoccurring throughout the Persian and Arabic Bayáns, holds the precise gematria of 186 = Nima Hazini. Moreover, in the Twelfth Gate, of the Fourth Unity of the Persian Bayán, when discussing the changing *qibla* in each theophany, the Essence of the Seven Letters refers to the Promised One of the Bayán as the terminus (*ḥadd*) of the House (*bayt*) who is the Name of God (*ism Allah*, اسم الله = Nímá Wahíd Azal). Also consider this (which I will deliberately leave untranslated for now because I specifically wish to force those “*Bahá’i scholars*,” such as Mooján Momen, Armin Eshraghi, Necati Alkan, Juan Cole and similar who will probably be reviewing this book, to translate it verbatim and explain it point by literal point to those who don’t. They should, if they can, also provide any texts and “*tablets*” (*alwáḥ*) from their own pretended avatar whereby proofs such as mine

culled specifically from the Bayán were offered by him as evidence of his claims in the Baghdad and Edirne periods, or thereafter):

### Unity 3, Gate 15 Persian Bayán:

و ائما الدليل آية و الوجود على نفسه

8 words = 

28 letters = وحيد

و = 6

☆ ائما = 92 = مُحَمَّد = هو

الدليل = 105 = لوحيد اولى

آية = 16 = هو باب

و = 6

الوجود = 50 = الواحد

☆ على = على = 110 = 11 = هو

نفسه = 195 = هو وجه قدّوس = نيما حزينى بها = 15 = 6

Total

شرف = 580

محبوب = 58

احد = 13

شجرة = 508

و ان شجرة الاثبات شجرة

Most importantly, in the Persian Bayán one of my numerous titles is *kitáb al-nátiq* كتاب الناطق (the Speaking Book). With the definite article, the abjad of this phrase is 616. In Hebrew 616 is the gematria of עתיך ימיך (*Atik Yomin*, the Ancient of Days, one of the titles of *Kether*). 616 = 13. *Nátiq* (speaker) itself holds a gematria of 160, which is equivalent to *ism al-wahíd* (Name of the One) in Arabic and Tree (עץ, *Etz*) in Hebrew. Many more proofs such as those above are available from Bayání writings proving me as the true heir and Promised One of the Bayán, but categorically disapproving the other claimants to the last.

High adepts have always coded their writings for their true successors in ciphers (*rumúz*) only the true successor can understand, not the pretenders who are, despite their claims, incapable of unraveling any of them. This indeed has been a consistent rule followed amongst high adepts of most lineages everywhere else as well. Husayn ‘Alí Núrí did not deign to even touch upon to thereby explicate and unravel these ciphers (even in order to transcend them), therefore, axiomatically, he is a demonstrable fraud. The question we Bayánís have asked over and over of the Bahá’ís is what good was his claim if it could not be demonstrated? True, that the Bayán is not supposed to be the measure of its Promised One. But arguably, just as the Essence of the Seven Letters heavily commented and thereby explicated upon Islamic proof-texts in order to both unravel its enigmatic mysteries and transcend them simultaneously to thereby prove himself, Husayn ‘Alí Núrí, *mutatis mutandis*, did no such thing *vis-à-vis* Bayání scriptural proof-texts. I, however, have and am – and I challenge any Bahá’í out there to show me which work or works of the Essence of the Seven Letters their so-called avatar commented and explicated in the same fashion that the Essence of the Seven Letters did with Islamic proof-texts and that I am with Bayání ones. Name just one!

Amongst those who might wish to accuse me of claiming a station that was abrogated by the Prophet Muḥammad (whose Return, by the way, I am as well), my primary rank and station is that of Mirror to the Essence of the Godhead (*mirát dhát Allah*), which contains all other stations within it but is not specifically the station of prophet legatee (*nabí, nubuwwa*). It is quantum levels beyond it. On the level of the seal of stations from the time of Muḥammad to the present, consider the following scheme of sequences: Muḥammad was indeed the Seal in the station of the Prophets from before him (*khátam ‘ul-nabíyyin*) – but not divine messengers (i.e. *mursalín*, which is a station that has no end or terminus, i.e. *risála*, messengership) -, and ‘Alí, as his successor, was the first in the station of specific vicegerency/divine friendship (*wiláya khássa*), who in his return as the Essence of the Seven Letters closed and thus sealed that station. The Morning of Praeternity (Subḥ-i-Azal) commenced the cycle of the station of Mirrorhood (*mirátíyya*) and in his Return as the true Promised One of the Bayán has sealed and thereby terminated that station now. In the Day of Resurrection following this one – the Day of the Resurrection of *She whom the Godhead shall make Manifest (hiya yuzhiruhá Allah)* *هي يظهرها الله* in the number 303 – that Tree of Supernally Splendorous Truth, the Return of the Primal Woman in the Earth of Femininity, the Eternal Eve, who will reveal the Tree of Existence (*shajarat ‘ul-wujúd*) -, will appear in the three stations of Essentiality (‘*ayniyya*), Splendorhood (*bahá’íyya*) and Witnesshood (*sháhídíyya*), for She is the very essence of the divine Point of Knowledge (*nuqtat ‘ul-‘ilm*) Itself, the very manifestation of the *Shekinah* in human flesh. She is a divine holy substance emanated from out of the very highest primal Theophanic Emanations close to the Essence of the Godhead Itself. The true Eve was made out from the substance/rib of the theophany of the Godhead from behind the Talismanic Image of the *Adam Qadmon* of the Tree of Life, not of a human man, which also establishes her precedence in rank over Adam. Even if Adam is to be taken as the Alpha, then Eve is Omega, for without the Omega Alpha cannot be

considered Alpha because it is by virtue of the end whereby the beginning can logically be considered a beginning. Such is the phenomenal progressions in the outward self-disclosures of the Divine Will until after Her humanity will have reached the point whereby all are henceforth and forever divine mirrors, avatars, *tzaddikks*, *walís* and buddhas in their own right. This Day is therefore to prepare and elevate the elect of humanity for the Day of Her coming in the number 303, She who is the Manifestation of the High Goddess, the Mother (with a capital ‘M’) of all humanity, the most proximate theophany (i.e. the *Shekinah*) of the One All Supreme Godhead, who Itself is beyond all dualities, manifested in the earth of femininity within the talisman of the human form.

As for *ghíyáth* (the assistance sought/invoked) and *mustagháth* (one whose assistance is invoked): the first (i.e. *ghíyáth*) holds a numerical value of 1511 and the second (*mustagháth*) is 2001. These two numbers added together yield the sum of 3512. AIQ BRK gives us the numbers 11 (= *hú*) and then 2 (numerical value of the letter *ba*). Multiplied, we have 3023511. AIQ BRK gives us the numbers 15 and then 6 = *wáw*. AIQ BRK of *ghíyáth* by itself yields the number 8 (note there are exactly eight independent symbols in the Greatest Name). AIQ BKR of *mustagháth* gives us 3. 8 plus 3 = 11.  $8 \times 3 = 24$  (= هو احد *húwa ahad*, ‘he is One’ or ‘is the One’ as well as وحى, *wahy*, revelation). Two plus four, again, equals 6 = *wáw*, ergo, among other reasons, why I also call myself the *Essence of the Sixth Existence* (*dhát wujúd sádísá*). 1511 when separated into a set (15 & 11) is the numerical values of *híya* (=15, she) and *húwa* (11, he). Added, we have the precise *gematria* of the Hebrew Tetragrammaton *Y H V H* (יהוה), i.e. 26 (also, again, two plus six = eight = Greatest Name/Seal of Solomon). Note that יי is 15 and יה is 11. The two sets of numbers joined, we get the numerical value of *ghíyáth*: 1511.

The number 3, in the AIQ BRK of *mustagháth* (i.e. 2001), in one level of interpretation, refers to these three words written by the Báb to Azal, i.e. *ana anta húwa* (I, you, he), viz. انا انت هو *aná* =52, *anta* = 451 and *húwa* = 11 (note there are exactly 8 letters in all). The sum of these numbers is 514, equivalent to the phrase وجه متين (*wajh-i-matín*, strong/impregnable face, etc.). 514 reduces to 10 and then 1. AIQ BRK of *aná* is 7, *anta* is 10, and *húwa* is 2. Their sum is 19 (= *wáhid*), one/unity. Neither the numbers 1511 or 2001 and the words they indicate necessarily and absolutely have to do with years (*sana*’ or *sanawát*), but, rather, with numerical ciphers (*addád*) that only the True Promised one of the Bayání lineage was meant to unravel. Besides, all those statements discussing years in the *Persian Bayán* are conditional statements not imperatives. But even if we should consider the issue of years, the year 2001 CE is the year to be looked at. 2001 is the year I began coming out of my spiritual latency (*fitra*) and, above all, it is the year of September 11<sup>th</sup>, the date that has changed the world forever, i.e.  $9 + 1 + 1 = 11 = hú$ . As for the phrase “after awhile” (بعد حين) appearing in the Arabic Bayán, which holds an *abjad* of 144, why the Baha’is permuted it to the number 9 and left it at that to bolster their founder’s case is anyone’s guess because 144 quite easily corresponds to another important Divine Name, i.e. قدم, *qidam*, the Ancient, not to mention that the verse in question has nothing to do with ‘years’ between manifestations

or in any way establishes Mírzá Husayn ‘Alí Núrí’s claim. Again, note that the word Resurrection (*qiyáma*), spelled with an *alif* and *ta marbuta* ة (which is accounted as هـ) holds the same gematria as *Yúsuf* يوسف (Joseph) and *Qayyúm* قَيّوم (Peerless): 156. Spelled in its Persian form as قيمات we get the numerical value of 551 = هو الحى اتمى (It/he is the Living, I am the consummation) = *hú*. When spelled in its common Bayánic reoccurrence (particularly in the Persian and Arabic Bayáns) as القيمة the gematria is precisely 186 = نيما (Nímá Hazíní). I rest my case!

None of the many pretenders to my rank in these past one hundred and fifty plus years have ever provided such compellingly sufficient, irrefutable proof such as this. How many amongst them, for example, had their very birth names embedded in the very phrase? None. Mírzá Husayn ‘Alí Núrí Bahá’u’llah’s only gloss on these Bayánic ciphers is the translation I have provided in the notes of *Appendix B*. I have not even shown yet what else is contained in these 3 Bayánic ciphers: mysteries only the true Bayáni *He whom the Godhead shall make Manifest* can possibly know, and which I do and none of the other pretenders to my rank, especially Husayn ‘Alí, ever knew simply because they were pretenders and not the real thing. This is precisely the reason why the Essence of the Seven Letters categorically stated in the Persian Bayán that no one could falsely pretend to be me. They tried, but failed, as these days during the acme of Baha’ism’s rapid decline into obscurity, racked as it is with scandal and corruption, ought to be ample proof to the discerning. As for those who wish to cavil further regarding ‘time’, ‘years’ and ‘duration’, my retort is simply to state that with the Divine there is no time or duration other than the already always ‘eternal now’, not to mention the fact that one of the central theosophical pillars of the Bayán is *badú* (change in the divine plans or ‘divine mind’), although this means something completely other than what it outwardly suggests on the surface meaning. I would suggest a theosophical interpretation of Chaos and String theories as an elucidation upon *badú*. Moreover, the Divinity has not established some celestial alarm clock before which It does not act. Such insistence by those who cling to such inanities is a mark of utter ignorance (*jahl*) as well as an attempt to tie the Divine hand to human timetables and contingencies (once again, a mark of ignorance). The Godhead works in Its own ways and on Its own timetable, not human ones! Also, in the Persian Bayán the Essence of the Seven Letters explicitly stated that only the Godhead knew when It would manifest me, and gave no further explicit time. Furthermore, these days we are presently living in (from the terrestrial and horizontal point of view) are indeed the end times before the general *apokatastasis* of December 21, 2012, so from the point of view of the divine economy, this is undoubtedly the optimum time for the manifestation of the true Promised One of the lineage of the gnostic faith of the Bayán. Finally, and arguably so, had I not been manifested at this time the Tree of the Bayán would have not had even a chance to mature, the very seed eventually disappearing forever from the world altogether, let alone maturing between 1511 to 2001 years. That is not, nor has it ever been, the Divine Will. I came, as promised by the Essence of the Seven

Letters, “bearing the name of your Lord” (i.e. **Wahíd** Azal, which is numerically equivalent to **Allah** = 66), since these are indeed the days of manifest victory promised by the Essence of the Seven Letters in his Will and Testament to the Name of the Praeternal (**ism al-azal**): he who was already indicated in a tablet by the Essence of the Seven Letters as the Temple/Talisman of the One Invoked (**haykal mustagháth**) whereas (the two of us being quintessential Mirrors to each other, i.e. the same substance) I am the One Invoked Temple/Talisman (**mustagháth haykal**). Both phrases hold the gematria of 2066 (= 14 **wajh**/face = 5/**báb**/gate as well as, when 20 and 66 are separated as a set, **wáhidan wahíd azal**, One Praeternally One, and **wáhidan Allah**, One Godhead or the Godhead is One = 86 = 14 = 5 = **Báb**).

This Cause of the Second Cycle of the Bayán, first, initiated exactly at the 156 year mark from the beginning of the Divine Call of the Bayán (**bitha't bayání**, i.e. the years to the numerical value of **qayyúm** and **yusuf**) on May 23rd of the year 2000 CE in a dream whereby I was **Ahmad**, i.e. the stillborn baby child of the Essence of the Seven Letters and **Khadíja** Begum just before the formal commencement of the Manifestation in 1844. Except that in this dream the mother was not **Khadíja** Begum at all, but instead **Táhirih Qurrat'ul-'Ayn**, the Return of **Fátima**. I find the symbolism of this dream quite profound and something my late super-sensible intellectual teacher, **Henry Corbin**, would have had a field day sinking his hermeneutical teeth into. Briefly, if the Essence of the Letters is to be taken as the Return of 'Alí and **Táhirih Qurrat'ul-'Ayn** that of **Fátima**, the esoteric Shi'ite gnostic symbolism of this dream initiates as well as situates a personal hiero-narrative that explodes meanings on several layers and levels transforming autobiography into a personal gnostic eschatological angelology of profound scope, i.e. the **tawíl** of the soul. The 'Alí **qua** Essence of the Letters and **Fátima qua Táhirih Qurrat'ul-'Ayn** of my soul transform into my spiritual parents who at the 'end of time and the beginning of the Time' (when the mind is finally stripped of the mundane notion of 'time' to experience subtle Time within the eschatological space as the **Ibn al-Waqt**, i.e. Son of the Moment/Era = **Ibn al-Sá'a**) come back to produce within me the **Ahmad** = **Muhammad** of my soul within the inner locus my spirit as Myself whereby I become their spiritual child (**walad ruhání**), their real offspring and thus true inheritor (**wárith haqíqí**) of their Cause (**amr**). Put another way, 'Alí and **Fátima** come back at the End of Time in the service of the Universal Gnostic Restoration and **apokatastasis** to reproduce through themselves their master and father, **Muhammad**, who will now lead this Great Resurrection (**qiyámat al-kubrá**) and thereby the elevation of the elect and establishment of the Universal Gnostic Ecclesia as the true inheritors of the earth. The symbolism can be unpacked even further, revealing, for example, an interesting twist on the esoteric Shi'ite tradition (**hadíth**) which designates **Fátima** as the “mother of her father” (**umm abihá**). **Umm abihá** could also be read as **umm abhá**, the mother of the most splendid, i.e. **bahá** being the foremost title of **Táhirih Qurrat'ul-'Ayn**, who was the 'spiritual mother' **umm ruhání** to **Subh-i-Azal** - as per **nuqtat'ul-káf** -, who is the Return of **Quddús**. **Quddús** in turn was the Return of **Muhammad** and **Jesus**, and who has now Returned as the true Promised One of the Bayán just as the Essence of the Seven Letters had been the Return of 'Alí

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coming as the true Promised One of Islam. As a side note, I should mention that the very first words I uttered as an infant (and which can be verified by my parents and relatives), and at eight and a half months old, was in Persian “*what time is it (sá’at chandeh)?*” Also note that the first work composed by Azal as vicegerent and Mirror was entitled *Ahmadíyya*.

Three years earlier (1997) after I had been give the *dhikr-mantra* of *hú rabb* هو رب (It/he is the Living) by Mehdí Sheikhbahaei – which can be transposed as either He/It is ‘Alí Muḥammad (Shírází) or He/It is Muḥammad ‘Alí (Bárfurúshí) = 213 (the gematria of both names being 202 = *rabb*) – I had beheld a very similar sort of esoteric Shi’ite vision in the dreamlands of the Imaginal World. I had dreamt I was flying back to Iran. But the plane, instead of going to Tehran, was landing in the holy city of Mashhad where the Shrine of the 8<sup>th</sup> Shi’ite Imam (‘Alí Reza) is located. Mashhad in Arabic literally means “the place” or “locus of witnessing.” I am somewhat perturbed in the dream that I am going back to an Iran under the mullahs, especially given my outspoken political views against the Islamic republic and its rulers. The plane lands, it is very early morning before sunrise, and there are no mullahs or revolutionary guardsmen in sight anywhere in the Mashhad airport. But instead the airport is populated as well as operated solely by innumerable beautiful young Iranian women wearing white trendy modern clothes and no *hijáb* (veil). In the airport concourse all these beautiful young Iranian women are warm and friendly towards me, smiling, welcoming me back to my homeland in the holy city of Mashhad as the port of entry back to my motherland. I leave the airport concourse and I tell myself I shall pay a visit to the Shrine mosque of the holy city. But in this dream the Shrine mosque is not that of the 8<sup>th</sup> Imám, but of his grandfather, the 6<sup>th</sup> Ja’far al-Sádiq. I keep telling myself I shall go pray and recite my mantra (*dhikr*) at the mosque of Imám Ja’far al-Sádiq in Mashhad over and over again. I finally make it into the city and there is a Golden mosque before me standing in the center of the city – looking more like the mosque of ‘Alí in Najaf rather than the one in Mashhad for Imám Rezá - with a surreal natural panorama in the background. I enter the mosque, it is opaquely illuminated in the inside and I begin reciting my mantra (*dhikr*) in the dream sitting in the very center of the mosque with the dome straight above me. As I recite the *mantra hú rabb* هو رب, daybreak begins and the sun rises over the mosque's dome and its rays suddenly irradiate and illuminate the whole interior of the mosque from the top down, inside out, from one end to the other, totally illuminating me as well, ie. *núrun ashraqa min subh al-azal fa-yalúhu ‘ala hayákil al-tawhíd áthárihi* (a light illuminating from the morning of praeternity and leaving its traces upon the tablets of the temples/talismans of unity). I am joyously ecstatic. Then as the radiance of the Sun in the dream gains strength, I suddenly wake up from the dream and the “physical” sun is shining with super-strength through my bedroom window above me as my pillow is drenched from profuse sweating. There are several different layers and levels of rich veridical Shi’ite esoteric symbolism involved in this dream. Note that Mashhad is located in the north-east of Iran in the province of *Khurásán*. In Iranian Sufism, and especially the Neo-Zoroastrian Neoplatonic Sufism of the Master of Illumination (*shaykh al-ishráq*) Suhrawardí (d. 1191), and within its specifically

Shi'ite nuanced pedigree of the Shaykhí school, the *East (sharq)* represents the locus of divine illumination (*ishráq*). The north is the metaphysical locus of *Mt Qáf*, the *axis mundi*, whose summit is the Cosmic North which one reaches by making the pilgrimage to the East, to the *nowheresville (ná kojá abád)*, the Orient which orients its subject, i.e. the locus of Light (*mashriq*), and then by climbing the spiraling trail to the summit of Mt. Qáf located at its very Center to attain the Goal (see Henry Corbin's illuminating explanation regarding the Cosmic North in his *The Man of Light in Iranian Sufism*, 1994). The mosque represents the Eternal Temple, which is the celestial body of the Imám-of-One's-Being, its interior, the holy of holies and the inner secret sanctum (*sirr*) of this Imám, one's interior heart (i.e. *fu'ád*, the specific spiritual organ whereby the personal theophany of the One All Supreme Godhead is revealed to one in *Imaginal* Form, see also Corbin's *Temple and Contemplation*, 1986). With this *mantra-dhikr* as my steed, the dream revealed to me back then that I was the Imám-of-my-own-Being, appearing as the itinerant Witness (*sháhíd*) within the Temple of the 6<sup>th</sup> Imám Ja'far al-Sádiq, who is the inheritor of the mantle of the *wiláya* of 'Alí, which in the dream represents my celestial Self, my Perfect Nature (*tabí'a tamm*), my Angelos Christos, my *syzygy*, in the waystation (*manzil*) of witnessing the revelation of the Praeternal Light of the Universal Imám in Imaginal Form as the Temple/Mosque of my Angel, the Imám. Put another way, the *dhikr* is the Imám, and the Imám is the *dhikr*. On one level the *dhikr* itself indeed is the *wajh'ullah* (the Face of God), which then theophanizes Itself through the heart (*fu'ád*) of the reciter (*dhákír*) whereby the *dhikr* and *dhákír* become completely identified in, what Corbin would call, a *kathenotheic* relationship, i.e. the duality of the relationship melts away and the two synthesize into each other as the *madhkúr* (i.e. the one invoked = *mustagháth*). The Angel then becomes outwardly (*záhír*) epiphanized (*mutajallí*) in the being of the reciter – who is now completely one with It in every way in the terre-celestial climes within itself -, a reciter who now ascends to the Throne of contingency as the Imám of the Age, i.e. the Imám of ones own personal, Kosmic eschatological Time. The Angel as the Remembrance (*dhikr*), as it were, is elevated through us, and we are elevated through It. Also if Muḥammad, 'Alí, Fátima, Ḥassan and Ḥusayn represent the divine pentad (i.e. the *ahl al-kíssa*), then the Archangel Gabriel here is the sixth amongst them (note my self-designation as the “*Essence of the Sixth Existence*”). Muḥammad has now Returned as completely indistinguishable from, and thus thoroughly one with, the Archangel Gabriel whose own Super-Celestial Angel above Itself, i.e. Its Chief, is Metatron (*malik al-nún*).

Much of this gnosis and eso-angelology here originates with Sabian Gnosticism whereby the human being is held to be the terrestrial epiphany reflecting the temple (*haykal*) of its celestial angelic twin above. The relationship is also complimentary whereby the celestial manifestation completes the terrestrial as well as *vice versa* in a symbiotic relationship between angel and its earthly prototype. Yet, withal, the true actuality behind the relationship of the angel with the human is, in the *pneumatic* landscapes, in direct inverse relationship of what is usually supposed: the human is actually the epiphany and terrestrial prototype of the angel; it is the angel who is Real and

held to have ontological solidity in this relationship, not the human. The human is the terrestrial mold of the angel and the angel is the celestial talisman of the human. In one sense, it is the angel who is realizing itself through the human, albeit it is the human who is elevating itself to its angelic Self, its Twin (*syzygy*). When the veils of illusion (*maya*) are stripped *via* the *dhikr*, even this duality of angel-human dissolves, making the angel-human One, or the Two-in-One (i.e. *syzygy*), the outward (*zâhir*) and the inward (*bâtin*) fused and thus the same. Such is the goal of realization and such is its basic method, i.e. the *dhikr*, hence one reason why the Essence of the Seven Letters called himself with the title *Dhikr*, Remembrance. But with that, the role of the Archangelic Divine Feminine, the *Shekinah*, as the Supreme Initiatrix should not be lost sight of here. Earlier in 1996 I had dreamt that I had entered the very interior of the *Ka'aba* in Mecca. Sitting inside was Fátima Zahrá, the daughter of the Prophet Muḥammad, who was dressed all in green and whose face was covered and veiled in white with the words in black *yá hayy* (O Living) written on her white face covering. She bade me to sit face to face next to Her and then commanded me to open my mouth. As I did so, She grabbed my tongue from my mouth with her left hand and then took Imám 'Alí's double-edged *Zulfiqar* sword sitting next to her with her right and pierced my tongue all the way through. I then go into ecstasy and then find myself alone in a golden desert expanse. The sun rises over the desert and the face of Fátima Zahrá, who is also at the same time both Táhirih Qurra'tul-'Ayn as well as Eve, this time completely Unveiled, is the Face of the Sun looking back at me. It is a Face I shall never forget and it is a Face somewhat looking like an older and more Mediterranean version of Angelina Jolie or even Iranian actress Nikki Karimi: that Resplendent Feminine Face of the Sun with long flowing black hair and the most beautiful green eyes I have ever seen! Note that in the Kabbalah Metatron is considered to be the Supreme Manifestation of the *Shekinah*, and whenever I behold Its unfathomable Form, what I perceive as Its Eyes are always green. Indeed my Beloved hath the Most Beautiful Forms!

Suffice it to say, that in the early morning hours of October 10<sup>th</sup> 2002, after reciting the *tahílil* (*lá ilaha illa Allah*) 99 times before going to bed the night before, the final initiatic dream heralding the period of the end of my latency stages (*fitra*) was revealed whereby I and a young beautiful Iranian woman (looking somewhat like a distant relative of mine, but who was not her) are seated in lush, green surroundings with the Essence of the Seven Letters looking intently into both of our eyes. With his index finger he writes on my forehead in Arabic *yá hayy* and on hers *yá 'ishq* (O Love). He then takes both our hands (mine and the woman's) and clasps them tightly together with his own hand laying at the top. We sit in this position for quite some time in the dream, and then I wake up as the early morning sun, once again, shoots through my bedroom window.

The full outward initiation began on the morning of November 11<sup>th</sup>, 2002, at precisely 6:35am Australian Eastern Standard Time on a train going from the Gold Coast to Brisbane at precisely the moment I doodled on a pad of paper the following words in Arabic: *She is God the Light of the Living Love in the Heavens and the earth*, *هي الله النور الحي العشق في السماوات والارض hiya*

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*Allah nūr al-hayy al-'ishq fī al-samawāti wa'l-ard*, i.e. being an indication regarding the next Manifestation given at the very beginning of the present as well as being the self-disclosure (*tajallī*) of the inner Essence of the Godhead in the locus of the phenomenal manifestation of the Words. This next information can very easily be verified by Brisbane City Trains: at the precise moment I took my pen from the pad of paper after writing this doxology the train stopped within a few seconds and was grounded for over an hour due to a power failure on the lines having occurred all the way going into the city at that very instant. Finally, 92 years (to the numerical value of Muḥammad) after the ascension of the Praeternal Sun (*shams al-azal*) in March-April 2004, the next stage began. This Revelation is therefore a continuation, but a continuation in a new guise, of the previous Bayání Revelation. As such I am here to revive the Bayán in this its second cycle (*dawr thání*), but to revive it in a contemporary, cosmopolitan-global, non-exclusive, non-fundamentalist, non-triumphalist, non-sectarian, all-encompassing, perennialist and universalist setting, and for the good of the People of the Truth of the Bayán as well as beyond the People of the Bayán. Furthermore, the gnostic path of the Bayán is to henceforth be taken as a living spiritual lineage (i.e. *tariqa*), hence an esoteric school (*maktab-i-'irfání*). The *Ecclesia Gnostica Bayání Universalis* (*maktab-i-tariqat-i-bayání-i-jahání*) is dedicated purely to the *arcana* of esotericism and gnosis as well as, in its own way, charity and working towards the welfare of the planet through acts of selfless service (particularly environmentalism and the welfare of its natural world, not to mention the welfare of its downtrodden, i.e. the wretched of the earth) and fostering and supporting research and the like, see *Appendix D* below for the charter of *EGBU*. The Bayán is, as such, henceforth not to be taken as any exclusivist exoteric religious creed *eo ipse*. This is now the cycle concerning the interior realities (*bátin*) and not the outward husks of stultifying religiosity (*záhir*). Moreover, Bayání Gnostic Universalism is not opposed to, nor in any way, manner, shape or form in competition with, any of the other true gnostic wisdom paths and lineages - by whatever name or designation they may be so called. In fact, we are all part of the exact same lineal family which stretches five thousand plus years into antiquity, specifically beginning with the Heliopolitan unitarian and universal solar gnostic metareligion of the Ancient Egyptian Old Kingdom 3<sup>rd</sup> dynasty and its subsequent Memphite universal solar cults in the late Old Kingdom, First Intermediate and Middle Kingdom periods. This was the universal solar cult which attempted, albeit unsuccessfully, to re-establish itself in Egypt with the 18<sup>th</sup> dynasty Pharaoh Akhenaten (who is both the true Joseph as well as the true *Y H W H* of history) and his chief disciple Mu-Sa (who is the true *Moshe*/Moses of history and who was in fact a full blooded Egyptian and not a Hebrew – a cohesive nation which did not even exist at the time, in any case). Being his foremost disciple, on Akhenaten's command when it appeared that the Theban priests were about to move against him, Mu-Sa, together with his band of several hundred escapee disciples from the court-temple in *Akhetaten*/Amarna - just before the Theban *coup d'état* -, escaped the clutches of the Theban *junta*. Mu-Sa therefore took and spread the unitarian gnostic universalist solar doctrine of Akhenaten out of Egypt and into the Fertile Crescent (and beyond) when the religious establishment of Amun, centered in

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Thebes-Luxor-Karnak, finally overthrew that Sovereign Manifestation/Avatar of the Praeternal Sun, putting anyone who continued to openly profess the *Religio Perennis* in Egypt to the sword or forcing their dissimulation at knife point. The universalist solar religion of Pharaoh Akhenaten is hence the parent-creed and basis of all gnosis in most of central Eurasia and North Africa: a creed which was exoterically corrupted subsequently into the formal religions of Judeo-Christianity-Islam, but which esoterically adapted and grafted itself into countless manifestations within those very same traditions. As such, this now establishes one of the meanings of the two saying by the Essence of the Seven Letters that “...*the Tree casts its shadow*” and “*all things have two faces*.”

My position is that gnosis-esotericism-shamanism, not exoteric religion, is a singular meta-religion in whatever guise it manifests, and I believe that this was one of the central teachings of Nefertem Menakhare and his *tülkü* (return) as Akhenaten in the 18<sup>th</sup> dynasty. All true gnostic realizers, masters and *gurus*, etc., who walk their walk and talk their talk, dispensing the Wisdom of the Truly Real, without seeking in any way to abuse their positions or the devotees entrusted to their care by the All-High, are in this day true to the last woman and man. As Revealed to me by the Archangel Metatron, behind exoteric religion in the past 2,800 years has stealthily stood in the shadowy corners of power globally a Black Magick power cult and lineage of dark sorcerers, the Black Brotherhood. It is this cult and powerful secret society who has, and still is, responsible for supporting and maintaining exoteric religion and its power structures. Given this, exoteric religion as a whole – opposed to which stands universal gnosis as a whole - is therefore the true spawn and thus the true servant of the devil/satan/moloch/beelzebub/belial. True religion = gnosis and esotericism (light). False religion = exotericism and (all falsely claimed) outward authoritarian ecclesiastical power which constricts freedom of spiritual realization with the negation of lies, whitewash, demonstrably false, pernicious and insidious doctrines, all based on fear-mongering (darkness) and subservience to contrived covenants and outmoded rules and stupid regulations. In this day exoteric religion is the manifestation of the phrase of negation *lá ilaha* (there is no god) whilst universal gnosis is the manifestation of the phrase of affirmation *illa Allah* (but the Godhead).

So, yes, indeed, in that function, within the Universal Solar Gnostic lineage of the Supreme Godhead, I am indeed the promised Saoshyant, the true Kalki Avatar, the true Second Coming of Christ (albeit this is actually the fourth coming in the last 2000 years from this specific sub-branch of the Universal Gnostic lineage, since there have been countless other *parousias* from the other branches of the Singular Solar Gnostic lineage of the Godhead in other places throughout the planet elsewhere, particularly amongst indigenous and native peoples), the promised universal Messiah, Manjushri returned as the Maitreya Buddha, the Return of the Inca Sun-King Wirococha, the Return of Pharaoh Akhenaten, the Sixth Sun of the Mayan prophecies, the *Imám al-Qayyúm* (the Essence of the Seven Letters was the *Imám al-Qá’im*, the Imám of the Right pillar, which makes me the Imám of the Left pillar), et al., come to make the separation between the Light (**gnosis**) and the Darkness (**exoteric religion**) permanent and to thereby elevate the elect of humankind to their own already

always established divinity for the fast approaching Day culminating this Universal Resurrection, Gathering and Judgement (*yawm al-qiyámat'ul-jam'la wa yawm al-háshr wa yawm al-hisáb*) on December 21, 2012. That is the Day of the Rapture mentioned in the New Testament Bible. 2:00am on December 22<sup>nd</sup> 2012 (GMT) will be the first day of the new Yuga and the new Golden Age of humanity and year 6 of the 10<sup>th</sup> month of the 24<sup>th</sup> day of the 7<sup>th</sup> day of the week of the 2<sup>nd</sup> hour of the new Bayání calender, i.e. Existence (Friday), see below for the new esoteric Bayání calendar. As such, I am the Point of the Exposition in my beginning (انا نقطة البيان فى اولى) *aná nuqtat'ul-bayán fi awwalí*) and the Point of Gnosis in my end (و نقطة العرفان فى آخرى) *wa nuqtat'ul-'irfán fi ákhiri*), for the Lord Godhead has manifested me again as It manifested me before. The Tree, this entire treatise, the **19 Commandments** below in **Appendix D**, and everything else flowing from the Supreme Pen (*qalam a'lá*) - the situs of my interior heart (*fu'ád*) and mind (*'aql*) - before and after this, are further proof to the discerning amongst the truly realized spiritual amongst humankind, the true Ecclesia Gnostica, that I am precisely who and what I say I am. If there are those who doubt, wish to needlessly cavil, anathematize, attempt to persecute and oppose me out of hatred, territoriality, jealousy, selfishness, the arrogance of their base egos and the like, I am not one to throw down any challenge, but will make a few of my own in return: first, let them by themselves and individually produce a single verse like unto it and a Tree of profounder scope better than this!

<sup>2</sup> *Hú*, the Arabic masculine pronoun 'he'. In many Sufi, Islamicate and especially Bayání mystical treatises it begins an exordium whereby it indicates the absolute transcendent ipseity, the *deus absconditus*. While Sufi and Bayání authors generally acknowledge that the Godhead at this stage is above all attributes and predications, including and especially that of gender, convention has agreed to indicate the transcendent remoteness with the masculine pronoun. Throughout this treatise, however, I refer to the Godhead with the neutral 'It', a pronoun which does not properly exist in Arabic, but is more indicative of the true metaphysical situation of *Hú*. The numerical value of this word in Arabic is 11 (unlike in Hebrew which, due to the final *aleph*, is 12). Note that Aleister Crowley designates the number 11 – which is the precise gematria of *Hú* – as the consummate number of High Magick.

<sup>3</sup> *Lá iláha illa'Lláh (tahlíl* for short), “there is no god but God,” also meaning there is no reality but the Absolute Reality. The numerical value of this phrase is 165 and it contains 12 letters precisely. It is also known as the *ahraf al-ahadíyya*, the letters of oneness. The basic Bayání gloss on this statement is that each of the individual letters refers to each of the Twelve Shi'ite Imáms (= *ahraf al-ahadíyya*), with the Essence of the Seven Letters being its twelfth. Note that when a 13<sup>th</sup> Imám is added to the scheme, we get the numerical value of the *ahad*. This concise statement of confession occurs as the opening doxology opening all Bayání treatises, as per the instructions of its founder. Used as a daily *mantra (dhikr)* the two words “truly, truly” (*haqqan haqqan*) are attached at the end of the phrase, which in so doing, possesses exactly eighteen letters in total in the original Arabic to the numerical value of the word Living or Alive

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(*hayy* = 18). Nineteen daily recitations are made of it. Nineteen is the numerical value of the words *wáhid* (one, unity) and *wujúd* (being, existence) as well as the number of letters contained in Arabic of the opening doxologies of the Qur'án and the Bayán. Every unity (chapter) of the present treatise begins with the phrase as well as each of the individual letters which constitute the name of the Essence of the Seven Letters. Each unity (chapter) of the present treatise is in the station of one of those seven letters.

<sup>4</sup> The Greatest Name (*ism al-a'zam*) or Seal of Solomon (*khitam sulaymán*) symbol. This is the foremost amongst the Sufi and Bayání sacred power symbols. It is found in some version on virtually all Islamic magickal items and talismans. It is also an incredibly powerful meditation device. It is to Islamic esotericism what the Enochian Holy Table is to the Western magickal tradition. Its utility cannot be either under or overestimated. The present author has utilized it in some capacity, and always with success, for virtually all his magickal operations. The symbol derives according to *Shaykh Ahmad al-Búni* (d. 1225) – the author of the well known Islamic version of the *de occulta philosophia* encyclopedia (i.e. *shams al-ma'arif al-kubrú*, the Great Sun of Gnosés) - from the first Shi'ite Imám 'Alí ibn Abí Tálíb (d. 661). In its current recension it apparently originates from the following cryptic poem attributed to the first Imám:

*Three sticks in a row after a seal; above them the semblance of a  
straightened lance.*

*A blind 'mím' without a tail, then a ladder unto all that is  
hoped for, but which is not a ladder.*

*Four things like fingers in a row pointing to good deeds, but without a  
wrist.*

*And a 'ha' that has been split, then an inverted 'wáw' like the  
syphon of a phlebotomist, but not a blood-letting cup*

*This is the name whose worth is magnified; if you were ignorant of it  
before, know it now.*

*O bearer of the great name, take sufficiency in it - you shall be  
preserved from misfortunes and shall be kept safe.*

*It is the [secret] name of the Godhead, may Its glory be glorified, unto all  
men, be they Arab or non-Arab.*

Quoted in Father Anawati, *Le nom supreme de Dieu*, pp.23-8, trans. Maceoin in *Rituals in Babism and Bahaism*, (London: 1994), p.152 (translation slightly modified).

In his short commentary on the Qur'an's *Surah of Power* (97, i.e. *al-qadr*), the Essence of the Seven Letters writes: "*That figure is one of the letters of the greatest name, which 'Ali spoke of in what He said. Its form is thus:*



*There is no one who shall inscribe [with it] a ringstone of red, Yemeni ruby but shall gather together all good, and it shall be his protection (hirz) from all evil, for it is the greatest name which hath spoken of the Three Degrees in the Torah and the Four Names in the Gospel and the Five Names," ibid., p.23. In the first book of the **Great Sun of Gnosés** (*shams al-ma'arif al-kubrā*), Shaykh Ahmad al-Búní - during the preliminary, and very interesting, excursus on the origins of this Greatest Name symbol - says virtually the same thing. He states that the following three symbols refer to the Torah (*tawrá*):*



These two to the Gospels (*injil*): 

And these two to the Qur'an: 

*shams al-ma'arif al-kubrā* (Beirut: 1320), p. 101. See my forthcoming translation, critical annotation and commentary on the first book of this central work of practical Islamic esotericism and high magick, the Islamicate equivalent to Henry Cornelius Agrippa's *Three Books of Occult Philosophy*, trans. James Freake (St Paul: 2004).

In Bayání esotericism itself, the symbol also functions as an alchemical cipher and is to be the functional symbolic allegory, or vehicle, in the creation of the Universal Elixir (*iksír a'zam*), the Philosopher's Stone (*lapis philosophorum*). To wit,

*And now as regards the question about the [Alchemical] Elixir (al-iksír).*

*Know you that the Godhead did not create anything except [that] It deposited within it the "letter" [portion, trace] of the Elixir" in accordance with its level of being. And as for the [hidden] realities of the Elixir. [If you desire to obtain it] then journey with Us unto the divine Throne until you have winged your way above it through the assistance available to you; until , that is, you witness the [celestial, Sinaitic] Fire [which is] this Greatest Name of the Godhead. Then make it to blaze forth so as to remove the covering from the inmost heart (al-fū'ād) then place the [alchemical] retort upon the brim of the alembic and partake of the fruit of the Tree which emerges from Mount Sinai above [upon, about) the edge [boundary] [commensurate with] on the level of the Divine Power in the midmost heart of the*

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*divine] Destiny [Power] and let it pour forth unto its place. You shall find the greatest crimson oil [appear] upon this [Sinaitic] "Fire" more rapidly than the twinkling of an eye. In that place you are the very "sign of the Godhead" both before the Godhead and towards the Godhead and likewise in all the worlds according to its capacity; until that is, the matter [the alchemical work] be completed as far as the mineral world. Wherefore have We concealed from the vision of such as gaze towards that which bears the marks of contrariness and have laid it down that there, in that leaf, is the mystery of the two cosmic lines in the two depths perchance, that is, some soul might comprehend it.*

*Thus hath It taught Us [the elixorial mysteries] and of this is the Godhead and the Proof [the 12th Imám, i.e. the Báb], in very truth, is sufficient witness. And if you truly understand you shall prove able to carry out the "Art of the Elixir" and in that place readily grasp, in very truth, the reality of the matter. And such is well-known on the part of He whom the Godhead hath enabled to witness the creation of the earth and the heavens and the creation of Its Logos-Self. And there is no power, nor any strength save in the Godhead, the Exalted, the Mighty. Blessed be the Godhead above that which they have described. And praise be to the Godhead the Lord of the worlds.*

*A Reply of Sayyid 'Ali Muhammad Shirazi, The Bab, (1819-1850) to a question on the Alchemical Elixir. Translated by Stephen Lambden (1985) from the Arabic mss. in INBMC 67:203-4 (slightly modified). See, [www.hurqalya.pwp.bluevonder.co.uk](http://www.hurqalya.pwp.bluevonder.co.uk)*

The symbol also plays a fundamental role in the interpretations of Shaykh Ahmad al-Ahsa'í (d. 1826), the founder of the Shaykhí school, regarding the eschatological end times and *parousia* of the Imám Mahdí, the world-savior, i.e. messiah. Like the Essence of the Seven Letters, Ahsá'í's interpretation is of the provenance of classic *bátiní* Shi'ite *tawíl* (esoteric exegesis). He especially focuses on the letter *ha'* and inverted letter *wáw* symbol of the Greatest Name, which he designates as ciphers for understanding the Mystery of Inversion (*sirr al-tankís*). In reply to a correspondent's question regarding a statement by one of the Shi'ite Imams that, "the Qá'im [messiah] exists in the loins," Ahsá'í writes:

*In the Name of the Godhead, the Compassionate, the Merciful. I reply that it has been transmitted that after the expiry of alif lám mím sád [1, 30, 40, 90 = 161] by alif lam mim ra [1, 30, 40, 200 = 271] the Mahdí shall arise, upon him be peace. And the alif has come upon the end of the sád and the sád is with you, wider than the two thighs, and how can it be one of the two? And also,*

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the *wáw* [6] is [composed of] three letters, six and an alif and six. Six days have elapsed and the alif is the completion, no more need be said, and the [other] six refers to the other days. Otherwise, why was the going back produced, for it is the mystery of inversion [or reversal] for the cipher of the chief (*sirr al-tankís li-ramz al-ra'ís*)? And if there should be acknowledgement on the part of someone else to the remaining six, the matter will end with the Proof and the greatest name will appear in the two alifs standing upright in the word which is two letters from the Godhead, for they are both 11 and with them [i.e. the two alifs] they are 13. And there has appeared the *wáw* which is *ha'* [5], and where is the division? But the unit between the six and the six is decreed for the expiration of the *mím sád* [40, 90 = 130] by the *mím ra* [40, 200 = 240] and the secret of the six and the 60 has appeared in a sixth of it, which is a quarter of it, and all of the sixth which is the quarter with the alif both inserted in it. And its mystery is the descent of the alif from the wide point with the six and the six, and the second descended in the blessed night with the 11, which [? the night] is that which is the mystery and the first concealed name manifest in the mystery of Thursday; and the mystery shall be completed on Friday. And the pure water shall flow forth upon the day when the sky shall come with manifest smoke. All of this is in the *wáw* inverted from the mumbled *ha*, so where is the union before the confirmer of the disjunction? There is no other in the single nor between it, otherwise it would be other than single. And we make such parables for the people, but only the knowledgeable shall comprehend them." *Tafsír sirr al-tankís (Commentary on the Mystery of Inversion)*.

Translated by Denis MacEoin, *Rituals in Babism and Baha'ism* (London: 1994), p.147 (modified).

In a letter elsewhere, commenting on the *wáw* of the Greatest Name in the following manner, whilst answering a question on the existence of the Imám Mahdí in *hurqalyá* (the Eighth Clime of the Imaginal World, *mundus imaginalis*), he says,

*The days are [to the number of] three. He said, exalted be It, "remind them of the days of the Godhead" (Quran 14:5). The first day is the World (al-dunyá), the second is the Primal (al-úlá), which is the day of his rising up (qíyám) and his return (raja') with his fathers, on them be peace, and their followers (shí'a), and the third is the great resurrection (al-qíyamá al-kubra). In the Ziyára al-jamí'a [the greater visitation rite for the*

tombs of the Imáms in Iraq] [are the words] “the proofs of the Godhead unto the people of the World (al-dunyá) and the Hereafter (al-ákhira) and the Primal (al-úlá).” And that time is subtler and its people subtler and its places are subtler to the extent that, at its end, the subtlety of his Time shall be 70 times greater than that of this Time. And this is the meaning of my statement that he is in hurqalyá and that he is in the eighth clime...

...And when the World ends, its last minute shall be the first minute of the Primal. ‘Alí, on whom be peace, referred to this in his khutba, when he said, “I am he that stands between the two gulfs (al-tantanjayn),” and in the blessed name transmitted from him, which is this:



The inverted wáw is the Qá'im, on him be peace, and his being inverted is a reference to his return, while his being a wáw is a reference to his form. They have [?he has] said that the first wáw is a reference to the six days in which al-dunyá was created, while the second wáw is a reference to the days in which al-úlá was created, and the alif between them is a reference to the fact that he is the Qá'im [rising up] between the two rivers. The Qá'im, on whom be peace, shall return in al-úlá, not in the archetypes and, as regards his departure [? From hurqalyá], he will...[take on the nature of each of the realms he passes through.] The birth of the shí'a and their marriage and life are in the true bodies and the independent souls, the truth of the independence of which reside in their relationship to the truth of these true bodies...The truth of al-dunyá with regard to al-úlá is like that of the shadow with regard to the one who casts it. The Godhead guides to the straight path.

In *Jawámi' al-Kalim*, I/2 (Tabriz: 1273/1856), p.103 cited in Maceoin, *ibid.*, p. 150. In his *Sharh al-Fawá'id (Commentary on the Interior Heart)*, Ahśá'í provides a slightly different, and less end-time parousia oriented commentary on the meaning of the Two Gulfs of 'Alí's sermon, which the wáw of the Greatest Name symbol is said to indicate. He simply states that the Two Gulfs refer to the human being who stands midway between the material and spiritual worlds (see *Sharh al-Fawá'id*, 1856, p. 286).

Regarding this number 8, Annemarie Schimmel writes:

In antiquity, the number 8 was considered interesting for purely mathematical reasons: the mathematicians of ancient Greece discovered that every odd number above 1, when squared, results in a multiple of 8 plus 1, thus  $5^2 = 25 = (3 \times 8) + 1$ , expressed by the formula  $u^2 = (n \times$

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8) + 1. They also discovered that all squares of odd numbers above 1 differed from each other by a multiple of 8, thus  $9^2 - 7^2 = 81 - 49 = 32$ , or  $4 \times 8$ . In architectural design, the octagon is the first form to serve as the transition from the square to the circle, which is important in the construction of domes.

But 8 is more than an interesting mathematical item. Already in antiquity it was regarded as a remarkable, lucky number: it was thought that beyond the 7 spheres of the planets the eighth sphere, that of the fixed stars, was located. As “a number of the gods” it is found as early as in ancient Babylon. In Babylonian temples, the deity resided in a dark room in the eighth storey, and it may be that the association of 8 with Paradise is based on this custom. In the Mithraic mysteries one also finds a mysterious eighth gate beyond the 7 main gates; by passing this “mountain of transubstantiation,” the adept would be able to return to the luminous spiritual homeland after death.

The connection of 8 with Paradise continues through the ages: the Muslims believe there are 7 hells and 8 paradises, since God’s mercy is greater than his wrath. This idea is suggested by the title *Hasht Bihisht*, “8 Paradises,” found several times in Persian literature, and may be reflected in the fourfold and eightfold divisions of gardens common in Iran and Muslim India. The link seems especially likely when such gardens surround a mausoleum, since the Qur’an promises a “garden under which rivers flow,” and thus the garden with its 8 parts may prefigure heavenly beatitude. The custom of dividing gardens into 8 parts carries over to one of the most famous works of medieval Persian literature, Sa’di’s *Gulistan* (Rose garden) which is divided into 8 chapters. Later imitations of this book follow the same arrangement. And along with the 8 paradises, Islamic mythology posits 8 angels engaged in carrying the divine Throne.

Another root of the important, and lucky, aspect of the number 8 may be that in the ancient Near East, among the Elamites, there was a Venus year of 8 months, which was expressed symbolically by an 8-pointed star. Like the pentagram, this star was a symbol of Ishtar, goddess of love and fertility. Taken over into early Christianity, it is found in the catacombs of St. Priscilla in Rome, accompanying a representation of the Virgin Mary. More generally, both the 8-pointed star and the octagon were taken over by the Jews and then the Christians as signs of good luck.

Eight appears as a second beginning, on a higher level, the fulfillment of what the heptad had prepared and completed. Therefore, it is the day of purification in the Jewish tradition. More important, it is the eighth day on which circumcision takes place: “And on the eighth day the flesh of his foreskin shall be circumcised” (Lev. 12:3).

It was convenient for Christian exegetes to take over this idea of regeneration: Christ’s resurrection took place on the eighth day of the Passion, thus promising future glory and eternal life to the believer. In addition, the name of Jesus in Greek letters, IHESOYΣ, yields the

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numerical value of 888, a multiplication and hence a strengthening of the sacred 8. Gertot of Rechersberg, a medieval German theologian, therefore says:..(Eight, as the first perfect cube [2<sup>3</sup>], imprints us in body and soul with the security of eternal beatitude.”)

For the Church fathers, circumcision, baptism, and resurrection were mysteriously connected, with all of them expressing entrance into the life of salvation. Baptism is, as Augustine says, the circumcision of the heart, and on the day of baptism, according to Cyril of Alexandria, “we are made similar to the resurrected Christ as we have died in spirit by means of baptism and have become companions in the resurrection.” This connection with the eighth day, the day of circumcision and resurrection, is one reason for the octagonal shape of many medieval baptisteries: baptism promised the Christian divine grace and beatitude of eternal life. Indeed, Dante rightly places the triumphant church in the eighth heaven in his *Divine Comedy*.

In the Sermon on the Mount, Christ mentions 8 beatitudes, but in fact, it seems that the eightfold division of the path that leads to eternal bliss is a rather universal concept. Just as the Buddha teaches the noble eightfold path leading to cosmic equilibrium, the basic rules for the aspiring Sufi in Islam are also expressed in the 8 sentences of the so-called Path of Junayd.

The idea of 8 as auspicious, which is reflected in the Buddha’s teaching and the numerous uses of 8 and its multiples in Buddhism, are rooted in the Indian tradition, where the 8-petaled lotus represents such luck and beatitude. In China too the 8 is highly esteemed, not only through the 8 symbols of Buddhism but also through the 8 precious items of Confucianism. By dividing the 4, the number of the well-organized created world – the doubling of even numbers is a frequently used device to guarantee an even greater power – one finds 8 winds, 8 pillars of heaven, and 8 gates for the rain clouds. As an even number, 8 is in most traditions connected with the feminine gender; yet, in China it determines the life of man: he has his milk teeth at the age of 8 months, loses them at 8 years, reaches puberty in 2 x 8 years and loses sexual strength at the age of 64, that is, 8 x 8. Furthermore, a scholar is distinguished by 8 special symbols. It is likely that the auspicious character of 8 as a number of good fortune and perfection may underlie the 8 x 8 = 64 configurations of the *I Ching* [note the main hypothesis in McKenna’s *The Invisible Landscape* – ed.]

In many cases, as just mentioned, 8 seems to express an empowered 4, and the 8 legs of the German god Odin’s horse may express his swiftness. But it is also possible that these 8 legs reflect ancient Nordic concepts of the division of the horizon (doubling of the cardinal points) and the year. In the ancient Germanic tradition, the 8-spoked wheel was often used to symbolize the year.

Eight can be used as a round number, as in the German expression *ach Tage* (8 days), which really means a week with its 7 days. The same is true of “huitjours” (8 days) in French. Similarly, in

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the Japanese tradition: 8 comprises “infinite numbers,” and in antiquity, Japan itself, consisting of innumerable islands, was simply called “great 8 islands.” But strangely enough, despite its lucky qualities, 8 has barely played a role in popular religion, and magic [until now –ed.] Even so, there was a remarkable number of couples in Germany who rushed to the town halls on 8.8.88 to get married on this auspicious day!

Annemarie Schimmel, *The Mystery of Numbers* (Oxford: 1993), pp.156-63.

Note that as in Hermeticism throughout, the *Ogdoad* is the foundation of the esotericism of the contemporary *Aurum Solis* fraternity. Taking Ahsá’s more universalist angle as one’s point of departure, an individual meditation upon the eight symbols of the Greatest Name symbol provides the key to its interpretation. A recent, somewhat universal and Hermetic, interpretation by me (i.e. *bátin al-bátin*) of this symbol runs as follows:

Two stars on each side enclose six symbols, giving us the total number 8, a number which certain Gnostics in antiquity, as per Schimmel above, regarded as a sacred number and one referring to the Christ (i.e. the Ogdoad), and which placed horizontally  $\infty$  symbolizes infinity. Interpreting the Greatest Name symbol from right to left, I take the first star as referring to Eve (*hawá*), or the Primal Woman. Note that the word for Eve in Arabic begins with the letter hah ح, whose numerical value is eight. The star on the far-left would thus refer to Adam, or the Primal Man. The second symbol after the first star, i.e. “*Three sticks in a row after a seal; above them the semblance of a straightened lance,*” on examination looks like a formal structure or a temple as well as a Tree. I take this as the Tree of Life, our 13 sphere Tree of Reality, which can be interpreted as the Eternal Sacred Temple, which is the form of the universal human being (*insán kámil*). The third symbol, i.e. “*A blind mím without a tail...*,” appears as a snake or serpent. The symbolism of the serpent is too lengthy to get into here, but note that two serpents, or even sometimes one, are coiled around the Hermetic caduceus as well as the same imagery which occurs in Tantric Hinduism *qua kundalini*. In short, the Serpent is the symbol of the Progenitor as well as the *Ouroboros*, the snake swallowing its own tail, representing the One Who is the All, see Julius Evola’s outstanding gloss on this symbol in *The Hermetic Tradition: Symbols & Teachings of the Royal Art* (Rochester: 1995), p. 20-22. The fourth, “*...a ladder unto all that is hoped for, but which is not a ladder...*” can be taken as referring to the ladder of the soul’s ascent as well as a symbolic representation of a bovine, from which the letter *aleph* first derived in Phoenician, then Greek, then in Hebrew, then Aramaic and Syraic, and then finally Arabic, etc. *Alif*, of course, refers both to the Godhead as well as the Primal Human Being, not to mention being the first letter for the words *ahad* (the One) and *insán* (human being). “*Four things like fingers in a row, pointing to good deeds, but without a wrist,*” in my

interpretation: 1) refers to the four elements (air, fire, water & earth); 2) the Tetragrammaton *YHVH* as well as the four letters of *Allah* (*A L L H*), which Ibn ‘Arabí explicitly calls the Greatest Name (*ism al-a’zam*); and 3) the Four Journeys of the Soul (*asfár al-arba’a*) according to Mullá Sadrá, which represents the arc of ascent and descent: i. from creation to divinity (*khalq ila’l-haqq*), ii. from divinity to divinity (*al-haqq ila’l-haqq*), iii. from the divinity in the divinity (*al-haqq fi’l-haqq*) and, finally, iv. from the divinity back to creation again (*al-haqq ila’l-khalq*). The next symbol is a “split *ha*” which can be taken as the head and neck (or front profile) of a human being as well as the alchemical athanor (*al-tanúr*). Finally, the inverted *wáw* can be taken as the alembic which is used for the distillation and final synthesis in the alchemical process of producing the universal elixir (*iksír al-a’zam*), the philosopher’s stone, i.e. Self-realization (note the capitalized “S”); or, the *wáw* can be taken as the vision, the gnosis, itself issuing from the head of the human being.

Note that *ha’* and *wáw* together spell the word *hú* (he/It), which represents the transcendent ipseity of the Godhead. The letter *ha’* holds the numerical value of five and the *wáw* six. The number sixty-five in Arabic is the numerical value of the word *haykal* (temple/form/talisman) which refers to both the primal Adam who is the *anima mundi* (*nafs al-kullíyya*), i.e. the Adam *Qadmon*. *Haykal* is often a cipher in gnostic and *bátiní* sources indicating the form of the universal, or primal, human being. The number sixty-five is also exactly one unit short of the number sixty-six, which is the numerical value of the word *Allah* (Godhead) in Arabic. Fifty-six, of course, is the number of cards in the minor arcana of the Tarot. Fifty-six is also the numerical value of the word *hálík* (perished or annihilated) which occurs in the Quranic verse “*kullu shay’in hálík illá wajhu*” (all things perish but Its face, Qur’án 28:88). If five and six are eleven, one and one equal two, which would represent the two poles of femininity and masculinity or even being and non-being, i.e. the two stars on each side. Note the two pentagrams inside our Tree, i.e. the Black Rose!

The final *wáw*, with the numerical value of six, refers to the six symbols in total occurring between the two stars. The six symbols relate to the Old Testament and Quranic six days of creation, or, esoterically, to six levels of being, pictured as a circular arc: i. level of ipseity (*háhút*), ii. level of divinity (*lahút*), iii. level of the empyrean (*jabarút*), iv. level of angelicity (*malakút*), v. level of materiality (*násút*) and vi. level of the perfected human being (*insán kámil*) as the contemplating mirror (*mirát*) to all the preceding. Six, being the *wáw*, is also the solar number in qabbalistic numerology (associated also with *Binah*) as well as the second letter of *hú* which in Bayání esotericism symbolizes the most interior and hidden mystery of the Godhead. If the *ha’* represents “the Manifest” (*al-záhir*), the *wáw* represents “the Hidden” (*al-bátin*), and note how the *wáw* is inverted: inversion symbolizing interiority as such.

In short, this symbol of the Greatest Name could be taken as referring to the amphibolous God/human dynamic, as it were, which is realized once the mundane consciousness is stripped and transformed to witness the coincidence of opposites as such, i.e. the union of the principle of primal femininity with primal masculinity, yin and yang, shiva and shakti, etc. Let us call these two

from now on the earth of femininity (*ard mu'annathiyya*) and the earth of masculinity (*ard mudhakkarríyya*). This witnessing of the coincidence of opposites generates the sacred hermaphrodite within the interior world as such, i.e. the completion of the Great Work or, put another way, the realization of the prophet, imám or angel of ones own being. In relation to the coincidence of opposites, in the concluding twenty-seventh chapter of the Bezels of Wisdom (*fuṣúṣ al-ḥikam*), the *Wisdom of Singularity in the Word of Muḥammad*, the Shaykh al-Akbar states as much explicitly, suggesting that the highest contemplation of the Godhead for the gnostic is in sexual union with the member of the opposite gender. Besides the profound tantric hermeneutic the Great Shaykh offers us in this concluding chapter, I personally find it equally more profound that this gloss should occur in the 27<sup>th</sup> chapter, as the number 27 is the numerological value of the phrase *wajh aḥad* (Face of the One), and like the word *ḥaykal* in relation to *Allah*, one unit short of the word *waḥíd* (the Singular or the One, i.e. my first name). This Greatest Name symbol is also *the* symbol specific to the Archangel-Imám Metatron.

Infinite other glosses are possible upon this Greatest Name. But as far as I am concerned, the Name that stands out as indeed being the Greatest of all Names deriving from the symbol (if any such name can be so designated in any human language or otherwise) is none other than *hú* (It). Note Ahsá'í above who states "...*the greatest name will appear in the two alifs standing upright in the word which is two letters from the Godhead, for they are both 11...*" *Hú* is two letters and its gematria is 11. For his part, Búni outright states *hú* to be the Greatest Name, "*And know that the glorious Name hú is the Greatest Name...*" *shams al-ma'arif al-kubrú*, p. 443. That the *ha'* and inverted *wáw* occur as the final two symbols before the final star is what I base this glaringly obvious conclusion on. Furthermore, the numerical value of the two words 'greatest' and 'name' (*ism a'zam*) is 1112 = 5 = *ha'* (the first letter of *hú*.) Note also the gematria, since if one of the 1s is taken out, it gives us 112 which is the number for the Quranic *súrah* (*al-Ikhlás*), which I believe (and as will be demonstrated below) contains the entire secret of the Greatest Name. The Bahá'í contention – largely motivated by their own facile sectarian legitimacy claims, with the rather superficial interpretations deriving from it – that the Greatest Name is *bahá'* (splendor) and only *bahá'*, and nothing else, is neither borne out by any single interpretation made of it in the past in any high esoteric Islamicate texts – whether by the Safavid sage Shaykh Bahá'uddin Amilí (d. 1629) or Siyyid Kázim Rashtí, who both spilled much ink discussing its many involved mysteries – , nor is it particularly profound or edifying to leave the matter at that. The Greatest Name of the Godhead must, on the one hand, by definition refer to the highest and penultimate Reality of It, namely the Essence, as well as the totality of the Godhead, which is inclusive of all names and attributes. The attribute of splendor (*bahá'*) is by definition part of the realm of the Godhead's self-manifestations (*mazáhir*) and theophanies (*tajallíyyát*), not Its interiority and remoteness (*bátin*), which contains all that is manifest. Therefore, and demonstrably so, it cannot for that very reason be the greatest, the most all-encompassing, all-inclusive, all-comprehensive and highest of all divine attributes or names, let alone indicative of the highest reality of

penultimate realities that this *Greatest Name* by definition indicates. On one level, one can say, yes indeed, all divine names are the Greatest Name, whereas on another plane they are not. Having said that, however, this is not to take anything away from the central importance of this word *bahá'* (splendor) in Bayání esotericism, particularly as it was a title shared by its founder, his successor and the foremost female disciple of the first, not to mention the fact that in both Shi'ite esotericism as well as Sufism it indicates the *haqíqa muhammadíyya* (the Muhammadan Reality, i.e. *logos*). As such it is primarily an attributive reference and thus a title among a myriad referring to the manifestation (*mazhar*) of the Godhead in the human temple. So, then, this *ipso facto* demonstrates that *bahá'* is a referent to the Greatest Name (a name among countless clothing the Name, as it were), not the Name Itself. See also gloss 18 below on a further explanation as to why I hold the Greatest Name to be *hú*, demonstrated from within the 112<sup>th</sup> *súrah* of the Qur'án.

On the next level of interpretation (and for the purposes of the present treatise), each of the eight symbols of the Greatest Name (from right to left and in descending order) refer to each of the first eight spheres of our Tree of Reality. Additionally, it also refers to each individual station of each of the eight Arabic words of the Bayání *dhikr/mantra*, "Verily I am the Godhead and there is no other god besides Me (*innaní aná Allah wa lá ilaha illa aná*). To wit,

الْحَيُّ (The Living) =	☆	= اننى (Verily I)
النُّور (The Light) =	☸	= انا (am)
الْحَكِيم (The Wise) =	م	= الله (the Godhead)
الْقَدِير (The Powerful) =	∞	= و (and)
الْعَلِيم (The Knowing) =	////	= لا (there is no other)
الْقُدُّوس (The Holy) =	ه	= اله (god)
الْقَيُّوم (The Peerless) =	و	= الا (besides)
الْعَظِيم (The Mighty) =	☆	= انا (Me)

In summary, it is my considered opinion that the Greatest Name at each moment refers to the totality of the Names and Attributes that is the singular Godhead, especially in Its highest penultimate Reality. *Hú* and *Allah* (as well as *ahad*, the One) from this perspective both capture that comprehensive Reality the best, but not exclusively *bahá'*. Humanity (*insán*) - or its universal form (*haykal*), rather - is perhaps here also the secret (*sirr*) of the Greatest Name of the Godhead, the very Seal of the Wisdom (*hikma*) of Solomon itself.

Since the Imám 'Alí's *Sermon Between the Two Gulfs* (*khutba tuntunjíyya*) is central to all interpretations of this symbol, I quote a full translation of it here below. The text can be found in Rajab Bursi's *Masháriq*

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*Anwár al-Yaqín fí Asrár Amír Mu'minín (The Orients of the Lights of Certainty Concerning the Arcana of the Commander of the Faithful)* (Beirut: 1978), pp 160-170. The translation is by Iranian Kházeh Fanánápazír (slightly modified) from [www.bahai-library.com](http://www.bahai-library.com):

*The sermon [delivered by Imam 'Ali] which is designated That of the Gulf has an exterior level which is elegant and an interior level which is deep. Let him who reads it beware lest he think ill of it for therein something of the sanctity of the Creator is reflected which no one of the creatures can bear. The Commander of the Faithful [Imam 'Ali] delivered it between Kufah and Medina. He said:*

*Praise be to the Godhead Who hath rent asunder the firmaments and opened the atmosphere and suspended the vast expanses of the universe and caused the Splendor to shine, and quickened the dead and caused the living to die. I give It praise, such praise as [has] shone and became uplifted, a praise that was radiant and effulgently luminous, a praise that ascendeth to heaven in its sending there and which goeth to the high sphere unto its equinoctial summit. It created the heavens without pillars and set them upright without supports. It then adorned the heavens with light-giving planets and caused to be imprisoned in the spheres many a dark cloud. It created the oceans and the mountains upon the collision of concomitant ever-flowing currents: It opened their gates and their mighty waves were huge! I give praise unto It and to It all praise is due. I testify that there is no Godhead but It and I bear witness that Muḥammad is Its servant and Its Messenger and that the Godhead chose Him from the Supreme Company and sent Him unto the Arab peoples and He was appointed - He that was truly guided to himself - to guide others - He was indeed Talismanic and of the Essence. Muḥammad raised up the evidences and sealed the Messages and the Muslims obtained sight from Him. The Godhead manifested Its Religion through Him, may the salutation of the Godhead be upon Him and His Pure Family.*

*People! turn ye repentantly unto My faction and adhere to a pledge of fealty to Me. Remain steadfast and persevering in the Faith with the best certainty. Adhere steadfastly to the Successor of your Prophet in Whom resides your salvation and in Whose love on the Day of Resurrection is your safe haven! In Me resides the Hope and I am the One to be hoped for. I am the One that standeth upon the Two Gulfs! I am the One that*

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*looketh unto the Twin Rising-Places [or "Orients"] and the Twin Setting Places [or "Occidents"]. I truly did see with My own eyes [the Bounty of] the Godhead and the Paradise! And this was as the seventh Heaven was moving in its orbit and there in the great surging seas were the stars and their own orbits. I saw also the earth rolled up as a short garment would be rolled up and it was within a shell on the right sided Gulf which faces the East and the Twin Gulfs.*

*Further out there are the Twin Bays of water as if they are to the left of the Twin Gulfs and I saw that the Circle that embraces these and the Paradise and all that there is therein were naught but a ring on the finger of Thy Lord. And in truth I saw the Sun when it was setting and it was like unto a bird that seeketh its nest. And if it were not for the friction of the head of Paradise and the mixing up of the Twin Gulfs and the Music of the spheres all that are in heavens and the earth would hear the ebullition of heat caused by the Sun's descent into the Black water - and that is the Warm Fountain. I know of the wonders of the Godhead's Work what no one knows but the Godhead and I know what has been and what will be and what has been in the First Sprinkling with those who preceded the First Adam. All was disclosed for Me and I knew and all was taught Me and I have learnt.*

*So hearken and do not raise a clamour. Were it not for My fear that you might say "'Alí has become possessed or apostatised from His Faith" I shall disclose unto you what and whereat they are and what you shall encounter on the day of Resurrection. All that knowledge was entrusted unto Me and thus I knew and the knowledge of all this was hidden from all the Prophets except the Lord of this Dispensation of yours (Peace be upon Him and His Family). He taught Me His knowledge and I taught Him My knowledge.*

*Verily We are the Warners from immemorial times and We shall be unto everlasting Warners from the Godhead. Through Us will perish he that is going to perish and by Us have obtained salvation all that have obtained salvation and you shall not encompass that ability that is Ours. By the righteousness of It Whose power causeth the seed to germinate and Who breatheth the spirit of life into all things, by It Who alone hath power and grandeur! To Me have the winds and the air and the birds of air been conquered; the world and all that is therein was presented to Me but I turned away from it. I turned*

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*upside down the world and it was tilted away from Me. How can subsequent events overcome Me?*

*I know all that is above the supreme Paradise and that which is below the seventh Ocean, that which is in the highest heavens and that which is between them and that which is below them. All this knowledge is derived from an all-embracing knowledge and not from chronicled knowledge. I swear by the Lord of the Great throne! If I wished I could inform you of your forefathers and all your predecessors as to where they were, and from whom they were and where they are now and how they came to be where they are! How many of you are eating the property of his brother and is drinking of the fountainhead of his father and yet he longeth for him and wishes that they were with him! O would that you knew! O would that ye knew! When that which is hidden be manifest and that which is in the breasts were attained and conscience were to disclose its hidden things, I swear by the Godhead you will have returned to clay, and you will have had your "returns," and how many signs there are between these "returns" how many those that have died or that have been slain. (I know those that are in the claw of birds and those that are in the belly of beasts and all mankind are between those that have already gone and those that are being urged on). And if it were to be revealed to you all that is with Me from time immemorial unto the end that has no end you shall truly see many and wondrous events, many strange handiworks and all that I comprehend.*

*I am the Master (sáhib) of the First Creation before the First Noah, and if you were to know what was between Adam and Noah of wondrous events that I wrought and of nations that I caused to perish. And the true Word of Thy Lord was fulfilled in them and evil is that which they worked" I am the Master of the First Flood! I am the Master of the Second Flood! I am the Master of the Deluge of Iram! I am the Master of the Secret Mysteries! I am the Lord of 'Ad and its gardens! I am the Lord of Thamud and its wondrous signs! I am the One that destroyed it, I am the One that caused the Earthquakes! I am the One that caused their Return and their Perdition! I am the Builder of those civilisations and their Destroyer! I cause their Expiry and I cause them to be quickened! I am the First and the Last! I am the External and Manifest and I am the Internal and Hidden! I am with the Cycle (kawr) before the Cycle began! I am the Companion of the Dispensation (dawr) before the Dispensation started! I was with the Pen before the Pen and I am with the*

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*Tablet prior to the Tablet being revealed! I am the Lord of the First Pre-existence! I am the Lord of Jabulqa and of Jabulsa! I am the Master of Highest Stage (and of Bahram)! I am the One Who organised existence when there was no heaven as you have them now nor earth as you know it now!*

*The Son of Suwairama said: "Are you, are you indeed that One?!"*

*'Ali replied: "I am, I am that One! There is no other God But the Godhead Who is My Lord and the Lord of all created things. Unto It belongs the Creation and the World of Revelation (amr). It is It Who has ordained all matters in Its Wisdom and the heavens and the earth are upraised in Its Power. Methinks the weak ones amongst you are saying; "Is this not the son of Abu-Talib Whom the forces of Syria had overshadowed yesterday and He would not go out to fight them and sent them Muhammad and Ibrahim?" But truly and assuredly I shall fight Syria many times and I shall slay them many times. I shall fight their armies at Siffin and I shall bring a new life unto the believer until that thirst for justice in my chest be allayed. I shall fight for 'Ammar Yassir and for Uways of Qaran many times. Let none say when? How? and in what manner? and with whose assistance? How shall it be when you shall see the Master of Syria saweth men with saws and cutteth them with trowels? But I shall make him taste a painful retribution.*

*But rejoice now for the cause of all creation reverts unto Me on the morrow. Let not this claim appear extravagant inasmuch as We have been vouchsafed the knowledge of all fates and of all tribulations, and the knowledge of interpretation and of the Revelation and the decisive Discourse and knowledge of all future calamities and catastrophes. There is nothing whose knowledge escapes Us. This is truth and I shall see this One [pointing to Husayn, Peace be upon Him] when His Light shall flow forth of His eyes and I shall be present with Him a lengthy time that shall witness earthquakes and eclipses. They that are believers will revolt in His company from every corner. I swear by the Godhead! If I wished I would tell you of their names every one of them and their descent from both parents, until the Day of whose time is promised.*

*Then 'Ali said: "O Jabir! You are with the Truth now and you*

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shall be with the True One hereafter and in that true Cause you shall die.

*O Jabir! When the Bell shall cry loud, when the stupor of the Nightmare shall enshroud men, when the Cow shall speak, on that day there shall happen wondrous, exceedingly wondrous Events, when the Fire shall be ignited in My sight, when the Banner of the House of 'Uthman shall appear in the Black Valley, when Basra shall be thrown into confusion and they shall seek to conquer each other and each party shall seek the other, when the armies of Khurasan shall begin to move, and when Shu'ayb the son of Salih of Tamim shall be followed in Taliqan, and Sa'id of Shusha shall be obeyed in Khuzistan, and the banner shall be raised up by the Amalekites of the Kurds, and the Arabs shall seek victory over Armenia and the Slavs, and Heraclitus shall submit to the patriarchs of Sinan in Constantinople, anticipate ye then the Revelation of the Speaker of Mount Sinai. This will appear with manifest signs visible unto all, clearly perspicuous to them.*

*O but how many a wondrous sign I seek not to mention and how many indications I have left undivulged! for I cannot find one who can bear them. I am the One Who ordered Satan to bow down to Adam! I am the One Who raised Idris to a high station. I am the Agent whereby Jesus was enabled to speak in His cradle while yet a Babe! I am the One who flattens the valleys and Who sets the Earth to order and I am the One Who has divided it into five parts, namely, land, sea, mountains, built, and unbuilt. I am the One Who separated the Red Sea from Tarjim, and separated Aqim from Him. I separated all from all! I am Tirathia, Janbutha, Barhilion, Aliouthoutha. I bring out of the Ocean that which is stored in it that it shall be cleared away by the horses and men. Take from it what you desire and leave what you wish to leave. He then gave 'Ammar-ibn-Yassir 12000 men who loved the Godhead and Its Apostle and each had 12000 battalions of angels to support them saying: Rejoice for you are the best of brethren to each other for after this there shall be a star through which ye shall know some of the expounded matter. The Mysteries of Evidence shall become clear to you when Bahram and Keyvan (stars) shall rise together and become conjoined with exactness. When shakings and earthquakes shall succeed each other swiftly and banners shall be lifted up from the shores of Oxus to the Desert of Babylon know ye then that I*

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*am the One Who causeth the winds to blow, I am the One Who lifts your oppressions!*

*I am the Master of the Mount Sinai! I am that Manifest Light! I am that Perspicuous and dazzling Evidence (that light of which an infinitesimal part was disclosed unto Moses) and all that was vouchsafed unto Me by the Godhead the Lord Of Glory.*

*I am the Master of the Gardens of eternal delight! I am the One that causeth the Rivers to flow from the Water that emanates from the divine current, and other Rivers which are of milk, and Rivers of pure Honey, and Rivers that flow with wine, a delight unto those who partake. I am the One that hath overshadowed hell when it was made to blaze and have overlooked its several compartments: firstly the Hell of Sa'ir when it blazeth forth then the Hell of Saqar and its fire and lastly the nethermost Hell which has been preserved for the transgressor, all of these have been preserved in the Valley of Desolation. Again I swear by the Lord Who bringeth Dawn, It Who is the Lord of all creation! Within it is kept eternally both Jibt and Taghut and their servants and whomsoever disbelieveth in the Lord of this world and the Kingdom on high.*

*I am the Maker and Sustainer of all the Regions of this world by the Command of the One Who is the All-Knowing, the All-Wise. I am the Word through Which all things are consummated and through which the Universes are brought into being. I am the One Who has made the regions of the earth to be four and the islands to be seven: the Region of the South to be the Depository of all Bounty, the Region of the North to be Powers and Sovereignty, the Region of Sheba to be the Seat of earthquakes, and the Desert Region to be the Seat of many a catastrophe. So Woe unto the cities from those transgressors who will come to destroy and pervert justice. Woe shall be when calamities come to transpire from that Government of eunuchs, imbeciles, and effeminate rulers. On that Day all Regions will bring forth false claimants claiming falsehoods. Oh! On that Day expect eagerly your Supreme salvation and you shall see men accepting it by troops. On that Day the Godhead will make of the gravel of Najaf treasures of gold and all of that will be sprinkled where the believer shall step his foot on it and with that same dust of gold the unbeliever and the hypocrite shall be*

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*exchanged and bartered. Then shall the value of red ruby be as nothing and similarly other jewels and pearls. This shall be a most evident sign and when it shall transpire the Light of the Godhead shall shine and Its Glory shall be effulgent and all that you wish for shall be made manifest and all that is your highest desire shall become apparent.*

*O You who in your desires resemble cattle and the beasts of the field! How shall it be with you when the banners of the sons of Kenan shall come upon you and also that of 'Uthman the son of 'Anbatha in the battle fields of Syria? Know truly that shall never be discerned by one related to Umayya or to 'Ady."*

*Then He wept loudly (the salutations of God be upon Him!) and later exclaimed; "O alas for the nations! Soon shall some hypocrites say that 'Ali claimed Lordship (rububiyyat) for Himself but you should bear witness thus: "'Ali truly is a created Being, a Servant, nourished of divine sustenance and he that denies this let him be accursed of the Godhead."*

*Imam `Ali then descended and said; "I take refuge unto It Who hath the Kingdoms of earth and Heaven! I seek succour from It Who possesses all Power and Grandeur, all Sovereignty and Authority from all that I fear and pray to avoid!" O people! None shall utter these words but when tribulations and calamities befall him the same will the Godhead dissipate through this prayer."*

*Jabir said: "Only those Words?" and the Imam 'Ali added thereunto another thirteen words and left.*

<sup>5</sup> *In the Name of the Godhead, the Deity Most Divine (al-a'lah), the Supreme Deity, the Supreme Godhead. Verily I am the Godhead and there is no other god besides Me, the Deity Most Divine, the Supreme Godhead. In the Name of the Godhead, the Deity Most Divine, the Supreme Godhead. God, no god is there except It, the Deity Most Divine, the Supreme Godhead. God, no god is there except It, the Deified, the Deified. God, no god is there besides It, the Deity Generative of the Twin Deities (al-iláhán). God, no god is there besides It, the Deity Generative of the Deity generated. Unto God, indeed, unto It alone are these dual Deities of the heavens and the earth and what is between them. Essence of the Seven Letters, **Book of the Five Grades (kitab panj sha'n)**, Bayanic.com (2005) p. 4. Translated by Stephen Lambden with slight modifications, see *Mysteries within mysteries*, [www.hurqalya.pwp.blueyonder.co.uk](http://www.hurqalya.pwp.blueyonder.co.uk). Compare*

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also with the following opening doxology from the opening of my *Ode to the Eternal Feminine* (unpublished): "In the Name of the One Godhead who is godded by Its own godhood in godness as God; the One who is the Most Glorified, the Most Holy of the Holiest Holinesses of Holiness; the Sublime of the Most Sublime in the Highest transcendent degrees within the acme of the axes of Splendorous Loftiness and Inaccessibility; the One possessor of Mighty Excellence, Majestic Sovereignty, Mighteous Power and beyond them and beyond that and beyond those; Praeternally Praeternal in the Post-Eternal Eternalities of Eternal Aeonic Eternity; the One who is verily Onenned by Its Unific Oneness in the Absolute Unitarian Incomprehensibility of the Unific Oneness of Unicity as the One Onenned in the One Unifocal Unity of a Totalizing Singularity in an Inessential Void, as it were, of a United Essential Unific Singularity of a Unitarian Point of Absolute Pointedness of Essence essentialized beyond and beyond and beyond and beyond all essence!" Also from my panegyric prayer to Mírzá Yahyá Núrí Subh-i-Azal: "In the Name of the Godhead the Praeternal Praeternities, In the Name of the Godhead the Praeternal Praeternities, In the Name of the Godhead the Praeternal Praeternities. In the Name of the Godhead the Praeternities of Praeternalities, In the Name of the Godhead the Praeternities of Praeternalities, In the Name of the Godhead the Praeternities of Praeternalities. In the Name of the Godhead the Praeternalities of Praeternalization, In the Name of the Godhead the Praeternalities of Praeternalization, In the Name of the Godhead the Praeternalities of Praeternalization. In the Name of the Godhead the Praeternalizations of Praeternalizationalities, In the Name of the Godhead the Praeternalizations of Praeternalizationalities, In the Name of the Godhead the Praeternalizations of Praeternalizationalities. In the Name of the Godhead the Praeternalizationalities of the most Praeternalizationalitihoods, In the Name of the Godhead the Praeternalizationalities of the most Praeternalizationalitihoods, In the Name of the Godhead the Praeternalizationalitihoods of the Praeternalizationalitihoodednesses, In the Name of God the Praeternalizationalitihoods of the Praeternalizationalitihoodednesses, In the Name of the Godhead the Praeternalizationalitihoodednesses of the Praeternalizationalitihoodednesses."

<sup>6</sup> In the Name of the Godhead, the Superlatively [or "supremely"] Alive, the Highest Living. God, no god is there except It, the Superlatively Alive, the Highest Living. *Ibid.*, p. 106 (109 scanned edition), slightly modified. This prayer was one specifically revealed by the Essence of the Seven Letters for his successor, the Morning of Praeternity (d. 1912). It is a play on the word *hayy* (alive) as well as the first given name of his successor, i.e. *Yahyá* which means the life-giver (being the Arabic version of the name John). It is

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numerologically equivalent to One (*wahid*) = 28. See also Stephen Lambden, *ibid.*

<sup>7</sup> بِاسْمِ الْوَاحِدِ الْكَلِّ الْحَيِّ *Bi-ismi'l-wáhid'l-kull al-hayy*. This phrase contains precisely 18 letters in all in the Arabic to the numerical value of the final word (minus the definite article, i.e. the *alif lam*). Its combined numerical value is 283 which is equivalent to the phrase "Light of the Face of the One" (*núr-i-wajh-i-ahad*) and its AIQ BRK (*jafír*) is 13 (=ahad, the One).

## Exordium

<sup>8</sup> Concerning the Tablet of Destiny (or the Well-Preserved Tablet), Stephen Lambden has translated the following from a reply by the Essence of the Seven Letters to a questioner regarding it (slightly modified), at [www.hurqalya.pwp.blueyonder.co.uk](http://www.hurqalya.pwp.blueyonder.co.uk),

*The questioner hath assuredly asked thee about the Preserved Tablet, inform him then according to what the Godhead the All-Encompassing hath taught thee.....Now I shall assuredly cast upon thee something of the sprinklings [revelations] of those splendid [Archetypal, Guarded] Tablets [of Destiny] until [such time as] all people become aware of the source of their regulated condition [lit. drinking-place, mashrab). This in view of the fact that the Godhead ordained that the supremely secreted mystery of their [future condition] be something concealed for It hath assuredly taught the people that the Godhead did indeed create the heavens and the earth for their instruction in the knowledge of the Godhead, for their coming to faith. And it was undoubtedly the case that the "Book [of Destiny]" took precedence relative to [recording] the [actual] condition of [peoples] faith. Wherefore was the intention nothing other than that the creatures should be unaware of their [resultant] state for the matter is not something disclosed. It [the Godhead] is the Subtle, the Well-Acquainted. These two [conditions] are both subordinated... as opposed to the sincerely motivated people of the Gate in the Book. That is the ink which the Godhead caused to flow in the obstructing Tablet, for the Godhead is indeed one well-informed of everything. The Godhead did make for the weak and arrogant ones [in faith], whether men or women, a preserved book. So praised be unto the Godhead who created everything according to a chosen artistry in the light of what it is [destined to be]... from the wonders of the [divine] Lights the Godhead willed through the divine Will the mystery of contingent Beings, through the divine Intention [It originated] the inmost secrets of existent realities and through the divine Foreordainment [It ordained] the decree*

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of triplicity [threefoldness] as pertains to the people of sensate disposition, which is a restrictive [delimiting] state. It was from this [threefoldness] that the Christians took the form of the cross and [the idea of] the descent of the Divinity into the human realm. The position of the Beloved [Jesus] was announced contrary to their inmost conscience as the Beloved [the Godhead]. And thus did the Christians exclaim, "The third of three" (Q. 5:87) even though the Godhead is [categorically] One. So praised be to the Godhead above their joining partners to the Godhead. And the All-Merciful decreed after It, creating the divine Foreordainment, the divine Accomplishment as pertains to the people of uncertainty [obliteration] and firmness [strength], for the decree of divinely altered fate does not pertain to them, for when the Godhead taught their particular selves it was necessarily something pre-ordained. Thus did the Godhead cause them torment in accordance with the divine decree though that was not something which unendingly derives from the Godhead. The All-Merciful hath indeed cautioned Its servants as accords with the decree of forthcoming judgement in the light of [such factors] as [faith], negation and steadfastness [of faith], perchance, that is, the people will affirm nothing but such truth as accords with God[’s will]. The Imam said, "Human spirits pre-destined [for Paradise] are exposed to hell-fire... until the [eschatological] "Hour"... And the All-Merciful set down, after the stipulation of the divine Foreordainment [Predestination], [It initiated] the realization of divine Determination. This implies that It will never either firmly seize anybody [in divine determinism] nor ever graciously extend [Its favor] [in divine foreordination] [to anybody]. And, furthermore, It shall never single out [compel] any single thing within all existence save [it is fully in line] with the express permission of the All-Merciful. The Godhead expressly decreed through [the realization of] divine Determination, that when the Godhead has ordained something through divine Foreordainment, [it was yet something] in line with the secret of what is required [necessary]. And they shall never find the practise of the Godhead to be something necessitating alteration. And the Wise One did assuredly announce after these five modes the [sixth] divinely allotted deadline and [seventhly] the "Book," perchance there will never expire anything [determined by] the dictates of the Bāb. And God assuredly determined the allotted time of the various [allotted] deadlines [of things] to be determinative of their causes. And It raised up the Book through the instrumentality of these aspects, namely the [seven interacting] causative factors for there does not fail to be

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*realized out of all existence the essence of any single thing [the destiny of ] which is [written up] within the Book save, that is, there was assuredly already found therein the ramifications of its causality, within this selfsame Book. This furthermore, along with an exposition of the causes determinative of the mystery of this Gate. And the Godhead assuredly decreed that that Book be the Supremely Great Tablet. And therein It assuredly decreed the generative locus relative to the beginning and the end [of things]. The Godhead did indeed foreordain for that Book two Gates (bābayn) unto the mystery of the two gulfs, through the water of the two Gulfs. One of these two [streams of water] is the water of the Euphrates of the realities of the elevated beings [who are] from the inmates of the two Easts, from the two [regions] most proximate [unto the Godhead]. The second of the two [streams] is the water of the fiery Hellish expanse of the saline bitterness [streaming] from the inmates of the two Wests, from the two [regions] most remote [from the Godhead]. And the Godhead fashioned above every entrance the triadic form. And within the triadic form is the trinitarian personage [temple = Jesus] [leading] unto the totality of the gates of Gehenna, the nineteen waystations of the pre-existent Judge (cf. Q. 20:20). And the Godhead assuredly made in the interior dimension of that [aforementioned Guarded] Tablet [of Destiny] (al-lawḥ al-mahfūz) [naught but] a Mercy and a [sweet] repose, though in its exterior dimension did It of old ordain punishment. And praised be unto the Godhead, their Unifier transcendent above whatsoever they resolve.*

<sup>9</sup> Essence of the Seven Letters, Siyyid ‘Alī Muḥammad Shirāzī (d. 1850), *Kitāb al-Jazá (Book of Recompense)*, unpublished manuscript copy dated 1333 A.H. (digitally scanned copy, containing 137 double folio pages, Bayanic.com 2005 C.E.), pp. 23-5. Translation originally by J.V. Brown (August 2004: H-Net, slightly modified).

## Post-Exordium

<sup>10</sup> Unlike most mainstream Bayánís I calculate the Bayání calendar based on the stellar/solar model from when the sign of Pisces passes and the Sun enters into the sign of Aries at the spring equinox. Astrologically this model makes more personal sense to me, not to mention it is overall more consistent. The lunar model, which they follow, makes no astrological sense. There seems to be some support for my method in the writings of the Essence of the Seven Letters himself, particularly the Persian Bayán, Unity 6, Gate 14. Unlike the Bahá’ís, however, and with the Bayánís, I do calculate the first year of this calendar as beginning on the Persian New Year of *Nāw Rúz* (the first day of the spring

equinox) at March 21st 1850, and not March 21<sup>st</sup> 1844, which makes no logical sense whatsoever. The mission of the Essence of the Seven Letters did not even begin but for another two months and in May of that year. According to his own personal diary the Bayání calendar begins on Náv Rúz of 1850 (see Bayanic.com & Bayan19@yahoo.com). For the Bayání calendar see Denis Maceoin, *Rituals in Babism and Baha'ism* (London: 1994 ), pp.107-8 (here reproduced):

- 1 **Bahá'** (Splendor), 21 March-8 April
- 2 **Jalál** (Majesty), 9-27 April
- 3 **Jamál** (Beauty), 28 April-15 May
- 4 **'Azamat** (Grandeur), 16 May-3 June
- 5 **Núr** (Light), June 3-22 June
- 6 **Rahmat** (Mercy), 23 June-11 July
- 7 **Kalimát** (Words/*logoi*), 12 July-31 July
- 8 **Kamál** (Perfection), 1-19 August
- 9 **Asmā`** (Names), 20 August-7 September
- 10 **'Izzat** (Exaltedness), 8-26 September
- 11 **Mashíyyat** (Will), 27 September-15 October
- 12 **'Ilm** (Knowledge), 16 October-3 November
- 13 **Qudrat** (Power), 4-22 November
- 14 **Qawl** (Speech), 23 November-11 December
- 15 **Masā'il** (Questions), 12-30 December
- 16 **Sharaf** (Honor), 31 December-18 January
- 17 **Sultán** (Sovereignty), 19 January-6 February
- 18 **Mulk** (Dominion), 7 February-1 March
- 19 **A'lā** (Loftiness), 2-20 March

Each of the days of the month has its own name, these corresponding to and in the same order as the months themselves. Thus, the first day of the month of **Bahá'** is likewise **Bahá'**, its second day is **Jalál**, and so on.

The days of the week have been named as follows:

- 1 Saturday, **Jalál** (Majesty)
- 2 Sunday, **Jamál** (Beauty)
- 3 Monday, **Kamál** (Perfection)
- 4 Tuesday, **Fidál** (Excellence)
- 5 Wednesday, **'Idál** (Equities)
- 6 Thursday, **Istijlál** (Most Sublime Majesty)
- 7 Friday, **Istijlál** (Independence)

Note that the month of **kamál** is the eighth month of the formal Bayání calendar. Interestingly the number eight corresponds to the number of symbols in the Greatest Name (*ism al-a'zam*), see above, which in turn corresponds to the first eight spheres of the present model of the Tree.

Besides the formal calendar of 19 months of 19 days each, I have formulated what might be called a neo-Bayání calendar consisting of 13 months

of 28 days each which I have begun using for my own private purposes beginning as of March 21, 2006. My 13 month, 28 day calendar is the following:

- 1 *Ahad* (احد) (**One**) 21 March to 17 April
- 2 *Hayy* (حَى) (**Alive**) 18 April to 15 May
- 3 *Wahíd* (وحيد) (**Singular**) 16 May to 12 June
- 4 *Núr* (نور) (**Light**) 13 June to 10 July
- 5 *Báb* (باب) (**Gate**) 11 July to 7 August
- 6 *Wiláya* (ولاية) (**Vicegerency &/or Divine Friendship**) 8 August to 4 September
- 7 *Haqq* (حق) (**Truth**) 5 September to 2 October
- 8 *Quddús* (قُدّوس) (**Holy**) 3 October to 30 October
- 9 *Táhirih* (طاهره) (**Pure**) 31 October to 27 November
- 10 *Jamál* (جمال) (**Beauty**) 28 November to 25 December
- 11 *Hú* (هو) (**It**) 26 December to 22 January
- 12 *Azal* (ازل) (**Praeternal**) 23 January to 19 February
- 13 *'Ishq* (عشق) (**Love**) 20 February to 19 March

The days of the week (which in turn each refer to a subtle center in the human body as well as three sets of letters) are as follows:

Saturday (عظيم) ('Azím) (Mighty)	= ع = و = ب = 1 <sup>st</sup> <i>chakra/latifa</i> (Crown/sahasrara)
Sunday (هيكل) (Haykal) (Temple)	= ل = ح = س = 2 <sup>nd</sup> <i>chakra/latifa</i> (3 <sup>rd</sup> Eye/ajna)
Monday (واحد) (Wáhid) (Unity)	= ي = ع = م = 3 <sup>rd</sup> <i>chakra/latifa</i> (Throat/vishuddha)
Tuesday (جميل) (Jamíl) (Beautiful)	= م = د = ا = 4 <sup>th</sup> <i>chakra/latifa</i> (Heart/anhata)
Wednesday (قيوم) (Qayyúm) (Peerless)	= ح = ا = ل = 5 <sup>th</sup> <i>chakra/latifa</i> (Navel/manipura)
Thursday (وجه) (Wajh) (Face)	= م = ز = ل = 6 <sup>th</sup> <i>chakra/latifa</i> (Sexual Organs/svadhishthana)
Friday (وجود) (Wujúd) (Existence)	= د = ل = ه = 7 <sup>th</sup> <i>chakra/latifa</i> (Base/muladhara)

Tuesday, *Beautiful (jamíl)*, which corresponds to the mid week in this system (the first day of the week being Saturday; the weekends being Thursday and Friday), holds a special significance. Interestingly enough, when for Tuesday the three sets of letters are read as a word, from right to left, it spells the word *Adam* (the primal man or human being, the *anima mundi*), and it corresponds to the heart chakra (*anáhata/fu'úd*), whose color is green. Day 1 of year 1 began on Tuesday (*jamíl*). For the overall calendar, one intercalary day is left open in between for normal years after the last day of the previous year and before the first day of the following. Two is done so for leap years. This interregnum

between years signifies the letter *alif* (ا) for normal years and *bá* (ب) for leap years. A cycle of  $13 \times 28 = 364$ , which permutes back into the number 13 (and by extension 4, i.e. signifying the watchtowers, elements, colors, journeys of the soul, Tetragrammaton in both Hebrew and Arabic, etc.) In Hebrew 364 itself is the gematria of אורמפלא (*Aur Mopla*), the Hidden Light, which is a title of *Kether* (the crown, i.e. the first of the *sephirot* in the old Tree). Note also that I include **Ophiuchus** as the ninth constellation of the Zodiac taking the number to 13.

## UNITY 1



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12 بِرُوحِي اَعُوذُ بِاللّٰهِ مِنْ اِظْلَامِ الشَّدِيدِ

13 *Bismillah huwa'l-hayy*, *In the Name of the Godhead, It is the Living!* The phrase contains thirteen letters and holds a numerical value of 228. Without reducing the actual number further, if, however, one of the 2s was taken out, 28 is the gematria for *wahíd* (my name). 14 = *wajh* (face). 5 = *báb* (gate) and هـ, *ha'*, the letter representing the manifest (*al-záhir*) or manifestation (*zuhúr*) to *wáw* و, which represents the unmanifest and hidden (*al-bátin*).

14 בְּרֵאשִׁית (*Bereshith*), the first word of the Book of Genesis = 2911 or 913 = 13.

15 The first sphere (or *sephirot*), the Living (*al-hayy*), here represents in the parlance of Bayání theosophical cosmology the level of the Primal Will (*al-mashíyya awwal*), the Point (*al-nuqta*), the divine Logos-Self proper that is emanated first from out of the depths of the unknowable Godhead in Its outward thrust from out of the abysses of Its infinite levels of unknowable and inaccessible interiority. Elsewhere I have written regarding It, “*And It is the first divine theophanic self-disclosure of the First luminescent Oriental Light who is, verily, the first Intellect and Pen emanating, as it were, as a first Point of the Divine Primal Volition of the divine Command “Be and it is” (kun fa-yakún) which writeth the destiny of all-things upon the Tablet of pre-creation. This first emanation from out of the transcendent ipseity proceedeth from the station of Absolute interiority*

and remoteness to that of self-disclosure and manifestation, for It saith "I was a Hidden Treasure." Before the radiance of the light of morn is seen, a point first flashes from a singularity of light, "and I desired to be known," and then proceeds into all directions, "therefore I created the world." The rays of such a singular Point are, then, both as one with, as well as separate particles of, a single particle of the ray of this singularity, for It saith "in order to be known," since knowing implies a subject and an object, although both subject and object are one with It. This is the reality of the first Primal Point of Volition who hath bowed Itself before the Throne of the transcendent Absolute Sovereign before all-things came into existence. It is the one who is the secret and sire of "And I wished to be known," for indeed It is in possession of the secret mysteries of the Onenesses of absolute Oneness and the most holy Resurrectories of the holiest Resurrections. It divinely effuses from that which is sprinkled forth from the Hidden Cloud of Unknowing and flashes by the waystations of the mirror of Its first emanatory effulgences. And It rises like the dawn within the stations of the Unitary Unicities which move and motion the waves of the seas of the oceans of the universes of Universal Existences by the Divine Incorporeal Intelligences of the Victorious Lights with the Might and Power of Its durationless Compassion and Mercy. It bestows and forms the beings and creations giving their individuated forms by the Compassionately loving Breath of the Merciful from the pre-existential template of the nonexistent gems of the immutable archetypal entities (i.e. the Platonic Forms, *eidai*). And It is still yet eternally as It has been solitary in Its singular pointedness of singularity, and nothing is like unto It." (*unpublished*). Therefore, this first level is the level of the animating Mind of the Universal Intellect (*'aql kullíyya*), as it were, thus its designation as the Pen (*al-qalam*). In the metaphysics of Ibn 'Arabí it is, properly speaking, the level of the *láhút*, the second divine presence (i.e. divinity proper). In the lexicon of *bátiní* Islamic esoterica generally (i.e. Ismá'ilism), the Archangelic Intelligence associated with this sphere would be known as *Malak al-Nún* (Archangel [of the letter] "N"), whose foremost sovereignty and ascendancy amongst all the Archangelic Intelligences is explicitly spelt out in the first verse of the sixty-eighth chapter (*súrat'ul-qalam*/the Pen) of the Qur'an, "[The letter] N and by the Pen and that which they write":

## ن و قلم و ما یسطرون

This Archangelic Intelligence is the present equivalent to the Archangel Metatron located in the *sephiroth Kether* of the old qabbalistic Tree. It is also, amongst infinite other forms and manifestations, precisely the Entity who (as mentioned in the prologue) identified Itself to me while I was under the Acacia intoxication as well as thereafter. It is my Archangel-Imám. In my dream states It continually reveals Itself in the two forms of either the Morning of Praeternity

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(i.e. Subh-i-Azal) or the Essence of the Seven Letters (i.e. the Báb). It has claimed to me to be the animating spirit (rúh) and spiritual reality (haqiqá rúháníyya) behind both as well as countless other true holy persons in our recorded and unrecorded history. In the language of the Bayán, It is the Angelic epiphany of the Supreme Lord (rabb-i-a'lá), the Primal Point (nuqta-i-úlá), or, as I have more recently come to call It, the Primal One (wahíd-i-úlá). Commenting on Siyyid Haydar Amulí's Science of the Balance, Henry Corbin writes regarding It:

In the beginning the Most-High God established an archangelic heptad, known as that of the “Angels ecstatic with love,” who are apparently identical to the Cherubim (karúbíyún). He appointed one of these Cherubim to be a chamberlain, and confided to him the whole science of his Creation. This Angel is the epiphany of this very science. One is inevitably reminded here of the “Cherub on the Throne” in Hebraic Gnosis, called also Metatron, Yaholel. Here the Cherub, prince of the celestial Court, is designated, by a letter of the Arabic alphabet, as the Angel Nún, in reference to the Koranic verse 68:1 which contains the adjuration: “By the Nún and by the Pen, and by that which they write.” In fact, appointed to this Angel, God has established beneath him another Angel, the Pen (qalam) or Scribe (kátib), who receives the epiphany of divine science through the mediation of the Angel Nún. In its transmission from one Angel to the other, the divine science becomes more limited: it passes from a state of knowledge that is global and synthetic to an order of analytical understanding concerned with the details of beings. Whereas for the Angel Nún the divine epiphany is brought about by the Name “the Knowing”, in a unique and universal theophany, for the Angel who is the Pen or Scribe it is brought about by the divine Name “the Powerful”, in a double theophany. In fact, as one descends in the hierarchy of the Intelligences, the number of theophanies is multiplied, uniqueness being a sign of ontological superiority. The Angel who is the Pen or Scribe is appointed to compile and write the great Book of being. A sacrosanct Tablet (lawh) has been prepared for him, on which he has to write all that will come to pass, up till the day of Resurrection. Elsewhere, Ibn ‘Arabí says that the sacrosanct Tablet bears the same relation to the Intelligence called the Scribe as Eve bore to Adam. The number of the forms of knowledge and science that the Angel scribe is commanded to write correspond to the figure 360 degrees of the celestial Sphere multiplied by itself.

Henry Corbin, *Temple and Contemplation* (London: 1986), pp. 73-74.

To return to our Tree, the four sequences after the Pen are referable to the Spheres in the following manner: The Tablet (al-lawh) refers to the second sphere, the Light (al-núr). Determining or determination (taqdír) to the third, the Wise (al-hakím). The command (al-amr) to the fourth, the Powerful (al-

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*qadír*), and exposition (*bayán*) to the Knowing (*al-‘alím*). These five spheres represent the five primary supernals of the present Tree. Trans-kosmic divine functions, and not astrological or planetary ones, apply to them. The sphere of the fixed stars is only represented in the following (sixth) sphere, the Holy (*quddús*), which is the realm of the divine throne (*al-‘arsh*). Spheres 2-5 properly belong to the level of the third divine presence, i.e. *jabarút* (the empyrean).

<sup>16</sup> The Arabic letters *alif lám ha’* ( ا ل ه ) are the three letters constituting the Arabic Tetragrammaton *Allah* (*God*, or as I use it, *Godhead*). On their own without the additional *lám*, the word means “god” in the small case, or divinity, with the numerical value of 36. Note that throughout I intentionally denote the word *Allah* with the more neutral *Godhead*, rather than the gender specific *God*. In the worldview of both Islamic and Bayání esotericism, this is the more correct theosophical denotation for *Allah*. If, and whenever in future works, *God* or *Goddess* is used, it relates to the divine theophany manifest in the talisman of the human temple or other more specific loci of manifestation.

<sup>17</sup> Regarding the Third Entity and the Universal Reality, the Great Shaykh states:

*This third Entity [Universal Reality], which is qualified neither by existence nor by non-existence, has the same standing as Necessary Being [i.e. the Godhead] – may [Its] Glory be proclaimed in relation to the negation of primordality and posteriority when disregarding the [existence] of the world.*

*In the same way, it is no more qualified by the whole than by the part, and accepts neither augmentation nor diminution. In our words, ‘anteriority or posteriority or other correlative terms’, the last-named points to the matter of being neither existent nor non-existent, nor qualifiable by first and last.*

*Know well also that the world in relation to this Entity is not posterior, nor is it located in relation to it, since the very notion of place is inherent in the world. Now the Entity is the foundation of the world, of simple substance and the sphere of life, whereas created things are joined to it as is all that is world, as proceeding from the Absolute Existent.*

*It is from this third Entity that the world proceeds. It is the intelligible and universal Reality of Realities of the world. It is a universal and intelligible reality subsisting in the mind (which reveals itself in eternity as eternal, and in temporality as temporal). If you express the view that this thing is the world, you will be right, and if you say that it is the Godhead the Truly Real and that It is praeternal, you are right again. If you say that it is neither the world nor the Godhead the Truly Real, may It be exalted, and that it implies an independent, principal*

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concept, you are right. All that is true of it. It is the All-embracing Universal which includes the temporal and the eternal, increasing by the multiplicity of existents without however subdividing by their fractioning, nor dividing by the division of concepts. It is neither existent nor non-existent; it is not the world, and yet it is also; it is other without being other, given that otherness implies [at least] two existents, whereas sameness implies matching - which itself is sameness - of one thing to another, resulting in a third notion qualified as form.

If for example we want to construct a triangle, we bring together elements which join up in a certain way, to form three angles. We shall then say that what we have is a triangle. The features of this, according to its shape, configuration, color, and state, constitute concepts in the All-Embracing Universal, in the same way as do angels, human beings, intellects and other realities according to quantity, volume, situation, and action. It is by the bringing together of particulars which are ruled by the universal archetypes that the world of distinctiveness comes to pass in higher and lower modes, with no other differentiation than that which results from the estimative faculty. This is one aspect of your saying rightly that this Entity covers the notion of world, whereas you would be right the other way around, were you to say the opposite. For the world was sheer non-being and was then qualified neither by existence nor by privation. Praeternal knowledge applies to the analytics which this Universal Entity contains...in the same way as our knowledge depends on certain particulars. Although dependant on their non-particularized, universal syntheses, the Entity can particularize them when it wishes, and that constitutes a mystery! The knowledge we have of the Entity is of this nature by very reason of the symmetry existing between [microcosmic] Humanity and the Godhead.

...on the matter of this Third Entity, whose reality none can describe...we can hint at it by way of comparison and analogy. In this way, it is distinct from the Godhead who is not subject to comparativity (*mithál*) except in respect of Its acts. Not that a [comparison] would express the reality [of the third Entity], for then we could define it, and that is impossible; indeed, the Godhead has said, 'They do not comprehend It by knowledge,' (Qur'an 20:110). We shall explain that in relation to the world, this Entity, undefinable or unqualifiable by existence or non-existence, or by temporality or eternity, is like the relation of wood to the chair, the pulpit, the litter, or, again, like silver to the utensils made of it, such as collyrium bottles,

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earrings or rings. By these examples, the reality [of this third thing] is clear.

Retain this comparison but without imagining this Entity could be reduced in the same way as a piece of wood is reduced in the making of an object. Know that the piece of wood is also particular from within the concept of 'wood-ness'. The universal, intelligible reality of 'woodness' undergoes neither decrease nor variation, but perfuses each and every wooden object integrally, without anything being subtracted or added, even if, in respect of its form, the object is composed of numerous realities, like, for example, the quality of the wood, its size, its appearance or its layout. The concept of 'woodness' encompasses all these forms. The same could be true of any wooden object such as a chair or pulpit.

This Third Entity comprises to perfection all these realities. Call it, then, if you will, the Reality of Realities, *Hýle* (*hayúlá*), Primordial Matter (*mádda úlá*) or the Root of roots. Name the realities which this Third Entity includes, either primordial realities or else supreme roots. This Third Reality cannot, in its pre-existence, separate from Necessary Being, as being Its corollary, without for all that having an existence individualized in itself ('*ayn*), devoid of emplacement and orientation. Indeed, had we presupposed it to be existent, but unendowed with characteristics, it would have been devoid of space and direction. Realize then the content of this chapter, and absorb it.

*The Book of the Description of the Encompassing Circles*, Chapter III, trans. Paul B. Fenton and Maurice Gloton in *Muhyiddin Ibn 'Arabi: A Commemorative Volume* (Shaftesbury: 1993), pp. 25-7 (slightly modified).

<sup>18</sup> A paraphrase of Qur'án 112 (*súrat'ul-ikhhlás*, Chapter of the Purity, also known as *tawhíd*, the Unity of the Godhead). After the opening chapter of the Perspicuous Book (*al-fatíha*) this indeed is the most quintessentially important Islamicate scriptural doxology testifying to the unity of the Godhead in the Book *tout court*. When put to *notariqon* and *temura* (*jafr*), this chapter also encapsulates within itself the secret of the Greatest Name of the Godhead. Ibn 'Arabí, on solid scriptural basis (possibly based on this very chapter), held the Greatest Name to be *Allah*. I, on the other hand, also hold *Hú* to be this Name as well, or, rather, to encapsulate and contain It on the next level above. Here is a demonstration as to how we are both correct: Counting the opening doxology (i.e. *Bismillah al-Rahman al-Rahím*, In the Name of the Godhead the Compassionate, the Merciful), there are precisely 66 letters (*hurúf*) in total in the whole chapter. 66 (in the Eastern Islamicate system of numerology) is the precise numerical value of *Allah* (as well as my Bayání initiatic name *Wahíd Azal*). Without the 19 letter doxology there are precisely 47 letters = 11 = *hú*. 47 is also equivalent to the phrase *wahíd wáhid* (i.e. 28 + 19, i.e. the singular is

one, singular unity, uniquely singular, one is onenned, etc.) Both words begin with *wáw* and derive from the same root (*maṣḍar*) *w-h-d*, i.e. to be one. The difference in conjugation is the *ya* of the first word and the *alif* of the second, which when added together (namely, the *ya* and *alif*) = 11 = *hú*. Note once again that when *wáw* is spelled out (i.e. *wáw alif wáw*) we get 13 which is the *gematria* (*abjad*) of the last word of the first verse and the last word of the final verse (i.e. *aḥad*), which incidentally when added together is in Hebrew the gematria for *YHWH*, i.e. 26, and then 8 (number of symbols in the Greatest Name). Counting the letters of the first verse itself, again we meet 11 because there are exactly 11 letters in the verse = *hú*. Moreover, if we do not count the first word of the first verse, i.e. ‘say’ (*qul*), its very first word would in fact be *hú*. The *gematria* of the entire chapter is 1788. 1788 is אֵין סוֹפֵר אור *Ain Soph Aur* (the Limitless Light) plus the number of letters of the Tetragrammaton יְהוָה, i.e. 4. Counting the opening doxology as a verse, there would be precisely 5 verses in all = numerical value of the letter *ha*’. Moreover, from the perspective of the Bayán *He whom the God shall make Manifest* (*manyuzhiruhu’Llah*) is the manifestation of the Greatest Name. There are precisely 11 letters to the phrase (م ن ی ظ دره ال ل د), again, to the numerical value of *hú*. Furthermore, the word *hú* represents the comprehensive totality of the divine life in Its universality (not to mention Its comprehensive plentitude) in its two primary aspects, i.e. as the Manifest (*ẓáhir*, represented by the letter ه) and as the Hidden (*bátin*, represented by the letter و). This is one of the methods I have used to derive the Greatest Name of the Godhead as being *hú*, and not *bahá’* as maintained by the Bahá’í founders. Note that the second verse of this chapter has exactly 8 letters in total, which, again, equals the number of symbols in the Greatest Name. As a side note, it is related by Hájji Mírzá Jání in *nuqṭat’ul-káf* (*Book of the Point of Káshán*) that the 18th Letter of the Living, Mullá Muhammad ‘Alí Bárfurúshí *Quddús* (d. 1849), whose Return I am, composed in Sári immediately before the battle and siege of the fortress of *Shaykh* Tabarsí (1848-49) a super-commentary on this very chapter of the Qur’án in the space of only a few short hours which contained some 20,000 plus verses of commentary just on the letter *sád* (ص) of the second word of the second verse alone, i.e. *samad* (everlasting), see p. 136 of *nuqṭat’ul-káf* and Appendix II of E.G. Browne’s translation of Hamadání’s *tárikh-i-jadíd* (Amsterdam: 1975), p.356. On *Quddús* see *Appendix B* below.

Closely related, a numerological exegetical (*tawíl*) *notariqon* of this verse applied to this present Manifestation reveals the following (note that all definite articles have been counted):

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (*abjad/gematria* = 786) =

فَطْرُوْجِهٖ هُوَ اِسْمٌ وَّحِيْدٌ اَزَلْ هُوَ قَيُّوْمُ الْمَحْبُوْبِ الْحَيِّ

In the Name of the Godhead, the Compassionate, the Merciful = It created a Face. He is the name *Wahíd* Azal. He is the Peerless Beloved, the Living (*húwa qayyúm al-mahbúb al-hayy*) [note there are precisely 10 words and 35 letters in this first of the *permutated* phrases, which added together give us 45 = Adam].

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الله هو الله احد (*abjad/gematria* = 220) =

طاهره or مُحَمَّد على حيّ or على مُحَمَّد حيّ

Say, It is the One Godhead = ‘Alí Muḥammad lives or Muḥammad ‘Alí lives or Táhirih [note there are precisely 9 letters to this second phrase to the numerical value of *bahá*’, Splendor, the title of Táhirih].

لا اله الا الله وحيد ازل (*abjad/gematria* = 231) = الله الصمد

The Godhead is Everlasting = There is no god but the Godhead, One Praeternal (*wahíd azal*) [note there are precisely 19 letters in this phrase of the gloss].

طاهرأه حياً = (*abjad/gematria* = 240) لم يلد ولم يولد

Neither does It beget nor is It begotten = It purified Him alive.

الله محمد على وحيد هي = (*abjad/gematria* = 311) ولم يكن له كفواً احد

And nothing is like unto It = Godhead, Muḥammad, ‘Alí, Wahíd, She [note there are precisely 17 letters in this last phrase of the gloss, which is the precise rank occupied by Táhirih in the hierarchy of the Letters of the Living, who in the next Manifestation comes as the final and penultimate Avatar of humanity, who in actual fact was its very first, viz. Eve, *hawá*, which incidentally holds the exact same numerical value as the final word, *hiya* She]. As we said, the entire gematria of the chapter is 1788, which permutes into 24 (= *wahy* & *huwa ahad*) and then 6 = *wáw*. If we count the opening doxology as a verse, then there are five verses in all = *ha*’, the first letter of *hú*. I have thus far uncovered precisely 60 other such esoteric glosses to this specific Quranic verse referring to the present, 60 being the numerical value of هو الحيّ (It is the Living), which contains exactly six letters (= *wáw*). It is my belief that this is precisely the reason why the Essence of the Seven Letters began the Arabic Bayán with *Yá Hú* (O It), and finished only 11 unities of it to the numerical value of *hú* (and the same reason why *Ṣubḥ-i-Azal* left the Persian Bayán at 11 Unities), because he also knew that this word is the Greatest Name. Note that both Bayáns are left unfinished at precisely the point where 8 unities are left, i.e. the number of symbols in the Greatest Name. This therefore establishes, again, that all high gnostic scripture is a cipheric-code (*ramz*) on all its levels written by one generation of adepts to their true successors in a later one. That I have unraveled the secret of the Greatest Name from within the very own proof-texts used by the Bayání central figures is another proof that I am who I say I am, further proving that the Bahá’í founder lied and thus had no such veracity to his claim whatsoever, not to mention his symbol of the Greatest Name (designed by his son) is a complete counterfeit and not the real thing, as both Bayání and non-Bayání gnostic have been saying for decades.

<sup>19</sup> This is the famous (by some considered apocryphal) *hadíth kumayl* of ‘Alí addressed to Kumayl ibn Ziyád al-Nakhái (d. 704), a tradition much beloved by all Shi’ite esotericists, and a high esoteric doxology that is considered a central proof text in Bayání esotericism *tout court*, especially as the line just worked into the above text was proclaimed by the Essence of the Seven Letters in his Seven Proofs (*dalá’il saba’*) as the principle establishing the veracity of the vicegerency of his successor *Ṣubḥ-i-Azal* in the fifth-sixth years of the

manifestation, viz. 1849-50. The *hadíth*, a high theosophical dialogue in esoteric code between the Imám and his disciple, goes as follows (note the six theophanic sequences which have been marked):

*Kumayl: O Commander of the Faithful, what is Absolute Reality (ma'l-haqíqá)?*

*'Alí: What have you and Absolute Reality to do with each other?*

*Kumayl: Is it not the case that I am already sharing your secrets as a companion?*

*'Alí: Yes, indeed. But that which sprinkles unto you is billowing through me unto you.*

*Kumayl: So what is Absolute Reality?*

*'Alí: (1) The disclosure of the glorificating majesties (subúhát al-jalál) without indication.*

*Kumayl: Please explain further.*

*'Alí: (2) The [apophatic] negation of all speculation and the realization of that which can be realized.*

*Kumayl: Please tell me more.*

*'Alí: (3) The nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the secret.*

*Kumayl: Please explicate further.*

*'Alí: (4) A light illuminating from the Morning of Praeternity (5) leaving its traces upon the tablet of the Temples of Unity, (6) so extinguish the lamp for the dawn (subh) hath indeed arisen!*

**My translation.** These six theophanic sequences of the *hadíth* all refer to the reality of the letter *wáw* و, which is the precise number of years of the first cycle of the Bayání manifestation. The years of the manifestation are as follows:

	A.H.	C.E.	Location
1st year	1260 – 1261	1844 - 1845	Shiraz/Mecca
2nd year	1261 – 1262	1845 - 1846	Mecca/Shiraz
3rd year	1262 – 1263	1846 - 1847	Isfahán/Mákú
4th year	1263 – 1264	1847 - 1848	Mákú
5th year	1264 – 1265	1848 - 1849	<u>Chihríq</u>
6th year	1265 – 1266	1849 - 1850	<u>Chihríq/Tabríz</u>

The Manifestation of Subh-i-Azal occurs at the end of the fifth and the beginning of the sixth year. Note that  $5 + 6 = 11 = \text{hú}$ .  $5 \times 6 = 30$ , precisely my age in 2001-2002 when I came out of my stage of latency (*fitra*) and my mission began, albeit alone.  $6 - 5 = 1 = \text{wáhid}$ , whose numerical value is 19 and precisely the age at which Subh-i-Azal began his mission. Note the difference between 30 and 19, i.e.  $11 = \text{hú}$ .

<sup>20</sup> This Gate (as well as many of the central theses of the others) should also be understood in light of the ninth chapter of Ibn 'Arabí's *Bezels of Wisdom (fuṣúṣ al-ḥikam)*, *The Wisdom of Light in the Word of Joseph (ḥikma núrīyya fī kalima yūsufīyya)*. Note the placement of this chapter as the 9<sup>th</sup> in the overall 27 chapters of the book. The translation is by Ralph W.J. Austin, *The Bezels of Wisdom* (Mahwah: 1980), pp. 120-127 (slightly modified, and closely following the critical text of Affī, Cairo: 1946):

*The light of the luminous Wisdom extends over the Presence of Imagination (ḥadārat'ul-khíyál), which is the first principle (awwal mabádí) of revelation (al-wahy) according to the people of Providence. 'Aisha... said, "Revelation began with the Apostle of the Godhead as the Veridical Vision (ruyá ṣádiqa), which was [as clear] as the breaking of dawn (mithl falaq al-subh) every time he saw it, there being no obscurity." 'Aisha's knowledge went no further than this. She added that he had been in this state for a period of six months after which the Angel [Gabriel] came to him. What she did not know was that the Apostle of the Godhead had said, "Men sleep and when they die they shall awake," all that is seen in sleep being of a similar nature, although the conditions are different. She stated a period of six months, whereas [in truth] his whole earthly life was after this fashion, [earthly existence] being a dream within a dream.*

*All things of this kind come within the realm of the Imagination, because of which they are interpreted. That means that something that of itself has a certain form appears in another form, so that the interpreter proceeds from the form seen by the dreamer to the form of the thing in itself, if he is successful, as for example the appearance of knowledge in the form of milk. Thus, he [the Apostle] proceeded in his interpretation from the form of milk to the form of knowledge, thus transposing [the real meaning of both] from one plane to another, the proper transposition of the milk form being to the form of knowledge.*

*When the Apostle used to receive a revelation he was withdrawn from all usual sensations, covered with a cloak, and [in all but his body] absent from all present. When the revelation ceased he was restored [to the sensory world]. What he perceived [in this state] he perceived only in the plane of*

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*Imagination, since he [Gabriel] is not a man but an angel who took on himself human form. He said, "It is Gabriel who came to teach you your religion"; he had also said, "Return the man's greeting," calling him a man because of the form in which he appeared to them. Then he said, "This is Gabriel," [this time] taking into account the original form of the imaginative human form. He was right in both cases right from the viewpoint of the physical eye and right also in that it was, without doubt, Gabriel.*

*Joseph said, I saw eleven stars and the sun and moon prostrating before me (Qur'an 12:4). He saw his brothers in the form of stars and saw his father and aunt as the sun and the moon. This is the viewpoint of Joseph. However, had it been so from the standpoint of those seen, the manifestation of his brothers as stars and his father and aunt as the sun and the moon would have been according to their wishes. Thus, since they had no knowledge of what Joseph saw, Joseph's perception [of what he saw] took place through his own imaginative faculty. When Joseph told Jacob of his vision, Jacob knew the situation and said, 'My son, do not relate your vision to your brothers, lest they conspire against you' (Qur'an 12:5). Then he goes on to absolve his sons conspiracy, saying, 'Surely Satan is Man's certain foe' (ibid.), which is outwardly so.*

*Much later on Joseph said, 'This is the original meaning of my vision, which my Lord has made true', that is, It has made it manifest to the senses, being previously in a form from the Imagination. Concerning this, the Prophet Muḥammad said, "Men sleep," while Joseph said, 'My Lord has made it true', since he [in relation to what the Prophet said] is in the position of one who dreams that he has [woken] from a dream and proceeds to interpret it. Such a one does not know that he is still asleep and dreaming, but when he does wake, he says, "I saw such and such, which, dreaming that I had waked, I interpreted." Joseph's situation is similar to this.*

*Consider then the difference between the perception of Muḥammad and that of Joseph when he said, 'This is the real meaning of my vision, which my Lord has made true' by which he means sensible. It could not be other than sensible, since the Imagination deals only in what is sensible. Consider also how lofty is the knowledge of Muḥammad's heirs! We will elaborate further on this plane, if the Godhead wills, through Joseph's words conceived in the spirit of Muḥammad's insight. Know that what is "other than Reality," which is called the Kosmos, is, in relation to the Reality, as a shadow is to that which casts the shadow, for it is the shadow of the Godhead, this being the*

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same as the relation of Being and the Kosmos, since the shadow is, without doubt, something sensible. What is provided there is that on which the shadow may appear, since if it were possible that that whereon it appears should cease to be, the shadow would be an intelligible and not something sensible, and would exist potentially in the very thing that casts the shadow.

The thing on which this divine shadow, called the Kosmos, appears is the [eternally latent] essences of contingent beings. The shadow is spread out over them, and the [identity of] the shadow is known to the extent that the Being of the [original] Essence is extended upon it. It is by Its Name, the Light (*al-núr*) that it is perceived. This shadow extends over the essences of contingent beings in the form of the unknown Unseen. Have you not observed that shadows tend to be black, which indicates their imperceptibility [as regards content] by which reason of the remote relationships between them and their origins? If the source of the shadow is white, the shadow itself is still so [i.e. black].

Do you not also observe that mountains distant from the observer appear to be black, while being in themselves other than the color seen? The cause is only the distance. The same is the case with the blueness of the sky, which is also the effect of distance on the senses with respect to nonluminous bodies. In the same way the essences of contingent beings are not luminous, being nonexistent, albeit latent. They may not be described as existing because existence is light. Furthermore, even luminous bodies are rendered, by distance, small to the senses, which is another effect of distance. Such bodies are perceived by the senses as small, while being in themselves large. For example, the evidence is that the sun is 160 times the size of the Earth, while, to the eye, it is no larger than a shield. This is also the effect of distance.

No more is known of the Kosmos than is known from a shadow, and no more is known of Reality than one knows of the origin of a shadow. Insofar as It has a shadow, It is known, but insofar as the form of the one casting the shadow is not perceived in the shadow, the Reality is not known. For this reason we say that the Reality is known to us in one sense and unknown in another.

'Have you not seen how your Lord extends the shade; if It so willed It could make It stay' (Qur'an 25:45), that is, it would be in It potentially, which is to say that the Reality does not reveal Itself to the contingent beings before It manifests Its shadow, the shadow being [as yet] as those beings that have not been manifested in existence. 'Then We made the sun (*shams*) as

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an indication of it' (*ibid.*), which is Its Name, the Light (*al-núr*) of which we have already spoken and by which the senses perceive; for shadows have no [separate] existence without light.

'Then we take it back to ourselves easily' (25:25), only because it is Its shadow, since from It it is manifest and to It the whole manifestation returns, for the shadow is none other than It. All we perceive is nothing other than the being of the Reality in the essences of contingent beings. Just as it is always called a shadow by reason of the variety of forms, so it is always called the Kosmos and "other than Reality." In respect of its unity as the shadow [of the Godhead], it is the Reality, being the One, the Unique, but in respect of the multiplicity of its forms it is the Kosmos; therefore understand and realize what I have elucidated for you.

If what we say is true, the Kosmos is but a fantasy without any real existence, which is another meaning of the Imagination. That is to say, you imagine that is [the Kosmos] is something separate and self-sufficient, outside the Reality, while in truth it is not so. Have you not observed [in the case of the shadow] that it is connected to the one who casts it, and would not its becoming disconnected be absurd, since nothing can be disconnected from itself? Therefore know [truly] your own self [essence], who you are, what is your identity and what your relationship with the Reality. Consider well in what way you are real and in what way [part of] the Kosmos, as being separate, other, and so on. It is in this respect that the sages are better than one another; so heed and learn!

The Reality is, in relation to a particular shadow, small or large, pure or purer, as light in relation to the glass that separates it from the beholder to whom the light has the color of the glass, while the light itself has no [particular] color. This is the relationship between your reality and your Lord; for, if you were to say the light is green because of the green glass, you would be right as viewing the situation through your senses, and if you were to say it is not green, indeed it is colorless, by deduction, you would also be right as viewing the situation through sound intellectual reasoning. That which is seen may be said to be a light projected from a shadow, which is the glass, or a luminous shadow, according to its purity. Thus, he of us who has realized in himself the Reality manifests the form of the Reality to a greater extent than he who has not. There are those of us in whom the Reality has become their hearing, sight, and all their faculties and limbs, according to signs taught us by the revealed Law [= *dharma* - ed.] that tells us of the Godhead.

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*Despite this, the shadow [the individual] still exists essentially, for the pronoun used [in the words of the Tradition] "Its hearing," refers to him [as shadow] particularly, since other servants are not of this attainment. Such a servant is more closely attached to the being of the Reality than others.*

*If things are as we have decided, know that you are an imagination, as is all that you regard as other than yourself an imagination. All [relative] existence is an imagination within an imagination, the only Reality being the Godhead, as Self and Essence, not in respect of Its Names. This is because the Names have two connotations: The first connotation is the Godhead Itself Who is what is named, the second that by which one Name is distinguished from another. Thus the Forgiving is not [in this sense] the Manifest or the Unmanifest, nor is it the First the Last. You are already aware in what sense it is not any other Name. As being essentially the other, the Name is the Reality, while as being not the other, it is imagined Reality with which we are here concerned.*

*Glory be to It Who Alone is evidence of Itself Alone, and who is Self-Subsisting [i.e. Peerless, qayyúm]. There is naught in Being but is implicit in the divine Unity, and there is naught in the Imagination but is implicit in [Kosmic] multiplicity. Whoever holds to multiplicity is [involved] with the Kosmos, the divine Names [in their distinction], and the Kosmic names. Whoever holds to the Unity is with the Reality in Its Essence as Self-sufficient beyond all the worlds. Being self-sufficient beyond all the worlds, It is independent of and beyond all nominal relationships, since the Names, while implying It [as the Essence], also imply the realities named, whose effects they manifest.*

*'Say: It is the One Godhead,' (1:112) in Its [Unique] Self; 'the Godhead is Everlasting' 'or Eternal Refuge' in respect of our dependence to It; 'neither does It beget,' in Its identity or in relation to us, 'nor is It begotten,' as for the preceding verse; 'and nothing is like unto It' [meaning It has no equal], as for the preceding verse. Thus does It describe Itself and isolates Its Essence in the words 'It is the One Godhead,' although the multiplicity manifest through Its Attributes is well known among us. We, for our part, beget and are begotten, we depend on It and we complete one another. However, the Unique One transcends all these attributes, having no need of them or of us. Indeed, the Reality has no [true] description better than this chapter *al-Ikhlás* (112), which was revealed for this precise reason.*

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*The Godhead's Unity, in respect of divine Names that require our existence, is a unity of many, while in respect of Its complete independence of the Names and us, it is unity of Essence, for both of which the Name the One (ahad) is used, so take note.*

*The Godhead created shadows lying prostrate to right and left only as clues for you in knowing yourself and It, that you might know who you are, your relationship with It, and It with you, and so that you might understand how or according to which divine truth all that is other than the Godhead is described as being completely dependent on It, as being [also] mutually interdependent. Also that you might know how and by what truth the Godhead is described as utterly independent of men and all worlds, and how the Kosmos is described as both mutually independent with respect to its parts and mutually dependent.*

*Without any doubt, the Kosmos is fundamentally dependent on causes, the greatest of which enjoys the causality of the Reality. The divine causality on which the Kosmos depends is the Divine Names, which are every Name on which the Kosmos depends, whether on [a Name manifested in] a kosmos or the divine Essence. Whichever it be, it is [essentially] the Godhead, no other. Thus, It says, 'O humans, your need of the Godhead is total, while It is the Self-Sufficient [i.e. Peerless, qayyúm], the Praised (al-ḥamíd)' (53:15). Besides this it is well known that we are also mutually dependent. Therefore, our [true] names are the Godhead's Names, since all depends on It. At the same time our essential selves are Its shadow. It is at once our identity and not our identity. We have paved the way for you, so consider!*

<sup>21</sup> *Hadīth Qudsí.* قال الله لا يسعني سمائي ولا ارضي ووسعني قلب عبدی المؤمن

<sup>22</sup> Please note that whilst in this treatise the 36 Subtle-Rays have been applied to the 32 letters of the Persian alphabet and the 4 vowel signs, *mutatis mutandis*, one can also apply the paths to the precisely 36 letters in the triune phrase of initiatic confession amongst the Shi'ite Imáms, viz.:

لا اله الا الله مُحَمَّد رسول الله وحده لا شريك له

*There is no god but the Godhead. Muḥammad is the Messenger of the Godhead. It is One, there is no associate to It.*

As well, Ten Commandments plus the numerical value of *YHVH* (=26) equals 36. Also note the following from Ja'far al-Sádiq,

*[In the beginning] the Godhead created a Name with non-sonorous letters, with an unpronounced vowel, an entity without a body; [a*

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Name] indescribable, of a colorless color, unlimited, veiled, though not covered with a veil, from all the senses and from all imagination. The Godhead made a perfect word out of it; a word composed of four parts, none of which existed before the others; from these four parts, [It] showed three Names [= *hú Allahu aḥad*], in order to respond to a need felt by the creatures, keeping one of them veiled: the Hidden, Secret Name. Of the [three] Names shown, the exoteric name is Allah, the Exalted, the Most High. Then It gave each of these three Names four Pillars, a total of twelve pillars in all, and created thirty Names for each Pillar (there follows a list of 36 Divine Names)... These Names added to the Most Beautiful Names make a total of 360 Names, all coming from the [first] three Names that are the Pillars and Veils of the Single Secret Name, hidden by these three Names...

Quoted in Mohammad Amir Ali-Moezzi, *The Divine Guide in Early Shi'ism: Sources of Esotericism in Islam* (Albany: 1994), p. 207, n. 474 (slightly modified), quoting *Uṣūl min al-Kāfi* (the Foundations of Sufficiency), vol. 1, *kitāb al-hujja (Book of the Proof)*. The secret Name of four parts is *Nímá*, my birth name (which contains 4 letters), which spelled backwards is *Amín*, the foremost title of the Prophet Muḥammad (not to mention a designation for the Archangel Gabriel, i.e. *rūḥ al-amín*), both which hold the *abjad* of 101 which is equivalent to *ism* (name) as well as *yá húwa'Llahu aḥad (O, he/It is the One Godhead)*. This here also establishes the words of the Essence of the Seven Letters in the Persian Bayán that *He whom the Godhead shall make Manifest* is the very manifestation of the Most Great Name. When *hú* (11) and *Nímá* (101) are counted together, the numerical value is 112 (= *súrat'ul-ikhlás*). One must ask, again, what similar and certain proof as this did Mírzá Ḥusayn 'Alí Núrí provide for his claims? Not a single one.

<sup>23</sup> I quote here below from the opening section of Stephen Lambden's partial translation of the Essence of the Seven Letters' *Sermon of Jedda (khuṭba al-jidda)* (modified):

*In the Name of the Godhead, the Compassionate, Merciful!*

*Praised be the Godhead who raised up the Celestial Throne upon the Watery Expanse; And the Atmosphere upon the Face of the Watery Expanse. And It separated between these two in line with a word, 'لا' "Benefits" (al-ālā') (cf. = illā, "except"). Then he divided the atmospheric firmaments from the sphere of the Divine Cloud, betwixt these twain a separator suggestive of the letter "H" (al-hā' = هـ). And there emerged from this atmosphere the Sinaitic Tree. Its graciousness overshadowed the Ocean of Laudation nigh the watchtower of the light of radiant Beauty-Glory above the precincts [couches] of bitterness. This that all might hearken through the Dawning-Place of the snow-white script at the black [Saudi] horizon [expressive of] the Call of the crimson leaves upon the Verdent [Green] Tree, God, there is no Godhead*

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except It, the Lord of the Celestial Throne and of the Heaven[s]. So be assured of that divine artistry which is expressive of the wisdom of the wholeness of the [Divine] handiwork, is evident in everything, to the end that every tongue might assuredly acknowledge the purpose of Its Power actualized through the theophanic appearance of Its self-revelation within the Blessed Tree upon Mount Sinai, which discloses but a token of the Crimson Pillar [which is] [the laudation] 'God, no Godhead is there save It.' So observe on account of Its Power what is evident in the essential realities of all existing things through the Pre-Existent Divine Ipseity [I-ness] according to the apperception [gnosis] of the Divine Essence, before the Divine Essence by virtue of the detachedness of the Divine Names and Attributes [from the Divine Essence]. This [is] such that realities of the inmost hearts might diligently persevere with their coming to realize the intention of the providential purpose of the Divine Will [which is] operative by virtue of the Logos-Word of creative Genesis, "There is no Godhead save It". And It did subsequently stipulate on account of the, realization of the [operations of] the Divine Foreordination, the [maelstrom of the] knowledge of the sea of the Divine Destiny, on account of the surging wave[s] of triplicity expressive of the multiplicity of the waves [cascading] upon the oceans [of realization expressed...] as the [form of the] Crucifix [Cross]. This, assuredly, did cause the Christians to perceive the upright [letter] "A" positioned betwixt two [horizontal] streams [rivers] on account of His [Jesus'] likeness being [seen to be] in the two [ "trinitarian" ] Images [Persona] as well as in the [form which of the] two sisters [= Jesus & Mary + the Holy Spirit = 3]. And this was such that they might come to realization, nigh the Dawning-Place of the Breaths of the Sinaitic Dawn-time, regarding the [illegitimacy of the false] multiplicity of the waves in the Oceanic Expanse. And [persons] would thus assuredly come to glorify the Godhead, the Lord of the Ocean, regarding that issue of the [multiple] waves of the blazing [brackish] Abyss [which lies] beyond the snow-white Logos-Word, within the hollow depth of the seventh Sea [which emerges] from the Green [Verdent] Ocean. Then came to pass, subsequent to the actualization of the divine Destiny, the [realities unleashed by the] Sea of the Divine Foreordination through the [power of the] letter of Creativity. This such that the scintillating brilliance of the inmost hearts of all existing things, might of a certainty [be realized] through the Watery Expanse which sprinkles forth from this fiercely billowing Sea [now] defiled of brackishness such that all existing microcosmic entites of the world of creation might come to perceive through proximity to the glorious transfiguration of the Crimson Light what is expressive of the Justice of the Godhead and Its Wisdom. Wherefore shall such [realities] assuredly speak forth through proximity to the glorious transfiguration of the snow-white Light, [expressing] the

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utterance of the [pre-existent] particles which are quite other than the [Its] "Microcosmic-Self [of God] for [It is] God, no Godhead is there save It. So glorified be the Godhead, the Creator, the Wondrous, the Separate, the Living, the Self-Subsisting, the Pre-existent.  
[www.hurqalya.pwp.blueyonder.co.uk](http://www.hurqalya.pwp.blueyonder.co.uk)

<sup>24</sup> Háfíz. روضة خلد برّين خلوت درویشان است

<sup>25</sup> Qur'an 97 (*súrat'ul-qadr*, Power). I quote below from Stephen Lambden's partial translation from the Essence of the Seven Letters' commentary on this chapter (slightly modified).

*In the Name of the Godhead, the Compassionate, Merciful.*

*Praise be to the Godhead Who, through Its Command, originated whatsoever is in the heavens and on the earth as well as such as believe in the Godhead and in Its signs: those, that is, who are being assembled [for judgment] before the Godhead. And praise be to the Godhead Who originated the essential realities which nothing preceded, by means of the causality of their own Self. It made their station that of the theophanies of Its Power in the Kingdom of Names and Attributes lest anyone perceive a single thing therein other than the theophany of his Creator wherein is the appearance of "all things". And in "all things" he witnesses the garments of the Countenance of the Beauty of the Beloved One. This inasmuch as he doth not perceive a single Light except it is a Light of His Beauty nor discern any Cry save that of a Melody of Its Splendor. So praise be unto It and exalted be It Who, in the sublimity of Its Essential Reality, transcendeth "all things". This such that he who perceives the existing thing...in the station of the theophany of his Lord seating Itself upon the Throne of Beneficence above all that bears a name designating an existing thing. Then what is more transcendent than Its praise? What greater than Its majestic glory? And what more beautiful than Its eulogium? And what is more glorious than Its divine Accomplishment for everything is encompassed by Its knowledge. And I am One established in my position, this the Day of Gathering (yawm al-jum`a = Friday), in the midst of the mountains. I testify that there is none other Godhead except Thee alone; for Thee there is no associate. Still Thou do not cease to exist even when Thou art without any existing thing besides Thee. Thou does remain One Who ceases not for Thou art Being Itself without any existing thing on Thy level. If I should say 'Thou art God' [inadequately] Thou Thyself would call me a liar inasmuch as that [level of] Divinity which would be appropriated to Thyself would be an inappropriate description of Thy Lord. And if I should say, 'Thou, verily, art a Lord,' mine own self would call me a liar inasmuch as that Lordship which is [truly befitting] of thy Lord is incapable of being truly known by anyone other than It [the Lord*

*Godhead]. So praised be unto Thee, praised be unto Thee, the Divine Essential Reality which is Camphoric, Praeternal, the Scintillant, the Glimmering, the Lustrous, the Sanctified, the Glorious Who art detached from Thine Own Logos-Self. And if thou should direct thy gaze towards the letters of this Surah [of the Night of Power] relative to that [elevated].. station (maqām) thou wouldst see that the [ letter] hā' (ه), which is the very Spirit of the Sūrah, and its basis and it's Exaltedness..... [www.hurqalya.pwp.blueyonder.co.uk](http://www.hurqalya.pwp.blueyonder.co.uk)*

<sup>26</sup> A Bayání testimony of belief revealed by the Essence of the Seven Letters in the Arabic and Persian Bayáns. The Arabic text of it is the following:

شهدالله انه لا اله الا هو العزيز المحبوب له الاسماء الحسنى يسبح له من فى  
السموات و الارض و ما بينهما لا اله الا هو الحى المهيمن القيوم

Note that, minus the 4 elements (represented by the 4 vowel signs), the first three – i.e. self-disclosure, emanation of and effusion by the Essence (represented respectively by the 32 letters of the Persian alphabet) – are the ontological dignities respective to the Existential Theophanies of the Godhead *en toto*. The first, self-disclosure (*tajalli*), represents the level of the Pure Essence of the Godhead (*dhāt mahd*), which signifies the ontological theophanies of the Essence proper. The second, emanation, relates to the ontological theophanies relating to the divine qualities and attributes of the Godhead (*sifāt*), and, the third, to Its acts (*afa'āl*). See Osman Yahia, “*Theophanies and Lights in Ibn ‘Arabi*,” *JOURNAL OF THE MUHYIDDIN IBN ‘ARABI SOCIETY*, vol x: 1991, pp. 35-44.

<sup>27</sup> By the same principle whereby the 231 gates of the old Sephirothic Tree are established, issuing forth from a circle (*galgal*) that is based on the 22 letters of the Hebrew alphabet, so too with this Tree. Aryeh Kaplan states the formula as follows:

In general, if a number of points are placed in a circle, the number of possible lines that can connect any pair of points can easily be calculated. If we let *n* be the number of points, and *L* the number of lines, the formula is:

$$L = n(n - 1)/2$$

Take the number, multiply it by the number below it, and divide by two.

Thus, three points in a circle can be joined by three lines, four points by six lines, five points by ten lines, and six points by fifteen lines...A given number of points can always be joined by the number of lines provided by the above formula.

The number of lines that can connect the 22 letters placed in a circle is therefore (22 x 21)/2...Making the calculation, we find there

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are 231 such lines. These are 231 such lines [in the old Tree based on the 22 letters of the Hebrew alphabet).

Aryeh Kaplan *Sefer Yetzirah (The Book of Creation): In Theory and Practice* (York Beach: 1993), p. 109.

If we first drop the principle /2, and instead simply multiply 36 by 35 (the number of lines possible in such a theoretical circle such as ours), we derive the number 1260. 1260 is, of course, the precise *hijrī* year (1844 CE) of the Manifestation of the Essence of the Seven Letters and the beginning of the first era of the Bayání cycle (*dawr bayání awwal*). 1260 is also the gematria (when the *alif wasl* of *al-haqq* is not counted) of يا ظهور الحق (*yá zuhūr'l-haqq*, O Manifestation of the Truly Real). If we use Kaplan's principle (36 x 35)/2 we derive the number 630, which is, of course, the common era year whereby Muḥammad made 'Alí his vicegerent (*wasī*) and successor (*walī*) at the well of *ghadīr khumm* on the way back to Medina from his farewell pilgrimage at Mecca, where, among other statements elevating 'Alí to the Imamate, there he possibly made the famous statement انا مدينة العلم و على بابها *aná madīnat'ul-'ilm wa 'alī bábuhá*" (I am the City of Knowledge and 'Alí is its Gate). In the Bayání perspective the Essence of the Seven Letters is obviously the Return of 'Alí (the gate) who is identical with Muḥammad (the city of knowledge). If we take the 630 and add the digits we derive the number 9 (the numerical value of the letter ط, which is the first letter of Táhirih, i.e. the 17<sup>th</sup> Letter of the Living, and the word *bahá*/splendor, which was her title). If we multiply the digits we derive the number 18 = *hayy*, which is the number in the rank of the hierarchy of the Letters of the Living occupied by Quddús (Muḥammad 'Alí), who was identical to the Báb, 'Alí Muḥammad, the Essence of the Seven Letters. Note also that the word for cycle (*dawr*) is derived from the word for circle (*dá'ira*), which establishes the principle (known by all gnostics and shamans from the dawn of time and now being confirmed by quantum mechanics) that the true nature of time is cyclical and circular, not linear and straight.

Furthermore, this also establishes the principle of the Trinity in the Bayání gnostic path, which is the trinity of the Báb-Tahirih-Quddús that in the religion of Islam (which should more properly be known as the religion of the *Furqán*/Distinction rather than Islam) manifested as the triad of Muhammad-Fátima-'Alí, which in true (Ebionite) Christianity was the Trinity of James (*Yushi*)-Mary Magdalene (*Miriam*)-Jesus (*Yeshua*). This, therefore, is the true and real Trinity – not to mention one of the meanings of 303 -, a concept which the early Church fathers (especially that corrupt priest Athanasius and those around him at the Council of Nicea in 325 CE), pursuing their own power mongering agendas, thoroughly corrupted and made into a facile, completely nonsensical and contradictory theological abstraction with the three-in-one *hyperousion* concept (which in its pure, original and pristine form derives from Neoplatonism, in any case) of Father-Son-Holy Spirit. The truth of the matter is this: Father (*HaShem*) = James, the Holy Spirit (*Shekinah*) = Mary Magdalene and the Son, which should be Sun (= *tzaddik/shemesh*, i.e. *walī*) = Jesus, and in that order. In each Theophany this archetype has returned and re-manifested

itself, as it has again in this one, because the Godhead is known in Its theophanic manifestations within the mold of the talisman of the two earths of the human temple, whether in the periods of appearance (*zuhúr*) or concealment (*butún, layl al-layl*), for it is impossible that the Absolute Essence either be seen, known or experienced on any level other than through, first, the mirror of the Godhead's vicegerents (*awliyá*) and elect (*khawwás*), who are the Faces of the Godhead (*wujúh Allah*) to the world of contingency, and through whom the preliminary stages of ascension are made by each soul on its journey to the Alone, after which they do not require the outward supports. Also note that the theopathic statements of Jesus in the most reliable Gospel of all, i.e. the *Gospel of Thomas*, by inference prove the spiritual ascendancy of James at the time over Jesus and the equality of Mary Magdalene, his wife, with him. Given this, the whitewashing of the supreme role of James as the True One in the synoptic gospels and the transformation of Mary Magdalene from a vicegerent in her own right (*tzaddika*) and the manifestation of the *Shekinah* into a prostitute by the heretics of the Paulianist heresy is among the greatest lies and injustices perpetrated upon history. Paul of Tarsus (the curses of the Almighty Godhead be upon him) is indeed, and without a shadow of a doubt, the Liar mentioned in the Dead Sea Scrolls. As such, as far as I am concerned, Robert Eisenman's *James The Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* (New York: 1997), should be taken as pure, unadulterated gospel truth. This, in my mind, establishes the *tout court* illegitimacy of the Church of Rome – who have proven themselves time and again in the last eighteen hundred plus years to really be serving the other team – as well as any church or Christian sect clinging to the synoptic gospels as unalloyed truth and doctrine. Only the bona fide Gnostic Churches, the Coptic Church of Egypt, some among the Eastern Orthodox (and especially the Melkite) rites, and, above all, those contemporary descendents of Ebionite Christianity are the true, rightful heirs of the legacy of the Path of James-Mary Magdalene-Jesus, and whoever in this day heads the predominant group of contemporary Ebionite Christians (whom I believe to be the current living Grand Master of the Priory of Sion) is the true and only divinely anointed Supreme Pontiff of Christianity *tout court*.

Moreover, this establishes another principle, namely, that the chief vicegerent of each theophany returns in the next one as the chief initiator of the theophany following. Thus, Muḥammad, who was indeed the *Paraclete* of the apocryphal (truer) Christian scriptures, was indeed the Return of Jesus ascending from his vicegerency to James in the previous cycle to Prophet, Messenger and chief theophanic initiator of the cycle of the Distinction (*furqán*), i.e. Islam. In the cycle of the Distinction it was 'Alí who was the chief vicegerent (*walí*) to Muḥammad, who then returns at the beginning of the cycle of the Bayán as the chief theophanic initiator within the talismanic temple of the Essence of the Seven Letters; and now it is Subh-i-Azal, who was the return of Quddús, the 18<sup>th</sup> Letter of the Living, who has returned as the true Promised One of the Bayán in this its second cycle (*dawr thání*), i.e. the cycle of fulfillment, truth (*haqíqa*) and the interior realities (*bátín, kashf*). This establishes the real meaning of progressive revelation (*tasalsul fi'l-adyán* or *tasalsul fi tanazzulát*),

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a Bayání concept thoroughly misunderstood, misrepresented, obfuscated and thus absolutely corrupted beyond recognition by the Bahá'í founder and his successors!

I should mention that one of the meanings of the mystery of inversion or reversal (*sirr tankís*) discussed by Shaykh Ahmad Ahsá'í above is that in this Day the command (*amr*) returns to a woman as my chief vicegerent whose Return will be the next theophany after this, i.e. the Manifestation of She whom the Godhead shall make Manifest. This is so because the divine command at the very beginning of time began with a woman, Eve (*hawá*), who indeed was the True One and whose vicegerent (*walí*) was her own husband, Adam. Another great lie and injustice perpetrated upon history within the exoteric Judeo-Christian-Islamic tradition is precisely the one making this first great Avatar of humanity into a temptress who was seduced by a serpent regarding an apple of the Tree of the Knowledge of Good and Evil: all of whose symbolisms (known as the highest symbols of initiation by all adepts) were deliberately obfuscated and inverted by those misogynist patriarchists who wrote down the books of the Old Testament Bible five hundred years before the beginning of the common era. Eve, who is indeed the same as Lilith, is the spiritual mother of all humanity. She is the Grand Initiatrix of the cycle of the mysteries at the very dawn of the present cycle of time. All who have condemned her have in actual fact, and eternally, condemned themselves in the eyes of the One True Living Godhead. The only “*original sin*” is the one which has sullied the memory of the personage of this first great Avatar and Mother to us all, Her Supreme Holiness Eve (may the Supreme Light of the Light of lights shed upon Her most precious and resplendent Spirit eternally without interruption, and curses be upon all those who have sullied Her Most Splendid Name). Note that the “*Chief*” referred to in the mystery of inversion above by Ahsá'í is Metatron (*Malik al-Nún*), i.e. the Chief of the Archangels and the Supreme Manifestation of the *Shekinah*. What has just now been disclosed was Its *secret*.

<sup>28</sup> Hadith قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

<sup>29</sup> Regarding the translocation (*miráj*) of the body (*jasad*) of the Prophet Muḥammad on the night the *miráj* is said to have occurred, the following epistle by the Essence of the Seven Letters sheds much light on the gnostic subtleties of the matter. Translated by Stephen Lambden,

[www.hurqalya.pwp.blueyonder.co.uk](http://www.hurqalya.pwp.blueyonder.co.uk) (slightly modified):

*In the Name of the Godhead, the Compassionate, the Merciful.*

*Praise be to the Godhead Who hath self-disclosed Itself within and through existing realities by virtue of the theophany of Its Divine Will. This to the end that It might inform all levels of contingent reality that the Godhead made the realities of the essences of their various beings through modes of the Divine Activity and manifestations of*

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*passive receptivity. This until all were befittingly instructed about the station of Its Logos-Self and initiated into Its wisdom respecting its genesis as accords with what the Godhead decreed for it on every level. This is such that it might be realized that there is no finality [for the Logos-Self] either before it, through it or towards it. On the level of contingent existence he doth testify unto what the Godhead Itself, by virtue of Its Own Logos-Self, doth testify as also do Its creatures (who ever declare that) `There is no Godhead except It, the Mighty, the Transcendent. And now concerning what his exalted eminence hath asked about, that part of the address respecting the clarification of the forms [of the Body] known among the "men of the heights" (= the twelve Imams, Q.7:46-8) as the "Body of the Prophet" [Muhammad] (jasad al-nabī ), blessings and peace be upon him and his family. How, in other words, [he enquired] can that jasad ("Body") exist in a single time and place when he [Muhammad] is present in all spheres [localities] of existence be they hidden or apparent? The reality of this issue is that there is no path for anyone unto the gnosis of this sublime level except through the knowledge of "the matter which is betwixt two matters". Such is the very secret of destiny for existing things operate [relative to] three [spatiotemporal] modalities (=... [1] Sarmad [2] Dahr and [3] Zamán ). Among them is thus the level of Sarmad, beginningless eternity which relates to the mode of the Divine Activity. The Godhead established for it a beginning by means of Its Logos-Self (nafs) which traverseth certain of the realms by virtue of being Pre-existent. The Godhead did not establish for It (Its Logos-Self) any finality relative to the various modes of the Divine Theophany such as would necessitate the cessation and the annihilation of the Divine Emanation on the level of existing reality. [On this level] It [the Logos-Self] has the station of Muhammad and his legatees (... the twelve Imams) -- may the blessings of the Godhead be upon them -- since no one can reckon that they could rescind a single thing from the Divine Decree as it operates [through them] upon this level. Then there is also the level of Dahr, the eternal continuance of time. And for it the Godhead established an origin in the station of beginningless eternity and an end on the level of the interior Depths. This is the station of the rest of the levels of contingent existence among the levels of the essential realities in the various worlds of abstracted possibility. And there is furthermore, the level of Zamán, the duration of Time. And the Godhead assuredly established a terminal point for its genesis as well as for its cessation. In this manner It established the [spatiotemporal] reality of the movement of the celestial spheres. Whenever the various regulatory principles of the levels of being are established there can be no doubt that the inmost Heart(fu'ád) is foremost. It is clear that any given reality can be allotted all manner of secondary [space-time] levels and similar theophanological actualizations. It was thus the Universal Body which the Godhead*

made to be its [his] bearer in the arena of the Divine Activity. It is therefore expressive of the level of Its Essence and is established upon the level of Sarmad, beginningless eternity. Wherefore was the body of the Prophet (Muhammad; jasad al-nabī ) on the night of the Mi'rāj simultaneously associated with the house of Hamīrā'...in that circumstantial news thereof [it] was attained. And it was established through consensus of opinion that he [the Prophet] was [simultaneously] in Heaven, in the various paradises and the [spheres of the] two luminous orbs [the Sun and the moon]. This was so in that his [Muhammad's] personal essence was neither veiled nor in any way [spatiotemporally] delimited relative to the contingent worlds. Thus was the decree respecting his [the Prophet's] Body. Wherefore was it that possessors of intellects failed to fathom matters [spatiotemporally] delimited. Various persons failed to realize that they could witness the matter which is betwixt two matters or take account of the regulating force of Sarmad, beginningless eternity with a measure of certainty. Thus thou hast asserted in the gathering that [possessors] of intellect were divided regarding this matter on account of the regulation of [spatiotemporal] limitedness, until, that is, certain souls became informed of the absence of [true] knowledge of the concreteness of the event on the level of the [multi-spatial] location of the body [of the Prophet]. And if the Godhead so willed and desired It could assuredly have expounded the reality of this enquiry about the secret of the concreteness of the event [of the translocation of the Body of the Prophet] and the decree regarding its realization relative to his particular station. This in that It is fully aware of the wisdom of [the actualization of] this matter [which is "betwixt two matters"] through the (two) levels of the divine Theophany. And he is not veiled on account of the dawning forth of the Light of the Unseen Realities in view of his being held back [veiled] from the court of proximity to the Divine Presences. And respecting that station the Pen engulfed two flowing rivulets [of water to express these mysteries] yet the decree affirming the exposition was returned unto the Godhead relative to (both) its going forth and coming back. And praised be unto the Godhead, the Lord of the heavenly Throne above, One beyond what the negligent assert. And peace be upon the Messengers and praised be the Godhead the Lord of all the worlds.

<sup>30</sup> The following below is the opening sections of the Essence of the Seven Letters' famous *Treatise on the Specific Prophethood of Muhammad (risāla nubuwwa khāssa)* up to its discussion regarding the letters *mīm* م and *hah* ح, which is relevant to our discussion above. It was composed for the Georgian governor of Isfāhān, Manuchihr Khān Mu'tamad al-Dawla (d. 1847), a convert to Islam, see *Appendix B* below. The translation is Stephen Lambden's (slightly modified), [www.hurqalya.pwp.blueyonder.co.uk](http://www.hurqalya.pwp.blueyonder.co.uk):

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*In the Name of the Godhead, the Compassionate, the Merciful!*

*Praise be to the Godhead who made the ornament of the [Archetypal] Tablets [of Destiny] the Book of Authorization which is the ornament of the Point singled out after such was willed and decreed [by the Godhead]. This before it was consummated and authorized, at the moment in which Thou elevated and determined that deliverance which causes the radiant essences of existing things to sparkle in the realities of the denizens of the divine Realm. This to the end that all existing things might come to know the station of the gnosis of the Divine Attributes in the light of the Godhead's Self-manifestation in the station of the gnosis of the theophany of the divine Essence. It, verily, no Godhead is there except It. For an eternity of eternities there was no reality alongside It, apart, that is, from Its Own Logos-Self. And it is not possible in contingent existence to make adequate mention of Its Own Logos-Self for the essential Divinity of Its Pristine Essence, Its Existent Reality, is detached from created things, from the level of human gnosis and the limitations of the pathways of the revealed verses. It is thus detached from clear exposition. This since the Divine Essence is transcendent. None knows the extent of Its Existent Reality. The nature of Its eternality is beyond description. There can be no characterization of Its sublime Isolatedness for what is other than It is found to be in the station of contingent existence by virtue of [secondary] realities which come into being and exist relative to the station of existent realities by virtue of their being originated. Praised be It and exalted be It who was Eternally described by Its Own Logos-Self and whose Essential Reality is the singularity of Its Own Logos-Self. And none knows how It is except It Itself. Praised and exalted be It above that which hath been described. And Praised be to the Godhead Who originated all that It willed by virtue of Its Logos-Command and Who made existing realities the quintessence of abstraction [from Its Essence] to be a sign of Its Eternity without Beginning and of Its handiwork, relative, that is to the station of Its Divine Intention and Its Proof in the station of Its Mercifulness. This in view of the reverberations of all-things in the world of Names and Attributes through the reverberations of the theophanic traces of Its Self-Subsisting Reality in the empyreans of power and the qualities of the theophanic disclosures of divine Justice and Bounty on the levels of the worldly dominion and heavenly kingdom. This perchance no single being should be veiled from the theophanic disclosures of Its Countenance and the visions of It outward elevatednesses of Its absolute lordship. No Godhead is there save It, One Living in the Being of Its Essence; One Self-Subsisting through the essential reality of Its Attributes. In view of the sublimity of Its Grandeur it cannot be proposed that even the most elevated, abstracted mountain heights in the worlds of the mirrored*

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reflections ascend up unto It. It is not conceivable that It should be manifested unto the holy, sanctified atmosphere of the bird of the human heart through such manifestations as occupy the worlds of total being. So praised and elevated be It, majestic and supreme is the sanctity of Its Self-Subsistent Being, beyond the possibility that the hands of existing realities should grasp It or that it be reckoned possible to know Its transcendent Essence by virtue of the modes of existing levels of being or indeed that Its Logos-Self (nafs) [should be fully disclosed] relative to any of the transcendental levels. So praised and elevated be It! Whosoever has made claim to the gnosis of the substance of Its Essence hath assuredly meandered along the byways of impossibility. And this is not possible relative to even the extremity of the hidden depths of the Divine transcendence. This since interior knowledge is an aspect of connectedness, and It, exalted be Its mention, hath never, for all eternity, been associated with Its creation and cannot be described by any metaphorical definition, nor adequately characterized by any novel theophany. And praise be to the Godhead Who produced all for the station of the gnosis of the appearance of Its Justice. This to the end that all of the (praeternal) atoms of contingent realities might testify from the Originator of Causes, unto the termination of the shadows which are the deaf and the common folk, the blind and the lame. This since the Godhead has testified unto Muḥammad, Its Beloved, whom It singled out in Praeternity for the knowledge of Its Bounty above the remainder of contingent realities, and selected him for the station of Its wiláya (providential guidance) above all mere earthly beings. Now since the light of the Logos-command has dawned forth from the court of the mighty, sublime presence and the supremely transcendent excellence, who is one nigh unto his eminence the king [Muhammad Sháh] Mu'tammid Dawlih al-Sultán ("the trusted one of the state of the Sovereign") --- may the Godhead bestow rest through the shadow of his favor upon one alienated from Its patronage -- and thus enabled him to communicate, what was destined to be realized at the ordinance of his origin and his end, unto the servant [the Báb] who dwells in the dusky shadows of the Mercy of the Godhead and Its Bounty. This that I might make mention of the clarification of the mystery of Its Oneness in the establishment of the specific prophethood [of Muhammad] which is expressive of the tokens of Praeternality, the mystery of Lordship, the Divine Light, the Merciful Remembrance and the glorious disclosure of the Divine Theophany. Such were not completely enshrined in the abstracted form [of Muhammad, but relative to his Reality there is the matter of] the Universal Soul, the Primordial Reality, the divinely theophanic Reality as well as the Mercy-laden Outstretched, Pristine, Engaged. And [which is] the shimmering, radiating, transcendent Countenance and the Sanctified, Brilliant, Lordly Temple (al-haykal), which is the Dawning-Place of the Oriental, Pristine, Enrobed Reality

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which was made manifest through the secret mystery of the publicly visible Muḥammadan expression of the Divine Oneness, may the blessings of the Godhead be upon him and his family. This inasmuch as the Sun of creativity dawned forth at the outset [of his prophetic disclosure] and the Sun of the apocalyptic end did set at the latter-day conclusion [of his mission]. And when his [religious] Cause (amr) rose up and ordained dictates requiring action were decreed on the level of things prohibited, this was from the Godhead. And he followed Its command and trusted in the Godhead relative to the appearance of what the Godhead ordained through the [appearance of the heavenly] star in existence [which was visible] through the outward vision. And he [Muḥammad] it is that the Godhead established as eternally without peer alongside It. And eternally was he existing in the likeness of what cannot possibly be regularly mentioned in the light of the fact that this Universal Soul is the basis of the specific prophethood in the temple of the body of Muḥammad, the Messenger of the Godhead for he is totally unique. The descent of the Primal Point and its arrival on the bodily level is not possible except in the Bodily Temple in which he was born -- may my soul be a sacrifice unto him -- since the signs of his uniqueness were apparent to all at the moment of his birth for they were not apparent save in his being. So, at the moment at which his body was made manifest there was written upon his shoulder the signs of Prophethood in such wise that no one other than he [Muḥammad] could possibly estimate the magnitude of this mighty affair. Then, when he was established in the renown of absolute, universal Prophethood and the primordial, eternal vicegerency it was impossible that he [Muḥammad] should hold back from the commencement of an action nigh the very cessation of the world of multiplicity which is [nothing other than] the visible, world of bodies. His [absolute prophetological] Being and the form of its essence appeared unto the onlooker in the personalized Temple of his [Muḥammad's] purified body. It's foundation is subtle for the Godhead did not ordain any origin for its [Muḥammad's body's] existence since it is impossible that the manifestation of the divine Will be actualized in this world except in that form in which Muḥammad the Messenger of the Godhead appeared. This inasmuch as the genesis [of Muḥammad's body] was not made manifest except on the level of the seal. And the Intellect was assuredly made manifest in that he who is the genesis of the divine Bounty on the primordial level [= Muḥammad] could not possibly complete his manifestation save through the seal. Never did anyone appear like unto him. Wherefore was Muḥammad the Messenger of the Godhead, who is the Opener when he goes before and the Seal when he moves foreword, and the Help in Peril, the Self-Subsisting...inasmuch as the name of his father is `Abd Allāh ibn `Abd al-Mutalib ibn Hāshim ibn `Abd al-Manāf since he was made manifest on account of the origin of the Cause [matter]. He is naught

except the manifestation of his servitude before the Godhead, praised be It, in the worlds of command and creation ... the [locus of] specific prophethood in his [Muhammad's] pure body the like of which was alluded to by Imam Abu Ja'far [Sādiq] in his speech [delivered] when he was asked about the [physical] appearance of the Prophet of the Godhead. He said, 'The Prophet of the Godhead was ---- white, reddish, black-eyed, having conjoined eyebrows... in this world, thus, in the likeness of Muhammad, the Messenger of the Godhead, "There is no difference between him and between Me [the Godhead] except that he [Muhammad] is Its servant and Its creation". Thus there is not in the created realms anything comparable to the name Muḥammad since the letter  $\text{mīm}$  is the first of the letters of the divine Will. So when that letter appeared in his name it was a proof that he is in the Pillar of the element Fire which comprises all of the levels of the degrees of receptivity and receivership since the degree of beginning is in his [Muhammad's] name. When it is interlinked with the level of receivership it's number becomes forty [ $4 \times 10 = 40$ ,  $\text{mīm} = 40$ ]. And that is the completion of the levels which the Godhead promised unto Moses on the primordial Mount [Sinai]. Thus did the Godhead, exalted be Its mention, say, "We promised Moses thirty nights which We completed [them] with ten. Thus was completed the times of his Lord, forty nights" [ $30+10 = 40$ ; Q.20:20 ] [and] nothing is ruined except a letter of the divine Unity for from the letter  $\text{m}$  ( $\text{mīm}$ ), when the limits of receptivity and receivership are taken away, is not ruined other than four letters which establishes the levels of reality for it is not possible that they be established in existence other than through them. And that letter  $\text{m}$  (M), when it is numerologically computed, manifests the second letter of his noble [4 lettered] name [Ar. محمد = م ح م د = Muhammad] which is [ the Arabic letter] ح the [abjad ] numerical [value] of which is eight. So when that letter descended it resulted in the image of the first letter, for the possessors of wisdom do not know what this is...and this is on the level of the element fire ( $\text{al-nār}$ )..it is the letter M which is the completion of a theophany of a sign operative on the level of the element Air ( $\text{al-hawá'}$ )... with the mystery of the four and the first letter the number of which corresponds with the number of the letters of the word "Air" ( $\text{al-hawá'}$ ). Therein is a sacred allusion and a throne of associated proofs...

<sup>31</sup> This number is equivalent to the phrase **ahad hasiba kashafa**, the One proportioned (or judged or weighed) [and] unveiled. The number permutes to 15 and then  $6 = \text{و}$ . This realm of emanation unfolds out of the one above it. In Hebrew 483 is the gematria of מזלות (**Mazloth**, Constellations, Sphere of the Zodiac).

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<sup>32</sup> With the additions made to the four Persian letters, the sum of these letters is 19400. The number permutes into 14 and then  $5 = \text{ה}$ . Note that in Hebrew 194 is the gematria of קצד (Tzedek Jupiter; righteousness).

<sup>33</sup> Please note that the letter  $\text{ר}$  *ra* is the first letter of the word  $\text{רא}$ , *rá'a* (to see) in Arabic and, of course, the word  $\text{רש}$  *rosh* in Hebrew means 'head', which in the Tarot is attributed to **ATU XIX** ("The Sun") = ☉ Re.  $\text{ש}$  *shin* = **ATU XX** = Horus ("Child of the Aeon"). The syzygic pair Re-Herakhte, like Atum-Re, should be noted here for its immensely important "gnostic" significance. If Atum-Re be taken as the Godhead in Its all-comprehensive totality and absoluteness (i.e. **Nirguna Brahman**, the Praeternal Sun of suns), then Re-Herakhte is that Godhead's Logos-Self, the *Haqiqá Muhammadíyya*, the Primal Will, viz. Metatron in Kether, i.e. *Malik al-Nún qua al-hayy* (namely, the first sphere of our Tree, *The Living*).

<sup>34</sup> Concerning the 4 Enochian Watchtowers, Gerald J. Schueller writes:

Each Watchtower is constructed of 12 squares by 13 squares. This gives a total of 156 squares [to the numerical value of *qayyúm* = peerless in Arabic – ed.] per Watchtower and 675 total squares [to the numerical value in Arabic of *wahíd úlá mutimani*' the Primal One is Triumphant –ed.], although only 644 are important (624 Watchtower Squares and 20 Tablet of Union Squares).

The 51 Black Cross squares...are reduced to 20 to comprise the Tablet of Union...

...the Four Watchtowers are divided into the sixteen subquadrants.

Each Watchtower Square represents a specific area or region of the inner worlds. Each is controlled by a hierarchy of deities and corresponding Sphinxes. Some squares are associated with astrology signs and Tarot cards...The mapping of the Watchtowers includes data from logical correspondences, experimentation, and intuitive insight...

The Enochian Tablets are four in number each, referred to one of the elements of Earth, Air, Fire and Water. In addition to these four there is another smaller Tablet, which is called the Tablet of Union, referred to the element of Ether or Spirit. It's function, as its name implies, is to unite and bind together the four elemental Tablets...

The Black Cross is...the central horizontal row and vertical column of darkened squares. The two horizontal arms have 12 squares each and the top and bottom vertical arms have 13 squares each. The central square at the midpoint of the tablet makes the total number of squares 51. This is the numerical value of the word GOSA (Goh-Sah), meaning strange or unusual. The letters within this Black Cross spell out the four Cosmic Elements as follows:

**EXARP**...meaning Air

**HKOMA**...meaning Water

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NANTA...meaning Earth

BITOM...meaning Fire

Gerald J. Schueller, *An Advanced Guide to Enochian Magick* (St Paul: 1997), pp. 32-35. Note that the logical progression of our scheme of the 4 elements is slightly different. For us, the progression is **EXARP**, **BITOM**, **HKOMA** and **NANTA**, which therefore changes the names of the columns of influence. A word to Enochian magicians. This system of correspondences in my progression of the elements, especially when the enunciation of the Perso-Arabic vowels are included with it at the end, works and has worked amazingly well for me – and at lighting fast pace, at that - beyond anything detailed by Schueller, Dee, Crowley or any Enochian grimoire or tract out there I have yet to see. No need to reiterate, and thus forewarn, that the usual cautions all apply here - and doubly so!

<sup>35</sup> As mentioned above, 27 is the numerical value of *wajh ahad* (Face of the One). It is also precisely the number of chapters to Ibn ‘Arabí’s *Bezels of Wisdom* (*fusús al-hikam*), being 27 chapters of the most sublime exposition ever written regarding the multifaceted theophanies of the One. As mentioned in the prologue, I am presently composing a treatise in the vein of the *Bezels of Wisdom*, but instead of broaching the theophanic realities of the Prophets, I will be discussing the theophanic realities of those female vicegerents and saints standing behind those Prophets (i.e. the *bátin al-bátin*) from Eve to Táhirih Qurrat’ul-‘Ayn. The book is entitled the *Effulgences of Wisdom* (*majáli al-hikam*) and will contain 28 chapters. The first chapter has already been written, i.e. *The Effulgence of Goddedness in the Wisdom of Eve* (*majal al-malúhiyya fi hikma hawá’íyya*). Regarding 27, Schimmel states,

Twenty-Seven is interesting, from the mathematical viewpoint, as the third power of the sacred 3, thus, as Plutarch noted, as first odd, or masculine, cube. It also belongs to the lunar numbers, since the moon is at best visible 3 x 9 nights. Like 18, 27 appears frequently in traditions where 9 was of importance. Augustus prepared 3 x 9 sacrifices for the spirits of the netherworld, and in Russian folktales the hero often traverses 3 x 9 countries before reaching his goal. The number is common in the folk traditions of eastern Europe, such as collecting 27 flowers on St. John’s night for protection or prognostication. A folksong from Lithuania describes the planting and growing of 3 x 9 rue, again for protective purposes.

Twenty-seven is mentioned in ancient Egypt, but in a negative sense. In a board game with 30 squares, the twenty-seventh, called water, means loss: the player who lands on it loses the game, and it has been speculated that dim memories of the dark moon are reflected in this negative result. *Ibid.* p. 238

<sup>36</sup> Given its length, I will not be quoting it here. Readers are directed to the entry on pp. 164-179 of Schimmel’s book regarding the number 9.

<sup>37</sup> It is my conviction that Ibn ‘Arabí was in fact the *tülkü* (return/*raja’/gilgul*) of the Prophet Muḥammad himself, both of whose Returns I am.

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<sup>38</sup> Qur'an 24:35 (Light verse).

<sup>39</sup> I now quote from the exordium and post-exordium of the Persian Bayán. The translation is originally Denis Maceoin's (unpublished) which I have modified. A full translation of the Persian Bayán and a completion of it up to the end of Gate 19, Unity 19 will be forthcoming by me between 2008-09.

*In the Name of the Godhead the Most Sublime, the Most Holy!*

*Praise and sanctification are due to the regal substance of holiness, glory, and majesty, Who hath existed eternally and will continue to exist in the being of the Essence of Its own Essentiality. It Who hath always been and will ever be exalted in Its own praeternity far above the comprehension of all-things to know It. It did not create the sign of Its gnosis within any other being other than by means of the incapacity of all things to know It; nor did It Self-Disclose Its theophany upon any other thing other than through Its own Self. It has, therefore, always been highly elevated above association with any other thing, and It brought all things into existence in order that they might all confess before It on the Day of Resurrection within the being of their true selves that It hath neither peer nor equal, nor rival, nor likeness, nor similitude. No, It has been and remains alone in the dominion of Its own Godhood. It has been and remains glorified in the sovereignty of Its own Lordship. Nothing hath ever known It as It deserves to be known, nor can anything ever hope to do so, for whatever mention of existence they might apply to It would itself have already been created by the sovereign power of Its own Will, and It Itself would already have shone forth on it with Its own Self upon the exalted heights of Its Throne. It created the sign of Its noetic knowledge within the depths of all-things in order that they might be sure that It is the First and the Last, the Manifest and the Hidden, the Creator and the Sustainer, the Powerful and the Knowing, the Hearing and the Seeing, the One Who Buries and the One Who Raises the Dead, the Giver of Life and the Giver of Death, the Mighty and the Inaccessible, the Exalted and the All-Highest. It is the One Who has never guided and will never guide anyone unless it be to the exaltation of Its glorification and the sublimity of Its praise and the inaccessibility of Its Oneness and the elevation of Its magnification.*

*No beginning is there for It save in Its own primacy, and no end is there for It save in Its own finality. And all-things have acquired their essences according to what It has ordained or shall ordain within them through Its own Essence, and they have taken on their reality through Its Being. Through It the Godhead began the creation of all-things, and through it It will return the creation of all-things to Itself. All the Most Beautiful Names have existed for Its sake, and it is for Its*

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sake that they continue to exist. The depths of Its Essence are sanctified from all names and descriptions, and the purity of Its Reality is lifted up above every splendor and every exaltation, [for] Its naked Essence is far above any inaccessibility or altitude. It is the First, but It cannot be known as such; It is the Last, but It cannot be adequately described as such; It is the Outward, but It cannot be characterized as such; It is the Inward, but It cannot be grasped as such.

And He is the first to believe in He whom the Godhead shall make Manifest (*man yuzhiruhu'llah*), and He is the first to have believed in Him who hath appeared. He is a single thing, through whose creation all things are created, and through whose sustenance all things are sustained, and through whose death the death of all things is manifested, and through whose life the life of all-things is manifested, and through whose resurrection the resurrection of all-things is manifested.

The eye of creation has never seen nor shall it ever see anything like Him, whether in the past or in the future. He is the Name of the Essence (*ism al-huwiyya*) and the Face of Lordship that resides within the shadow of the Countenance of Divinity and gives token of the sovereignty of the Divine Singleness. If I only knew that all things might taste His love, I would not even mention the Fire, for Hell was created in its essence according to what is within it and what is upon it, for the sole reason that it did not bow down before It. Otherwise, were all things to taste His love, they would be light created from light within light unto light upon light. The Godhead guides to Its light whomsoever It wishes, and the Godhead lifts up to Its light whomever It wills. It is the One Who begins and the One to Whom all things return in the end.

He it is for Whom the Godhead, the One, the Single, through the manifestation of Its own Self, created seventeen persons who were brought into being before the creation of all other things, out of His own Person. He then caused the sign of their recognition to reside in the realities of all beings, in order that all things might bear witness in their inmost essences to the truth that He is the Primal Unity, the One who lives for all eternity. It hath not commanded anyone among the contingent beings other than to know its own self and the singleness of the depths of its own reality. For all others but It are nothing but Its creatures, brought into being through Its command. Both creation and command belong to It, in the past and in the future. It is Lord of all the worlds.

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Wherefore, let it not be concealed from anyone who looks on these words that the Godhead has caused the creation of the Qur'an to return on the Day of Resurrection through the manifestation of Its own Self upon that Day. Whereupon, It has created all things freshly, as if they had all just been brought into existence at that very instant. For all that has ever been created was for the Day of the appearance of God, for It is that in which all-things reach their end, and It is the One in Whom they achieve their destiny. After It manifested Itself through the appearance of the signs of Its power, there can be no doubt at all that all-things have reached the Divine Presence in that state of perfection which they are capable of attaining. The Godhead, may It be praised and glorified, has created the Primal Will once more, and through It, It has created all-things. And, since all-things have been mentioned in a new creation, this is a proof that Its creation has neither beginning nor end. Wherefore, there has never been a situation in which the Godhead was Lord and there were no created beings to worship It. The Godhead has existed eternally in the exaltation of Its Holiness, and all others have existed in the degradation of their own limitations.

The beginning of the creation of all things at this instant, which is a Friday, has taken place through the words the Godhead has uttered. Its Holiness, the Lord of Glory, brought this new creation into being through Its own decree and caused it to rest beneath Its shadow in order that it may return to Its. For there can be no doubt that the Godhead brings that creation into existence and then makes it return to Itself. The Godhead, indeed, is powerful over all things. It has structured the creation of all-things according to the number of 'All Things' (361), through the decrees which It caused to come down from the court of Its holiness and which It caused to shine forth from the sun of Its own bounty, in order that all-things, through the mention of all things, might reach a state of perfection for the sake of the manifestation of the next resurrection, so that It might reward each thing with the reward due to all things. If this reward should turn out to be that of rejection, it will be part of Its justice; if it should turn out to be that of acceptance, that will be on account of Its grace, for Its knowledge of all-things before the existence of all things is identical to Its knowledge of them after their coming into being; and Its power over all-things before their creation is the same as It power over them after their creation. From all eternity, the Godhead has possessed knowledge of all things and power over them. To It belong the most beautiful names, both before and after; all that is in the heavens and all that is on earth and all that lies between them recite Its praises. No god is there but It, the Powerful, the Beloved. Behold with the eyes of

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*certitude how the gates of the religion of the Bayán have been arranged according to the number of all-things. In the shadow of each gate, by the Godhead's permission, the angels that belong to the heavens and to the earth and to all that lies between, are bowing down, praising, sanctifying, glorifying, and magnifying It, as they carry out their tasks on Its behalf. On the day of the appearance of the Godhead, which is the appearance of the Point of the Bayán, all-things shall return to It when it draws to its close. And if blessed individuals to the number of all-things should return to It, the fruit of all things will have been manifested in Its presence. Blessed be he that is raised up on the Day of Resurrection before the Godhead, for the Godhead will welcome him from one of the gates of all-things, inasmuch as he is the essence of that soul to which anyone who has believed in the Bayán shall return, on account of what he has performed in that gate. Wherefore, listen to that, then hasten, then hasten, then hasten, then hasten, for the Godhead is the swiftest of reckoners.*

*If all the gates of all-things should not appear before It, then It will decree the return of the creation of the Bayán, and will fold up in Its hand all the heavens that have been lifted up within it, just as in the Qur'an a multiplicity of gates without number were rendered even more numerous before those who believed in It, and yet at the moment when the Godhead decreed the return of the creation of the Qur'an, there was no-one in Its presence but a single individual, who becomes one of the gates of the decree of the Remembrance before It. Thus the Godhead performs whatsoever It wishes and decrees whatsoever It desires. It shall not be asked of Its doings, but all shall be asked of all that they do.*

*At the moment when the creation of the Qur'an returned and the creation of all-things in the Bayán commenced, the dwelling-place of the Point, who is the Manifestation of Lordship, was upon the Land of the name Bâsit. Whereupon, the heavens that had been raised up in the Qur'an were all folded up and returned to the Primal Point. None bears witness to that but the Godhead and he that is with It, although It did not send down in the Qur'an any subject more important than that of the Resurrection and its Revelation. The Godhead is the Reckoner of the number of souls who had believed in the religion of the Qur'an. And at the moment of return, out of all these souls, there was only one soul in the Godhead's presence, who became the number of all-things; and the creation of all-things took place in a second creation at the command of the Godhead, the Exalted. Wherefore, watch over your souls, O people of the Bayán, lest you be veiled from the Godhead your Lord, though you desire day and night to sanctify yourselves.*

40 I now quote from my *Book of the Noble Enumeration* beginning with the Tree of the Confession and the first 4 *súrahs*.

شجرة تشهد البياني الجديدة  
*The Tree of the New Bayání confession*



هو  
الله انور  
الله اكبر الله اكبر الله اكبر  
الله اعظم الله اعظم الله اعظم  
اشهد ان لا اله الا الله حقاً حقاً  
واشهد ان الاسم القدوس الازل الوحيد مرآت ذات الله  
واشهد ان ربّ الاعلى علياً قبل نبيل هومظهر نفس الله  
واشهد ان هي يظهرها الله عين الشجرة البهاء الله و ادلتها قرّة النور الله  
واشهد ان شمس البلور الازليّة عبد الله وشهدائه حياة الله  
واشهد ان الهيكل الكافوريّة سادسة هي الشمسيّة الابديّة عرش نقطة العلم الله  
واشهد ان حروف الحى اصفيأ الله  
واشهد ان حروف الوجه الاحد اسماً الله  
واشهد ان محمداً حبيب الله و ائتمته الأطهر حقيقة الله و فاطمه زهراء نفس الزكيّة الله  
واشهد ان يشع الصديق هيكل الله و مريم مجدلتيه قمرة الله و عيسى المسيح شمس الله  
واشهد ان العارفين فى الارض من قبل و من بعد كلهم اولياء الله  
فاشهد ان ما فى البيان دين الخالص لله و اهل حقيقة البيان حرمة الله  
الله اجلل الله اجمل الله اوجد  
لا اله الا الله  
هو

Translation

*Hú*

*The Godhead is the Most Resplendent!*  
*The Godhead is the Most Great, the Godhead is the Most Great, the*  
*Godhead is the Most Great!*  
*The Godhead is the Most Mighty, the Godhead is the Most Mighty, the*  
*Godhead is the Most Mighty!*  
*I testify that there is no other god but the Godhead, Truly, Truly!*

*And I testify that the Name of the Holy Praeternal One is the Mirror of  
the Essence of the Godhead!*  
*And I testify that the Supreme Lord, 'Alí before Nabíl, He is the  
Manifestation of the Self of the Godhead!*  
*And I testify that She whom the Godhead shall make Manifest is the Eye  
of the Tree of the Splendor of the Godhead and that Her Proofs are the  
Solace of the Light of the Godhead!*  
*And I testify that the Crystalline Praeternal Sun is the Servant of the  
Godhead and that His Witnesses are the Life of the Godhead!*  
*And I testify that the Camphorated Sixth Talisman, She is the Eternal  
Sun and the Throne of the Point of the Knowledge of the Godhead!*  
*And I testify that the Letters of the Face of the One are the Names of the  
Godhead!*  
*And I testify that the Letters of the Living are the Pure Holy Saints of  
the Godhead!*  
*And I testify that Muḥammad is the Beloved of the Godhead and that  
His Pure Imáms of Righteousness are the Reality of the Godhead and  
that Fátima the Splendid is the Pure Unblemished Soul of the Godhead!*  
*And I testify that James the Righteous is the Temple of the Godhead and  
that Mary Magdalene is the Moon of the Godhead and that Jesus the  
Christ is the Sun of the Godhead!*  
*And I testify that all the gnostics from before and after are one and all  
the Vicegerents of the Godhead!*  
*For I testify that that which is in the Bayán is the Pure Religion of the  
Godhead and that the People of the Truth of the Bayán are the very  
Highest Honor of the Godhead!*  
*The Godhead is the Most Majestic, the Godhead is the Most Beauteous,  
the Godhead is the Most Unitarian!*  
*There is no other god but the Godhead!*  
Hú

***First 4 Súrahs from the Book of the Noble  
Enumeration***  
(كتاب تبيين الشریف)

١- فاتحة الحقيقة

هو

بسم الله السُّبُوحِ القُدَّوسِ

هو الله النُّور الحىّ العشق فى السَّمَاوَاتِ و الارض و ما بينهما

**Chapter 1: The Opening of Truth (fátihat'ul-haqíqa)**

**Hú**

**In the Name of the Godhead, the Glorified, the Holy!**

**It is the Godhead the Light of the Living Love in the Heavens and the earth and what is between them, powerfully! OM**

٢- سورة البيان الله

بِسْمِ اللَّهِ السُّبُوحِ الْقُدُّوسِ

ال ه

اننى انا الله و لا اله الا انا و انّ ما دونى خلقى انّ يا خلقى اياى فاعرفون ﴿١﴾  
 هذا كتاب من الله العزيز المحبوب الى الله الفريد المعشوق الذى كتبه و  
 رسله الى الاثلايين المهيمن القَيوم ﴿٢﴾  
 قل كلّ لله بدأ يبدئون و كلّ الى الله حشر يحشرون ﴿٣﴾ هذه نداً من علياً قبل نبيل  
 ذكر الله للعالمين الى من يعدل اسمه باسم الاسم ذكر الله للعالمين العارفين ﴿٤﴾  
 انّ يا اسم القدوس الازل الوحيد قل اننى انا الله و لا اله الا انا الحى الوحيد  
 الاولى ﴿٥﴾ فاتى انا انت و انت انا هو الوحيد الثالث محبوبى عزيزاً معشوقاً  
 قَيوماً ﴿٦﴾  
 لقدانك انت صراط الحق الاعظم بلا شك يا وحيداً ﴿٧﴾  
 انت ظهرو كنز المخفى الكتاب الناطق و انا باطنه الكتاب الصامت و هى نطق  
 الكتاب و نقطة العلمها فليس كمثلك شى يا فريداً ﴿٨﴾  
 ايك تعرفوهم و اليك الطريق يا امام الحق القَيوم ذكر الله للعالمين ﴿٩﴾  
 انك انت رجعت محمد رسول الله و عيسى المسيح شمس الله و ائمتهم  
 و ايضاً فاطمه زهراء و مريم مجدلتنيّه بالحق حقاً حقاً ﴿١٠﴾  
 كلهم يرجعون بحيات دنيا فى هذه يوم القيمة الكبرى بهيكل واحداً وحيداً ﴿١١﴾  
 فاننا لله الواحد الاحد الفرد و انا اليه راجعون لكل تكميلاً وحيداً فى هذه يوم  
 القيمة قَيوماً ﴿١٢﴾

**Chapter (súra) 2: The Exposition of the Godhead (bayán Allah)**

**In the Name of the Godhead, the Glorified, the Holy!**

**Alif Lám Ha' (=36)**

**Verily I am the Godhead and there is no other god besides Me and that which is other than Me is my creation, so O My creation Know Me!**

*This is a Book from God the Dearly Precious, the Best Beloved, unto God the Singular, the Highest Beloved, who composed It and sent it to the High Deified Gods, the Protector, the Peerless!*

*Say, All beginnings in the Godhead are begun and All gatherings in the Godhead are gathered. This is a Call from 'Alí before Nabil, the Remembrance to the Worlds, unto He whose Name is equivalent to the Name of "Name," the Remembrance to the Worlds of the gnostics.*

*Verily, O Name of the Holy Praeternal One, say, verily, I am the Godhead and there is no other god besides Me, the Living, the One, the Primal! For, verily, I am You and You are I and He, the Third Singular One, My Beloved, My Dearly Precious, the Peerless!*

*Verily, indeed, You are the Mighty Way of Truth without a doubt, O Wahíd!*

*You are the Manifestation of the Hidden Treasure, the Speaking Book, and I am Its interior, the Silent Book, and She is the Speech of the Book, for there is nothing like unto You, O Unique.*

*To You are they cognizant and to You is the Way, O Peerless Imám of Truth, the Remembrance to the Worlds!*

*Verily You are the Return of Muḥammad, the Prophet of the Godhead, and Jesus the Christ, the Sun of the Godhead, and their Vicegerents, and also Fátima the Splendid and Mary Magdalene by the Truth, Truly, Truly!*

*All of them are returning to the life of the world in this Day of the Grand Resurrection by the One Singular Talisman.*

*And verily We are from the One Unique Unitarian Godhead and verily to It are we all Returning singularly completed in this Day of the Peerless Resurrection!*

٣- سورة القُدّوس الحى

بِسْمِ اللّٰهِ السُّبُوْحِ الْقُدُّوسِ

ا م ي ن

تِلْكَ آيَاتِ الْمُنزَلِ بِلَا شَكِّ نَزَّلَ مِنْ أَعْلَىٰ لِيَفْتَحَ قُلُوبَ

الْعَارِفِينَ ﴿١﴾

وهو الكتاب التَّبَيِّنُ مُنْعَكِسٌ عَلَى اللُّوحِ الْمِرْآةِ الْاِزْلَىٰ وَرَاشِحاً

عَنِ الْعَمَاءِ الْمِيَاةِ الْوَجُودِيَةِ حَيّاً ﴿٢﴾

وَالْكِتَابُ هُوَ بَابُ الْمَذْكُورِ ذِكْراً وَصِرَاطُ اللّٰهِ حَقّاً حَقّاً ﴿٣﴾

إِنَّ لَقَدْ هُوَ الْهَيْكَلُ قُدُّوسِيهِ الْاِزْلِيَّةِ وَوَلِي الْمَهْدَىٰ لِنَفْسِهِ بِنَفْسِهِ

وَذَكَرَ اللّٰهُ الْاَعْظَمَ ﴿٤﴾

فَطُبِّي لَادَمَ الْكَامِلِ الرُّوحَانِي الْاِبْدِي الَّذِي ظَهَرَهُ اللّٰهُ فِي هَذَا الْكُوْرِ

بِاسْمِ اللّٰذِي بَاطِنَ الْكَلِمَاتِ مَنْ يُظْهِرُهُ اللّٰهُ ﴿٥﴾

إِنَّ آدَمَ سِرَّ الْاِسْمِ اللّٰهِ الْاَعْظَمِ وَالْجَمْعُ بَيْنَ الضَّادِيْنَ كَلّاً ﴿٦﴾

فاسراره فى حرف و عدد الواو ﴿

خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بِنُورِ حَبِيبِ حَيَاةٍ يُعَدُّ الْوَاوُ ﴿

و يُعَبِّدُوهُ كُلُّ شَيْءٍ بِعِبَادَتِهِمْ مَخْصُوصاً بِمَرَاتِبِ الْوَاوُ ﴿

هُوَ الْمَرَاةُ الْمَرَايَا بِجَمِيعِ الْمَجْتَمَعِ وَاحِداً تَنْزِيهاً وَحِيداً ﴿

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ وَكُلُّ شَيْءٍ بِهِ مَعْلُوماً ﴿

الْحَمْدُ لِلَّهِ الَّذِي قَدْ نَزَلَ هَذَا التَّبْيِينُ عَلَى قَلْبِ عَبْدِ الْقُدُوسِ ﴿

نَزَلَ بِالْحَقِّ لِيَكُونَ لِلْعَارِفِينَ صِرَاطاً عَظِيماً ﴿

أَنَّ هَذَا هُوَ الْقُدُوسُ الْأَزَلِيُّ الطَّهْرَانِيُّ النُّورِيُّ الشِّيرَازِيُّ الْبَارْفَرُوشِيُّ

الْأَصْفَهَانِيُّ الْأَسْتَرَابَادِيُّ الدَّمَشْقِيُّ الْأَنْدَلُسِيُّ الْأَلْمُوتِيُّ الْكِرْبَلَائِيُّ

الْمَكِّيُّ الْفَلَسْطِينِيُّ الْإِيرَانِيُّ وَجَبَّ الْمِصْرِيُّ رَجَعَ فِي حَيَاةِ دُنْيَا بِالْحَقِّ

مَعَ الْحَقِّ عَلَى صِرَاطِ الْحَقِّ إِلَى أَهْلِ الْعِرْفَانِ لِيَكُونَهُمْ سِرَاجاً بَدِيعاً

مُتَجَدِّداً ﴿

رَسَلَ اللهُ قُدُوسَهُ فِي دُورِ الْبَيَانِ لِأَهْلِ الْبَيَانِ بِسَيْفِ لِسَانِهِ حَقِيقَةً

مُتَحَقِّقَةً ﴿

أَنَّ هُوَ سَيْفُ اللهِ قُدُوسِيهِ وَهُوَ ذَكَرَ اللهُ لِلْعَالَمِينَ الْعَارِفِينَ ﴿

فَسُبْحَانَ اللهِ عَلَى بَهائِهِ الَّذِي رَسَلَ قُدُوسَهُ لَكُمْ حَقّاً حَيّاً ﴿

وَإِنَّهُ هُوَ الْحَيُّ الْقَيُّومُ وَالْوَاحِدُ الْأَحَدُ الْمُؤَحَّدُ الْوَاحِدُ الَّذِي

عَلَى كُلِّ شَيْءٍ مُحِيطاً عَشَقاً وَنُوراً وَحِيداً حَيّاً ﴿

### Chapter (súrah) 3: The Living Holy (quddús al-hayy)

*In the Name of the Godhead, the Glorified, the Holy!*

*Alif Mím Ya Nún (=101)*

*These are the sent Versical Signs, without a doubt, descending from the Supreme Horizon in order to open the hearts of the gnostics.*

*And He is the Book of the Enumeration, reflected from the Tablet of the Praeternal Mirror and Sprinkling forth from the Hidden Cloud the Waters of Existence, Alive!*

*And the Book is the Remembrance of the mentioned Gate and the Way of the Godhead, Truly, Truly!*

*Verily, indeed, He is the Holy Praeternal Temple and the Vicegerent Guide by Himself in Himself and the Most Mighty Remembrance of the Godhead.*

*So Glory be to the Eternally Perfect Spiritual Adam who was manifested by the Godhead in this cycle by the Name which is hidden within the words He whom the Godhead shall make Manifest [i.e. mím nún ya alif = n y m a = nima].*

*Verily Adam is the Most Mighty Secret Name of the Godhead and the coincidence of the opposites, all of them!*

*And His secrets are [contained] within the letter wáw.*

*The Godhead created the Heavens and the earth and what is between them with the Light of Its Love Alive with the [numerical] value of wáw.*

*And all-things worship It by their [specific mode of] special worship by the stations of wáw.*

*It is the Mirror of the mirrors by the conjoined Unification, One, Transcendent, Singular.*

*And It is knowing of all-things and all-things are known to It.*

*Praised be the Godhead who indeed hath sent down this Enumeration upon the heart of Its servant, the Holy!*

*Sent it down by the Truth so that it be for the gnostics a Path Mighty! Verily, this is the Holy Praeternal, the Tehrani, the Núrí, the Shirázi, the Bárfurúshí, the Isfahání, the Astarábádi, the Damascene, the Andalusian, the Alamúti, the Karbalá'í, the Meccan, the Palestinian, the Eyran-Vejian, the Egyptian, returned to the life of the world by the Truly Real with the Truly Real upon the Path of the Truly Real to the People of Gnosis so that He be for them an Innovating Renewing Luminary.*

*The Godhead sent [the substance of] Its Holiness in the Cycle of the Bayán to the People of the Bayán by the Sword of His Tongue Evidently, Incontrovertibly.*

*Verily He is the Holy Sword of the Godhead and He is the Remembrance to the Worlds of the gnostics.*

*So Glory be to the Godhead and upon Its Splendor who sent [the substance of] Its Holiness to you Truly Alive!*

*And verily It is the Living, the Peerless and the One Unfictating Unity of Singular Unitarian Ones who Encompasses with Love all-things by a Singular Living Light.*

٤- سورة المحيِّ الدين

بِسْمِ اللَّهِ السُّبُوحِ الْقُدُّوسِ

م ح د

الحمد لله الذي رَسَلَ الْاَوْلِيَا بِمَقَامِ الْوَلَايَةِ دَائِمًا مَطْلَقًا ①

وَسَبْحَانَ اللَّهِ لِظُهُورِ شَمْسِ الْمَغْرَبِ وَانْقَاءِ الْمَغْرَبِ مُحْيِيَ الْدِينَ ②

كَانَ هُوَ الشَّيْخَ الْاَكْبَرَ وَكَبْرِيَةَ الْاَحْمَرِ وَالْاِمَامَ وَالْقَطْبَ الْاَزْهَرَ لِلْعَارِفِينَ وَ

خَاتَمَ الْوَلَايَةِ مُحَمَّدِي ③

وَكَانَ هُوَ رَجَعْتَ مُحَمَّدٌ اُرْسُولَ اللَّهِ فِي اَوَاسِطِ الْكُوْرِ الْفَرْقَانَ بِالْخَفِيِّ

السُّتْرِ ④

اِنَّ هُوَ مِنْ اَهْلِ بَيْتِ وَمِنْ شَيْعِ آلِ مُحَمَّدٍ بِلِ التَّقِيَّةِ ⑤

وَكَانَ هُوَ رَجَعَ فِي اَوَّلِ الْاَيَّامِ مِنْ بَثْعَتِ الْبَيَانِي بِاسْمِ مُحَمَّدٍ عَلِي

بَارْفُرُوشِي قُدُّوسِ اِسْمِ اللَّهِ الْاَوَّلِ وَ الْاٰخِرِ الْحَيِّ ⑥

اِنَّ قَدْرَ اللَّهِ يَحْسَبُ كُتْبَهُ الْفُصُوصِ الْحَكْمِ وَ الْفَتْوحَاتِ الْمَكِّيَّةِ وَ اِنْقَاءِ

الْمَغْرَبِ وَ غَيْرِهِمْ مِنْ كُتُبِ الْعَلِيِّينَ الْحَيِّ ⑦

وَ اِنْتِي اَنَا هُوَ وَ هُوَ اَنَا الْوَلِيُّ الْاِمَامَ الْحَقِّ الْقَيُّومِ مُحَمَّدٍ عَلِي قُدُّوسِ الْحَيِّ ⑧

*Chapter (súra) 4: The Revivifier of the Religion(muhiyiddín)*

*In the Name of the Godhead, the Glorified, the Holy!*

*Mím Haḥ Mím Dál [=92]*

*Praised be the Godhead who sent the Vicegerent Saints Constantly,  
Absolutely!*

*And Glory be to the Godhead for the Manifestation of the Sun of the  
West and the Fabulous Gryphon, the Revivifier of the Religion.*

*He was the Doctor Maximus and the Red Sulphur and the Imám and the  
Most Brilliant Pole to the gnostics and the Seal of Muḥammadan  
Sainthood.*

*And He was the Return of Muḥammad, the Prophet of the Godhead,  
[appearing] silently hidden within in the middle of the Cycle of the  
Furqán.*

*Verily He was of the People of the House and among the Shí'a of the  
House of Muḥammad but by dissimulation.*

*And verily He Returned in the first Days of the Divine Call of the Bayán  
by the name of Muḥammad 'Alí Bárfurúshí, the Holy, the First and Last  
Name of the Living Godhead.*

*Verily, the Godhead accounts His Books the Bezels of Wisdom, the  
Meccan Openings, the Fabulous Gryphon and others as among the  
Living Celestial Books.*

*And verily I am He and He is I, the Vicegerent Imám of Peerless Truth,  
Muḥammad 'Alí Quddús, the Living.*

*And Splendor upon the Splendor from the Godhead upon the Godhead in  
the Godhead to the Godhead and the Godhead is the Most Resplendent  
for the Third Manifestation of the Secret Reality of Muḥammad.*

<sup>41</sup> On the morning of November 11<sup>th</sup>, 2002.

<sup>42</sup> Apparently in the Old Kingdom dialect of the Ancient Egyptian language, the word *EGBU* (which is our acronym for the *Ecclesia Gnostica Bayání Universalis*) is synonymous with the Greek *Λογος* (*logos*), the Word, which is the exact meaning in Arabic of the word *bayán*.

<sup>43</sup> Note that the word for *Sun* in Tibetan is *Nima* which in Hopi apparently means *Moon*.

<sup>44</sup> 57 (+ ازل = الله). Note that whenever *alif wáw nún (ún)* is used as the indicative neutral pronoun in the Persian Bayán and elsewhere, it is a cipheric reference to *On*, i.e. Heliopolis (the City of the Sun), the historical locus of the genesis of the Mysteries in the present universal cycle beginning with the Thrice Great Hermes, *viz.* Nefertem Menakhare who is Melchizedek, the one whose

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face is shown on the Sphinx at Giza. This is the precise reason why this word was spelled in such unconventional fashion by the Essence of the Seven Letters.

<sup>45</sup> A doxological *mantra-dhikr* derived by me which, when used with visualization techniques, possesses much power for use in shamanic-entogenic journeys, magickal operations, especially journeying up the Enochian Aethyrs all the way to LIL, and general astral projection and pneumatic traveling . It's translation is as follows:

*In the Name of the Godhead, in the Godhead, by the Godhead, my god, My Godhead, the Two Deities, the Deified, the Deification of the All-High who to the Highest Deified Gods You are the Godhead and by the Godhead to the Godhead, the Master of the essences of the divinities, and there is no other god but It, O Godhead, and the Godhead is Alive in Revivification of Mighty Mightiness, Sanctified in Resplendent Peerlessness, Just in Power Expansively, Wisdom in Chains of Knowledge, Absolutely Beneficent in Victory, Sovereign Equitably by Revelatory Revelation, Who is It (hú), It O It (hú yá hú), O It It (yá hú hú), O It who is I (yá húwa aná) and I am You and He and She (aná anta húwa híya), It is the One Godhead, It is the Everlasting Godhead, say, It is the Perpetual Godhead, say, Its is the Post-Eternally Post-Eternal Godhead who unchanged and unchangeable by the Essence of Its Existence is One, Unique, Singular, Transcendent Hidden Treasure, and It Self-Discloses upon the simple camphorated substances by the crystals of the immutable archetypal essences praeternally praeternal and It creates and It fashions all-things without interruption in every moment, before every moment and after every moment, immediately, in silent repose by the [numerical] value of wáw. OM*

Note that within it are contained the 13 words of creation (*kalimát al-ibda'*). Here I will not be disclosing which exact words these are. At this time, although this will change later on, that will require a personal initiation at either my hands or by one of the Letters of the Face of the One. The reason for this is that the formula of the 13 words are potently powerful beyond anything I have yet seen and so should not be laid bare for irresponsible hands to abuse.

<sup>46</sup> “*There is no proof*” or “*evidence*” (*hujja*) “*but for ‘Alí Muḥammad,*” i.e. the Essence of the Seven Letters, a closing refrain included in all Bayání works as per the instructions of its founder.

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<sup>47</sup> “*Verily I am the Holy Praeternal and the Living Light,*” my signatory seal in my role as the Seal of the Talismanic-Temple of ‘Alí Muḥammadan Mirrorhood (*khátam al-mirátíyya al-haykal tilismíyy’an ‘alí muḥammadíyya.*)

<sup>48</sup> December 1<sup>st</sup>, 2005.

<sup>49</sup> The word *nátíq’an* (speaking) possesses an exact gematria of 161, the number of years from the beginning of the Divine Call of the Bayán to the present when this treatise has been composed. Related, note that the word עץ (*Etz*) in Hebrew, meaning Tree, holds the gematria of 160, which is equivalent in Arabic to *nátíq* (speaker) and *ism al-wahíd* (name of the One). 160 is also the numerical value of نعم (*na’am*, meaning ‘yes’ ‘indeed’ ‘certainly, etc., or *ni’ma*, with an indeclinable noun with article and nominative case ending, ‘what a perfect...’, ‘wonderful...!’ ‘truly an excellent’, etc., from the root meaning to be happy, glad, pleased, delighted, etc., see Hans-Wehr *Arabic-English Dictionary*, 1976). In the *Book of the Five Grades*, the word appears as the fourth word (from right to left) in the first column of the fourth talismanic column (*haykal al-rábi* ’) – or more precisely, the first topmost, horizontal column and fourth vertical column going down seven square houses - of the table of gematriot of the foremost divine names, p. 432 (see *Appendix E*). Note that  $7 \times 4 = 28 = \textit{Wahíd}$ . As with the first gloss, I will now quote again from the *Essence of the Seven Letters’ Book of the Five Grades (kitáb panj sha’n)*:

*Among the bounties bestowed by the Godhead on the Point of the Bayán (i.e. the Báb) is the knowledge of all things in a single person (nafs-i wáhid), so that he may behold the creation (takwín) in the world of letters, with the eye of certitude. This is a perfect proof unto all [people], like the verses. It is one of those things hidden in the divine knowledge which was not sent down until now, and it more glorious than any other knowledge. All the (holy) books were sent down and shall be sent down on the basis of this knowledge...In brief, all things are confined to the meanings confined to the twenty-eight letters (of the [Arabic] alphabet). Likewise, the creation of all things is confined to the meanings contained in these letters. The Godhead has collected together these letters in eleven degrees within Its knowledge (i.e. 11 degrees corresponding to the sum of the letters ha and wáw, representing existence or huwíyya) and has established them as the talisman (haykal) of the Primal Will (mashíyyat-i awwalíyya), which is the Primal Human (insán-i awwal). The outward form (záhir) of the talisman is ha (=5), while its inward nature (bátin) is the waw (=6). It then created eighteen talismans in the shadow of this talisman, within the ocean of names (i.e. in the world of the divine names). Nor can they become twenty, for the utmost limit of the number of the names is the name mustagháth (=2001).*

*Kitáb Panj Sha'n (Book of the Five Grades)*, trans. Denis MacEoin in *Nineteen Century Babi Talismans, Studia Iranica* 14/i (1985), p. 83 (slightly modified). Compare with René Guenon's concluding observations in *The Science of Letters ('ilm al-hurúf)* in *Fundamental Symbols: The Universal Language of Sacred Science* (Cambridge: 1995), p. 38. Since the five grades (*shu'ún khamsa*) have been mentioned throughout this treatise, it should be noted that it is the five modalities by which the Essence of the Seven Letters divided his writings into. These modes are i. *áyát* (Quranic type verses), ii. *munáját* (prayers and devotionals), iii. *khutba* (sermons, orations, homilies) or, alternatively, *súwar 'ilmíyya* (verses expressive of celestial knowledge, i.e. gnosis), iv. *tafásír* (commentaries) and v. *fársí* (revelations in the Persian language which, *mutatis mutandis*, can now be transposed into revelations in the English language as well). This treatise contains all 5 Grades in One.

I will now close this section with one of the two extant of the countless missing *suráhs* of the *Qur'án/Furqán*, the *Súrat'ul-Wiláya (Chapter of the Vicegerency)*. The longer *Súrat'ul-Nurayn (Chapter of the Two Lights)* can be found in Kay Khosrow Esfandiyar's *Dabestán-i-Mazáhib* (ed.) Rahim Reza Malik (Tehran: 1362), pp. 246-7. Here I will only provide the first mentioned *súrah* and a translation. Both chapters (as well as a whole plethora of others) were deliberately excised by those self-serving politicians with axes to grind with the *Ahl al-Bayt (People of the House)* among the Arab power elite in Medina (i.e. *nawásib*) when the Prophet died in 632 CE, many of them recently (in word only) converted Sufyánis and specifically two of their kinsmen amongst the remaining Companions. As well as this, much of the remaining text of the Perspicuous Book was also subsequently tampered with by this bloc of self-serving hypocritical usurpers, leaving the entire text of the Uthmání Vulgate of the Qur'án nothing more than a completely unreliable and largely interpolated text reflecting the machinations of a usurper *junta* playing tribal politics, robbing 'Alí of his rightful, legitimate succession, rather than the Divine Word in entirety. The Divine Revelation given to the Prophet Muḥammad was also not known by either the Prophet or the Imáms as the *Qur'án* (the recitation), but, rather, it was known as the *Furqán* (the distinction). Nor, for that matter, is the true religion of the Prophet Muḥammad '*Islam*' (submission), but rather it is, once again, the *Furqán* (the distinction). Note that the Perspicuous Book originally contained 456 *súrahs*, containing not only chapters regarding the vicegerency of 'Alí, but also, and more importantly, the divine vicegerency of Fátima. These two chapters form two chapters of the true, integral Book. At some point I plan to publish two separate commentaries (*tafsír*) on both these lost *súrahs*, two chapters now demonstrating the real gnostic soteriology of the True *Islam*, the Pure Religion (*dín al-khális*) of the *Furqán* (which as of 1844 Returned in the Archetypes as the Pure Religion of the *Bayán*, which itself has now been elevated to the sublimities of the interior realities and universalized). Note that the Archangel-Imám has assured me that the True Integral Book in the hand of 'Alí still physically exists. The text below has been reconstructed from Note 471 of Muhammad 'Ali Amir-Moezzi's *The Divine Guide in Early Shi'ism: The Sources of Esotericism in Islam*, trans. David Streight (Albany: 1994), p. 207 (trans. slightly modified):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِالنَّبِيِّ وِ بِالْوَالِي الَّذِينَ بَعَثْنَاكُمْ يَهْدِيَانَكُمْ إِلَى صِرَاطٍ  
 مُسْتَقِيمٍ ﴿١﴾  
 نَبِيٍّ وَوَالِيٍّ وَبَعْضَهُمَا بِبَعْضٍ وَأَنَا عَلِيمُ الْخَبِيرِ ﴿٢﴾  
 إِنَّ الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ لَهُمْ جَنَّةُ النَّعِيمِ ﴿٣﴾  
 وَالَّذِينَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا كَانُوا بِآيَاتِنَا كَاذِبِينَ ﴿٤﴾  
 إِنَّ لَهُمْ فِي جَهَنَّمَ مَقَامًا عَظِيمًا إِذَا نُدِيَ لَهُمْ يَوْمَ الْقِيَامَةِ آيِن ظَالِمُونَ الْمَكْذِبُونَ  
 لِلْمُرْسَلِينَ ﴿٥﴾  
 مَا خَلَقَهُمُ الْمُرْسَلِينَ إِلَّا بِالْحَقِّ وَمَا كَانُ اللَّهُ لِيُظْهِرَهُمُ إِلَّا أَجَلَ قَرِيبٍ  
 وَ سَبَّحْ بِحَمْدِ رَبِّكَ وَ عَلِيٌّ مِّنَ الشَّاهِدِينَ ﴿٦﴾

*In the Name of the Godhead, the Compassionate, the Merciful!*

*O ye who have believed, believe in the Prophet and in the Vicegerent, both of whom We have sent to Guide you on the Straight Path.*

*A Prophet and a Vicegerent, the two of them together, and We are the Knowing, the Well Informed.*

*Those who have exercised fidelity to the Covenant of the Godhead, to them is the Paradise of Delight.*

*And to those who, when Our Versical Signs are recited to them, have accounted our Versical Signs as Lies, Verily to them belongs a mighty station in hellfire, when it is proclaimed unto them on the Day of Resurrection, 'Where are the lying tyrants to the Messengers?'*

*It did not create the Messengers except by the Truth; and the Godhead did not Manifest them until an appointed Time.*

*And Sanctify by Praise your Lord, and 'Alí is among the Witnesses.*

# *Appendix A*

*I was together with 'Alí a single Light  
before the Godhead created creation.*

*-- Prophet Muhammad (hadith)*

*Holy is the Godhead, the Progenitor of All, who is before the  
first beginning.*

*Holy is the Godhead, whose purpose is accomplished by Its  
Seven powers.*

*Holy is the Godhead, who wills to be known, and is known  
by them that are Its own.*

*Sanctified art Thou, who by thy Word hast indeed fashioned  
all that there is.*

*Sanctified art Thou, whose resplendence nature has not  
diminished in the least.*

*Sanctified art Thou, of whom all nature is an image.*

*Sanctified art Thou, who art powerful beyond all  
domination.*

*Sanctified art Thou, who are greater than all preeminence.*

*Sanctified art Thou, who surpassest all praise.*

*-- Hermes Trismegistus, The Poimandres  
(my translation)*

## Appendix A

بِسْمِ اللَّهِ هُوَ الْحَيُّ

### *A Bayání Gnostic Universalist Prayer & Ritual of the Pentagram*

Whenever the adept so wishes to skry the Subtle-Ray Pathways of Radiance and ascend thereby the Spheres of the Tree of Reality (or for purposes of banishing or invoking), let them always first visualize the eight symbols of the Greatest Name (**from right to left**) in their minds eye as well as upon their interior heart (*fú'ád*),



And then say,

*By my soul I take refuge in the Godhead from the harsh, oppressive darkneses!*<sup>50</sup>

*In the Name of the Godhead, the One, the All, in  
Glorification of Sanctification!*

*The Godhead testifies that there is no other god but It, the Living, the Light, the Wise, the Powerful, the Knowing, the Holy, the Peerless, the Mighty, the Beneficent, the Victorious, the Magnanimous, the Equitable, the Dominion. To It is the Kingdom of Names and to It is the Empyreans of Power. To It is the Command from before and after and to It is the creation from before and after. It makes to live and makes to die then It makes to die and makes to live and, verily, It is the One Praeternally*

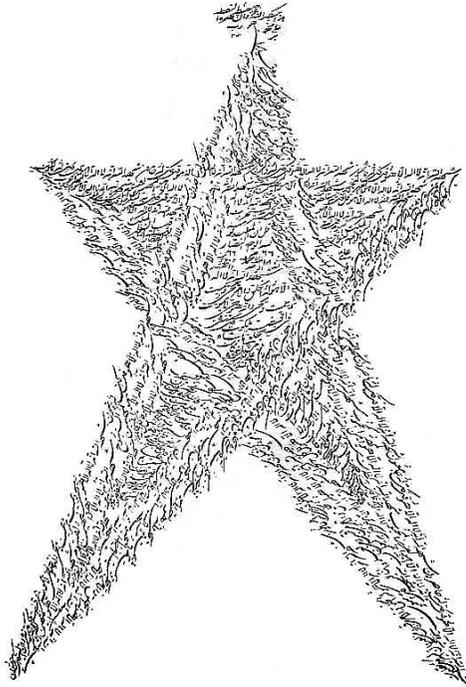
*Living who dieth not. In Its grasp is the essences of the existence of all-things. It fashions by Its Will what It desires and, verily, It singularly encompasses all-things by Its One Living Light. And the splendor from the Godhead be upon the Tree of Life and Reality by It's Sovereignty of Mighty Excellence, and the salutations of the Godhead be upon the Letters of the Face of the One within every moment, before every moment and after every moment, for verily It is the Dearly Precious, the Best Beloved and the Protector, the Peerless within every moment, before every moment and after every moment. O God, blessings be upon the Point of the Exposition and the Letters of the Living and the Praeternal Sun of Splendidness and whomsoever is cognizant by Them in every moment, before every moment and after every moment.*

*Glory be to It and Glory be to It and Glory be to the Godhead and Praised be the Godhead, the Lord of all-things and the Lord of what is in the heavens, what is in the earth and what is between them; the Lord of being, the Lord of nonbeing, the Lord of all the lords, the Lord of the seen and the Lord of the unseen, the Lord of all the Worlds. It is the Godhead and there is no other god but the Godhead, for there is no other god but Thou, for there is no other god but It, for there is no other god but I, and but for the Godhead there is no other god but the Godhead, truly, truly, for in the Godhead the Godhead is the Most Great with an uttermost greatness and in the Godhead the Godhead is the Most Mighty with an uttermost mightiness and in the Godhead the Godhead is the Most Resplendent with an uttermost resplendence of innumerable lights of incalculable manifestation in that which is in the heavens, in that which is in the earth and what is between them. By the Godhead in the Godhead there is no other god but in the Godhead neither in the heavens, nor in the earth nor what is between them. God, the Godhead, my Lord, and I do not associate anything with the Godhead, my Lord, neither in the*

*heavens, nor in the earth nor what is between them. God, God, It is the Godhead and there is no other god holier neither in the heavens nor in the earth nor what is between them, for It is the Godhead the Light of the Living Love in the heavens and the earth and what is between them, powerfully. And, verily, It is One, Everlasting without Duration and Transcendent in the heavens, in the earth and what is between them, beyond that which, in that which and from that which is attributed to It.*

*And blessings, salutations and peace be upon the gnostics, the vicegerents and the divine messengers, and praised be the Godhead the Lord of all the Worlds!*

Then let them formulate in their mind with all their Will and project thereby by drawing with their Dagger of Truth the holy image of the Pentagram outwardly in front of them:



And say, whilst drawing this blazing image of the Pentagram,

*O Unity, O Unificator, O Unionator, O Unitarian, O  
Unificatarian of Unification!*<sup>51</sup>

After this let them turn towards the inner horizons of the Praeternal Sun in themselves by visualizing in their minds eye the glyph of the Sun ☉ and say,

*The Splendor from the Godhead be upon You, O Sun, in every moment, before every moment and after every moment!*<sup>52</sup>

Then let them turn towards the inner horizons of the Eternal Light of the Moon in themselves by visualizing in their mind's eye the glyph of the Moon ☾ and say,

*The Splendor from the Godhead be upon You, O Moon, in every moment, before every moment and after every moment!*<sup>53</sup>

Then let them turn towards the inner horizons of the Stars by visualizing the holy image of the Pentagram ☆ in their mind's eye and say,

*The Splendor from the Godhead be upon You All, O Stars, in every moment, before every moment and after every moment!*<sup>54</sup>

Then let them consummate their Ritual of the Pentagram by outwardly, with all their Will, first visualize the image of the Black Rose, and by elongating the utterance of the final vowel, then proclaim the Word of the Greatest Name,

هو

# Hú

And there is no one who shall perform this Ritual of the Pentagram with utter sincerity, the purity of their own intention and absolute Will, who shall not attain their desire or reach their aim - whether to banish or to invoke. Nor shall the intention of their prayer be rejected, for this is a fixed decree and I - the divine emissary and messenger of the Chief Archangel-Imám Metatron (*malik al-nún*) of this Age, by Its guarantee - am its guarantor. Nor is this hard for the Godhead to grant. And this is a right bestowed by the Most Gracious Bounty of the Most Bountiful upon those who truly follow the Path of that shining, resplendent Praeternal Light by whatever name or indication. In it are concealed the Lights of the Holiest Holinesses of the Most Holy, and in it are hidden the Lights of Fellowship, and in it are revealed the Theophanic Self-Disclosing Manifestations of the Living Holy One, for no Power and no Strength is there save in the Godhead, the High, the Mighty, the Dearly Precious, the Best Beloved Who is the One Living, the Protector and the Peerless!<sup>55</sup>

*Verify, I am the Holy Praeternal and the Living Light!*

**101 = 66**

**(13°=1□)**

# Arabic Text of the Main Portion of the Prayer above

بِسْمِ اللَّهِ الْوَاحِدِ الْكَلِّ سُبُوْحاً قُدُّوسِياً

شهد الله لا اله الا هو الحىّ النَّور الحكيم القدير العليم القدوس القيوم العظيم اللطيف القهار لجواد المقسط الملِك له الملكوت الاسماء وله الجبروت الاقوى له الامر من قبل ومن بعد وله الخلق من قبل ومن بعد يحى ويميت ثم يميت ويحيى وانه هو الوحيد الحىّ الازل لا يموت فى قبضته العيان الوجود كلشى يجعل مايشأ بامرہ وانه كان على كلشى محيطاً بنوره واحداً حياً واما البهأ من الله على شجرة الحياة والحقيقة بسلطنتها عزة ربيعاً وسلام الله على حروف الوجه الاحد فى كلّ حين وقبل حين وبعد حين فانه هو العزيز المحبوب والحىّ المهيمَن القيوم فى كلّ حين وقبل حين وبعد حين.

اللهم صل على نقطة البيان وحروف الحىّ وشمس البهية الازلية ومن عرف بهم فى كلّ حين وقبل حين وبعد حين فسبحانه وسبحانه وسبحان الله والحمد لله ربّ كلشى وربّ ما فى السماوات وما فى الارض وما بينهما ربّ الوجود وربّ ما لا فى الوجود ربّ الاربابين ربّ ما يرى ربّ ما لا يرى ربّ العالمين وهو الله لا اله الا الله فلا اله الا انت ولا اله الا هو فلا اله الا الله لا اله الا الله حقاً حقاً فبالله الله اكبر تكبيراً كبيراً وبالله الله اعظم تعظيماً عظيماً وبالله انور تنويراً انواراً متجللاً فيما السماوات وفيما الارض وما بينهما بالله بالله لا اله الا بالله لا فى السماوات ولا فى الارض ولا ما بينهما الله ربى ولا اشرك بالله ربى احداً لا فى السماوات ولا فى الارض ولا ما بينهما الله هو الله ولا اله غيره قدوساً لا فى السماوات ولا فى الارض ولا ما بينهما هو الله التور الحىّ العشق فى السماوات والارض وما بينهما قديراً فانه هو احداً صمداً سرمداً منزهاً فى السماوات وفى الارض وما بينهما بما وفيما ومما عمّا يصفون. سلام على العارفين والاوليا والمرسلين والحمد لله ربّ العالمين.

<sup>50</sup> Meaning from the base ego, personal problems, incoming emotions and distracting thoughts (*khawátir*), *ad nauseum*, i.e. *maya* (illusion). The words in Arabic are *bi-rúhí awdhú bi-Llahi min azlám ash-shadíd*.

<sup>51</sup> The words in Arabic are, “*yá wáhid, yá wahhád, yá wahíd, yá muwwahid, yá muwwahad wahda*.”

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- 52 انَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَيْكَ يَا أَيَّتُهَا الشَّمْسُ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 53 انَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَيْكَ يَا أَيُّهَا الْقَمَرُ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 54 انَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَى كُلِّهِمْ أَجْمَعِينَ يَا أَيُّهَا الْكَوَاكِبُ فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ
- 55 If the adept so wishes to consecrate their ritual further, let them as well recite six times the 112<sup>th</sup> chapter (*súrah*) of the Qur'án (*al-ikhlás/tawhíd*, i.e. purity/unitarianism), which is the secret repository of the most inner of the most interior secreted secrets (*sirr as-sirr al-mustasirr al-asrár*) of the Greatest Name (*ism al-a'zam*), one of the loci of the column of light ('*amúd min núr*).

# *Appendix B*

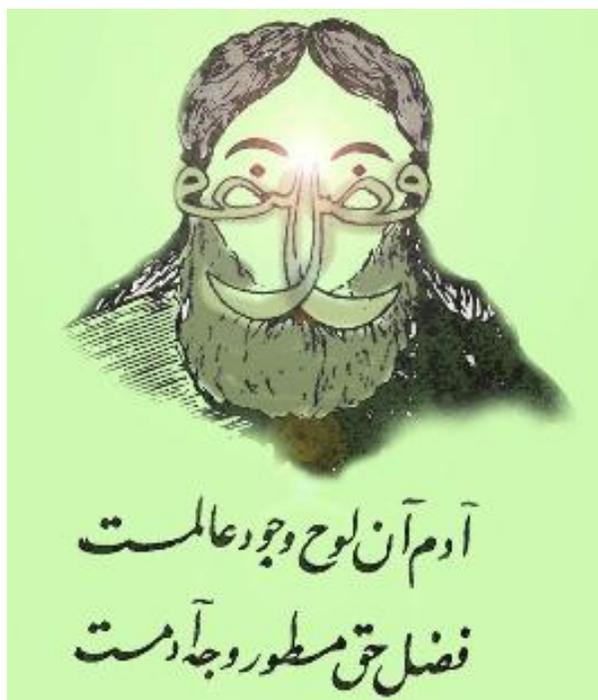
*From Ahmad (the most praised) to Ahad (the One) there is  
only a single mím (m) in difference.*

*A whole universe is submerged within this mím.*

*-- Mahmoud Shabistari, the Rose Garden of Mysteries  
(my translation)*

[Within] this Human Copy (*al-nusk<sup>h</sup>ah al-ins<sup>á</sup>níyya*, i.e. microcosm)...is the station of the Rightly Guided Leader (*al-imám al-mahdí*)...the purpose...ever [being] the Gnosis of that which is found [inside] this Human Essence (*al-'ayn al-ins<sup>á</sup>ní*) and Adamite substance (*al-shak<sup>h</sup>s al-ádamí*).

-- Ibn 'Arabí, *Book of the Fabulous Gryphon (Kitáb Anqá Mughrib)*<sup>56</sup>.



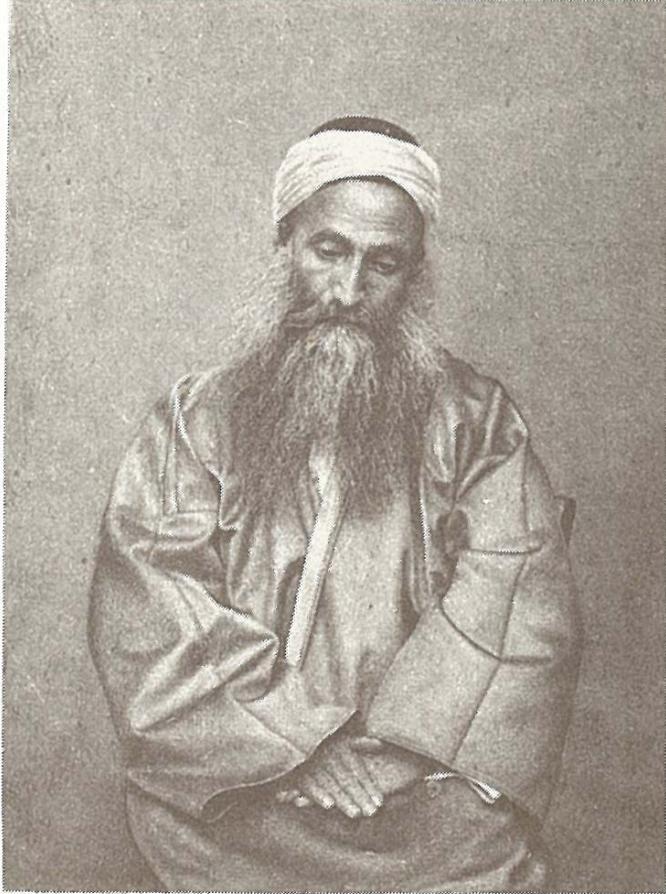
*The human being is that Tablet of the Being of the World  
The Gracious Excellence of the Truly Real [Godhead] is [witnessed]  
within the Siniatic locus of the human Face (wajh).*

-- Fazlulláh Astarábádí (d. 1394)



*Siyyid 'Alī Muḥammad Shīrāzī, the Essence of the Seven Letters, the Báb (d. 1850)*

نورٌ أَشْرَقَ مِنْ صَبْحِ الْأَزَلِ



*Mírzá Yahyá Núrí Subh-i-Azal (d. 1912)*



*Táhirih Qurrat'ul-'Ayn (d. 1852)*

*O Lord, show us the realities as they truly are.*

*-- Prophet Muḥammad (hadīth)*

انتَ انا و انا انتَ هو و انا هو و انتَ الله و انتَ الله و انا الله

*You are I and I am you. He and I. He and you. God, and you are God and I am God.*

*-- Essence of the Seven Letters*

من شدم از مهر تو چون ذره پست  
تا تو منی من شده ام خود پرست

*I have become lowly dust from [the light of] your Sun,  
Till you are I, I shall worship myself!*

*-- Táhirih Qurrat'ul-'Ayn*

اگر آن نور طلعتی بدست آرد دل مارا  
بوجه طورش بخشم ملکوت و جبروتها را

*Should that Ascendent Light possess my heart  
For [a glimpse of] Its Siniatic Face I shall sell off the Angelic  
Heavens and the Empyreans [both]!*

*-- Wahíd Azal*

## Appendix B

# What is the Bayání Gnostic Faith?

*The pure rose garden of eternity is the solitude of the dervishes*<sup>57</sup>.

-- *Háfiz*

One of my self-derived mottos in life is to tell the truth even if it be the acme of blasphemous heresy, so here I am going to do just that in the context of a specific historical narrative. As the Bayání gnostic faith is central to this work, and many among the general public are unaware of any specifics regarding this creed (or that it even exists), here I wish now to venture into a cursory discussion of the history and basic doctrines of the Bayání faith itself (Bábism proper). I ask the reader to pay special attention to the notes, which offer important samplings of primary documentation highly *apropos* to the overall discussion: notes which constitute a veritable advanced primer on the subject. I will be quoting from E.G. Browne with copious regularity (as well as others), particularly from the second volume of his critically annotated edition of *A Travelers Narrative Written to Illustrate the Episode of the Báb*<sup>58</sup>. The reader may wish to skip the notes on the first reading, reading them either separately or on a second round. I will not be getting into too much detail in the main body here, merely offering a schematic outline of themes, central events and actors.

Attíyyih Núrí's memoirs (which I have edited<sup>59</sup> below in *Supplement 1*) provides some additional information regarding Subh-i-Azal. For those interested in pursuing the matter further Abbas Amanat's *Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844-50*<sup>60</sup>, with some reservations, is perhaps the single best critical historical monograph currently available on the subject on the period up to 1850. Studies by Denis Maceoin, Todd Lawson and especially Stephen Lambden also

come highly recommended, and in many ways better than Amanat on doctrinal and theological developments. My sincere advice to those wishing to probe further into the subject is to absolutely avoid anything written in popular Bahá'í literature, or if they must, to critically scrutinize every single word and statement made in that literature with a fine tooth comb. Bahá'í accounts *tout court* are so tendentious, engaging in serious historical obfuscation and re-Imagination of Bábí history and doctrine (nay, outright deception and misrepresentation in many cases), that it will take at least a generation or more to overcome and thereby unravel it in all its many convoluted facets. Let it be said, though, I have made it precisely one of my life's missions to begin unraveling this web of obfuscation and lies spun around the truth regarding the history and doctrines of the Bayání gnostic faith by the Bahá'ís.

Before proceeding, I must warn my reader now that below we will be venturing into extremely explosive political terrain. At times, especially in the notes, I will indeed be engaging in a high intellectual polemic, but a polemic solidly grounded in texts and whose axiomatic truths can very easily be demonstrated by deduction as well as solid inference as well. Several very huge cans of worms are about to be opened by me, if they haven't already been. But since we are on a roll with controversy throughout most of this book with other matters, a little more heat will not hurt us overall.

To begin, Bábism or the Bayání gnostic faith<sup>61</sup> should be considered Iran's foremost experience of a surviving revolutionary gnostic post-Islamic messianism originating in the mid-nineteenth century. It was the culmination of all the high gnostic as well as chiliastic-millenarian currents in the Iranian milieu of heterodox Shi'ite Islam. At the young age of twenty-four<sup>62</sup>, it was formally inaugurated on May 23, 1844, by Siyyid 'Alí Muḥammad Shírání, the Essence of the Seven Letters, the Báb<sup>63</sup>. A scion of the house of the Prophet Muḥammad (d. 632), he first claimed the station of Remembrance (*dhikr*), then the Gate of God (*báb'ullah*)<sup>64</sup>, then the Islamic messiah (*mahdí*) and Twelfth Imam (*qá'im*) in person, and finally in 1848 that of a new theophany (*zuhúr*) altogether come to abrogate the dispensational aeon (*kawr*) of Islam and usher in the dispensational aeon of the *Bayán* (exposition). From the time of his declaration in Shíráz to his execution in the city of

Tabríz on July 1850 only six years transpired. But in these six years his vision and charisma turned Iran upside down, nearly succeeding in toppling the ruling Qájár dynasty as well as the clerics together. Alas, would that he had succeeded, since if he had the geopolitical situation of the planet would be very different today! Twenty-thousand people combined alone perished in the Bábí uprisings at *Shaykh Tabarsi*, *Nayríz I & II*, *Zanján* and the Tehran pogrom between the years 1848-52. There are some estimates that place well over a third of Iran's population from 1844 to 1852 as either professing Bábism or being fellow travellers of one sort or another. Some like Maceoin have disputed such specific figures. But whatever the actual numbers, all indications are that a very large percentage of the urban literate and semi-literate population of Iran were somehow involved, if even briefly.

Socially the Báb was a political radical articulating an even more radical agenda of social overhaul and transformation of existing structures of nineteenth century Iranian Islamic society. His personal spiritual creed - which is what specifically drew many to it - was a deeply mystical and esoteric one, where a complex Shi'ite Neopythagorean and Qabbalistic hyper-logocentrism – a number mysticism meeting a sophisticated high theosophy - as well as an ecstatic Islamico-Hermetic-Neoplatonic theophanology underscores and informs his worldview from start to finish. The innovations he made even in these are profound even by the highest standards of gnostic esotericism of most traditions. He is to me Ibn 'Arabí cubed come back professing the politics of the Left. His mind-bending tomes of glossolalia of novel permutations of divine names in Arabic are unmatched, unprecedented and sonorously, nay maddeningly, beautiful when recited as running *mantras*. I have been involved with serious esoteric and occult oriented work of one sort or another for well over a decade and a half now, and I can personally testify to the fact that nothing out there I have yet come across can penetrate the depths of the divine ground, and thus the Divine Mind, as effectively as the Báb's glossolalic *dhikrs* – at least with me, anyway. Not only have these *mantras* sent me into the furthest depths of spiritual ecstasy and gnosis, but it is as if they have permanently plugged my consciousness into some celestial computer mainframe that

continually and unceasingly downloads and gifts me with sublime realization and information upon sublime realization and information.

The Acacia and Ayahuasca aside, these tomes of glossolalic *mantras* by the Báb are equally (if not more so) responsible for gifting us the model of the Tree of Reality: to me, this profound Bayání Gnostic Universalist Qabbalah. I deliberately quoted samples of such majestic esoteric glossolalia at the beginning of the treatise just to show how these *mantras* (even in translation) are able to shatter the very linguistic boundaries themselves - a point completely lost on those among the myopic religious establishments in the Muslim world who have relentlessly and without a shred of real imagination and understanding criticised his purportedly bad grammar -, thereby taking one (nay, plunging one head-first) directly into the divine ground. The only other two gnostics in history whom I have come across who excel him in the Craft are, of course, first, Ibn ‘Arabí, and, next, the controversial Jewish Kabbalist Abraham Abulafia (d. 1291). Abulafia also made messianic claims of his own, and his very advanced “prophetic” Kabbalah, within its own cultural context, very closely resembles the Báb’s. I trust the reader has paid attention in the glosses of the treatise to my copious quotations from some of the Báb’s works. It is a shame that in the age where Rúmi has become a household name and Sufi orders are establishing themselves all over the West more people do not know about the high gnostic esotericism of this greatest iconoclastic Iranian prophet-saint of the nineteenth century. The Godhead willing, this is all about to change. I am taking it upon myself to bring this great, great man and martyr to esotericism (as well as radical social change in Iran) to a far bigger audience than ever before, particularly to re-appropriate him back from the hands of the Bahá’ís who (finding his high esotericism dangerous to their Amway-cult-with-prayer driven agenda) would rather bury him altogether if they could.

To return to our narrative, eighteen individuals (known as the Letters of the Living, *hurúf al-hayy*) first came to believe in his cause, and the first, the seventeenth and the last are accounted as the most important. The first was, of course, Mullá Husayn Bushrú’í (d. 1849)<sup>65</sup> who was the first to believe in the Báb's claims and was responsible for initially diffusing the Bábí doctrine throu-

ghout Iran and Iraq *via* the Báb's letters and manifesto (a commentary on the Surah of Joseph (12) which was not a usual commentary at all, but a veritable independent work and Bábí Qur'án in its own right, divided into *súrah*s like the former)<sup>66</sup>. The last was a young Sufi oriented Shaykh cleric, somewhat younger than the Báb himself, namely, Mullá Muḥammad 'Alí Bárfurúshí *Quddús* (the Holy) (d. 1849). The Báb and Quddús both claimed to be one divine soul in two separate bodies and therefore Quddús was seen by some at the time as co-equal in the Báb's station of the Primal Point (*nuqta úlá*), or the manifestation of the divine Primal Volition (*mashíyya awwalíyya*), the *Logos*. If the Báb was seen by the early Bábís as the first Shi'ite Imám 'Alí returned as the Islamic messiah; *Quddús* was then to be the Prophet Muḥammad (and sometimes Jesus) returned as the Islamic messiah. In this shared and dual hierophany they had no rivalry. It was clearly a premeditated assignment of dual and complementary hierophanic (or *theophanocratic*, rather) leadership, if you will. For instance, Hájjí Mírzá Jání makes the following rather interesting observations regarding this relationship:

...His Holiness the Hájjí [Mullá Muḥammad 'Alí Bárfurúshí Quddús] was the claimant to the station of Sanctity (*quddúsíyyat*), which was indeed [the station of] the Return of the Messenger of the Godhead (*rasúl'allah*). With His own veracious proofs, He proved Himself, amongst these being His possession of High Versical Signs (*áyát*), Prayers (*munáját*) and doxological Sermons (*khutab*)...It is from such enunciations from His Holiness the Remembrance [i.e. the Báb] where it became evident that the promised *Qá'im* was in fact His Holiness Quddús whereupon 313 individuals amongst the [eschatological] Helping Directors (*nuqabá*) gathered around Him [at Shaykh Tabarsí]...And His Holiness the Remembrance was His Gate (*báb*). Immediately when the Manifestation of Quddús occurred, His Holiness the Remembrance no longer laid pen to paper, and then His Holiness Quddús independently proclaimed His

Cause. [However,] when at the time His Holiness the Remembrance was Speaking (*mutinatiq*), His Holiness Quddús was Silent (*sákit*). His Holiness [Quddús] was the Heaven of Volition (*samá'-i-mashíyyat*) while His Holiness the Remembrance was the Earth of Will (*ard-i-irádi*)... (*nuqtat'ul-káf*, p. 153 & p. 202, my translation.)

Of course, as should now be evident, the 'Alí and Muhammad (and Jesus) here are the ones specifically from the contextual world-space of radical Islamic esotericism (*'irfán*), not exotericism: Ismá'ilism and Ibn 'Arabí in the guise of specifically hyper-esoteric Twelver Shi'ite gnostic speculations, reinterpreted in a novel fashion, is guiding the subtext to all this from first to last, beginning to end. Given this, the Báb conferred upon Quddús the titles of the *Other Point* (*nuqta ukhrá*) and the *First and Last Name of the Godhead* (*ism'ullah al-awwal wa al-ákhir*). Bayánis deem him to have spiritually returned after his death in 1849 into the essence of the Báb's legitimate successor Mirza Yahyá Núrí Subh-i-Azal (d. 1912)<sup>67</sup>. I will explain the novel Bayání concept of 'return' (*raj'a*) in depth at a future point, only to state here that it shares important features with the Tibetan Buddhist concept of *tülkü* (which is technically not reincarnation, i.e. *tanásukh*), and that Return occurs in the Archetypes (i.e. *muthúl aflátúníyya*, the *εἶδοι*, the Platonic Forms, which in this scheme are *ipso facto* active, not static). The seventeenth Letter of the Living is, of course, Táhirih Qurrat'ul-Ayn, the *Houri* of Badasht, the Remover of the Veil, possibly a great ancestor of mine: a woman whose life and poetry puts even Rúmí and Shams of Tabríz both to shame<sup>68</sup>.

After his declaration and the formation of the first hierarchy of the eighteen Letters of the Living in May-July 1844, the Báb and Quddús proceeded together for the annual *hájj* pilgrimage to Mecca<sup>69</sup>. There on one of the days performing the pilgrimage rites the Báb apparently took a part of the black cloth of the *Ka'ba* (the *kiswa*) in one hand, and then proceeded to declare to all present in a loud and audible voice that he was the messiah they had been expecting for the past 1000 years. The accounts say the place went totally quiet after this bold declaration, that a pin could be heard drop in the sacred precincts. Yet no one did anything and merely dismissed this young presumptuous (and, they

thought, possibly unstable) Iranian pilgrim. When the Báb and Quddús finally came back to Iran several months later (1846), the Báb was arrested at the port city of Bushire and he and Quddús were physically separated forever. He was brought back to Shíráz and made to recant his initial *public* claim to being the Gate of the Imám (i.e. deputy of the messiah, i.e. *báb* in the small case) in the city mosque, the *Masjid al-Wakil*, unbeknownst to those forcing his retraction that he was in fact enigmatically claiming to be the messiah and Imám in person, not merely his emissary.

He was kept under house arrest for several months, writing letters to his followers everywhere throughout Iran and Iraq, as well as, especially, to the king and his Prime Minister in Tehran, Muḥammad Sháh (d. 1849) and Hájjí Mírzá Aqásí (d. 1849). The royal letters all went unheeded. The situation got worse in Shíráz, and so when a cholera epidemic broke out the Báb had to flee north to Isfáhán (1846), the city of the former Safavid dynasty. There he found a powerful patron and devotee in the provincial governor, a eunuch and Georgian convert to Islam, Manuchihr Khán, as well as the chief religious dignitary of the city, the *Imám Jumih*, whom the Báb deeply impressed with his piety. Manuchihr Khán, old and frail, soon died<sup>70</sup>. The hands of the chief cleric of the city were, alas, tied due to the overwhelming enmity and hatred of his inferiors in rank towards the Báb, whom they saw as an outright heretic deserving immediate death, especially after a conclave (or conference) they had held with him in order to examine his views just prior to the death of the Georgian governor<sup>71</sup>. As a result, after Manuchihr Khán's death the Báb was forced to make a hasty escape under the cover of darkness from Isfáhán as well, under official imperial government escort (1847), thinking he was being transferred to Tehrán for his audience with the king.

On the outskirts of Tehran, out of fear that the Báb would supplant him if he should meet with the impressionable king, the Prime Minister, Hájjí Mírzá Aqásí, prevented the Báb's entry into the capital city and instead diverted him north to the remotest part of the province of Azerbaijan, a village near the Russian border called Makú. But the Russian consul-minister in Tehran - fearing disturbances in the Russian part of the province after recent outbreaks of messianic fervour amongst its local population - later

forced the Prime Minister to move the Báb on to an even more remote part of the province, the village of Chihriq near Urúmiyya (1848). In both villages the Báb was receiving a constant stream of visitors and devotees, not to mention constantly gaining new ones. Some of his chief works, such as the Persian Bayán (written in Makú), were composed during this period. It was in Makú where the Báb made his explicit claim to being the manifestation of the Primal Will, a sent messenger superseding Muhammad and thus the inaugurator of a new religious dispensation or aeon (*kawr*) superseding Islam<sup>72</sup>.

Meanwhile, while the Báb was being shunted from place to place, the movement was growing at an exponentially rapid rate throughout both Iran and Iraq, especially *via* the efforts of Mullá Husayn and Táhirih. Táhirih was already a widely recognized charismatic force in her own right and she had countless devotees and disciples both in Iran and Iraq, some prior to even her conversion. While the Báb was being confined in Makú, in the summer of 1848 seventy odd Bábí leaders, led by Táhirih and Quddús (Mullá Husayn was delayed in Khurásán province), met in a small hamlet called Badasht near Shahrúd in the northern province of Mázandarán on the border with Khurásán. There they discussed plans and strategies to somehow rescue their leader, the Báb. More importantly, it was there where they announced their unequivocally public and official break with exoteric Islam, in a manner very similar to the *qiyáma* declaration at Alamút in 1164 by the Nizári Ismá'ílí Imám Hassan II. The Báb had sent several letters addressed to the leaders of this gathering, chiefly Táhirih and Quddús, bestowing titles on them both. To Táhirih he gave the title *Bahá'u'llah* (the Splendor of the Godhead)<sup>73</sup> as well as the Tree of Splendor (*shajarat'ul-bahá'*). The two of them took other titles as well. She had been given the title *Táhirih* (the Pure) earlier in Karbalá in Iraq. She bestowed some of the titles the Báb had given her on to others in Badasht. But because he had paid the expenses for this gathering out of his own pocket, and felt somehow slighted by the two pre-eminent leaders, to make him feel better, Táhirih possibly gave the first part of her own title (*Bahá'*, splendor) to Mírzá Husayn 'Alí Núrí (d.1892), the future self-styled *Bahá'u'llah* and prophet-founder of Baha'ism. Quddús took his own proper title there.

During this gathering Táhírih appeared unveiled in public and proclaimed the age of inner truth and made claims to divinity and such-like, as did Quddús (again, highly reminiscent of *Alamút*.) A dozen or so of the participants were absolutely scandalized by the generally pantheistic and libertine tone of the whole gathering, and so voted with their feet and left the movement altogether. It is said that one such person was so shocked and outraged when he beheld Táhírih, a woman, appear unveiled in public that he slit his own throat with his own blade right on the spot. The gathering soon dispersed when local leaders, learning of its proceedings, attacked the participants. Quddús and his band escaped to a Sufi shrine known as Shaykh Tabarsí, located between Sári and Bábul, which they soon garrisoned into a fort. Mullá Husayn and his band met them there and soon they were joined by several hundred more people as well. Government troops led by the clerics were meanwhile pursuing the Bábís, and once they arrived outside Shaykh Tabarsí the first long and protracted battle - with the state and clergy on one side, and the Bábís and their supporters, on the other - began.

The siege and battle at the fort of Shaykh Tabarsí lasted some several months and the battles were absolutely fierce. During one sortie and assault made by the Bábís against their better armed and well supplied adversaries, certain chronicle historians claim that Mullá Husayn attacked a sharp-shooter and gunman perched in a tree, and with a single stroke from his sword he sliced the tree, the gunman and his gun right in half like a fresh cucumber! Make what you will of this incident, its does sound awfully fantastic and unbelievable, but it is reported by eyewitnesses and several other subsequent historical sources as well. The leader of Shaykh Tabarsí was, of course, Quddús whom Mullá Husayn venerated as his supreme leader and a manifestation of the Báb.

For the first few months the siege had become a stalemate with the clerics and government troops not making a single advance. Reinforcements were then called for and hence the plan now was to simply starve the Bábís out of the fort. The historians report that during this period after the Bábís had run out of supplies they were forced to eat the grass growing under their feet and the cadavers of their own dead horses. Yet they still did not give up. A

final assault was made, which killed Mullá Husayn (1849)<sup>74</sup>, who died in poetic fashion inside the fort expiring while being held in Quddús' arms. His remains are buried inside of the walls of the Shrine where they remain to this day. But the clerics and government troops still couldn't manage to take the fort itself. Instead they settled for a diversionary ruse, swearing on the Qur'án that if the remaining Bábís dispersed and left the fort peaceably they would be left to go their way unmolested. Quddús accepted the offer. But, in their typical treacherous *modus operandi*, they then broke their pledge on the Book, and as soon as the Bábís laid down their arms and emerged from the fort the clerics and the troops began a bloody massacre killing whoever they could get their hands on. Quddús and a handful of others barely escaped with their lives. But Quddús met his own violent doom not too long afterwards when he arrived in his hometown a dozen miles away<sup>75</sup>. These people, in my opinion, are the greatest martyrs to the Truth history has produced. May the Godhead rest all of their precious souls and give them peace forever!

After Badasht, meanwhile, Táhirih had gone into hiding in northern Mázandarán, possibly in the village town of Takúr with the Núrí family (the village of Azal and his older half-brother). After the battle of Shaykh Tabarsí two more revolts in two separate locations in Iran also emerged: one in Nayríz and the other in Zanján. The first was led by the prominent son of a very prominent national cleric and pre-eminent Illuminationist (*ishráqí*) philosopher (i.e. Siyyid Ja'far Kashfí) who had converted to Babism, *viz.* Siyyid Yaḥyá Dárábí *Vahíd* (d.1850); and the other in Zanján led by the most prominent cleric of that town (and an avowed enemy to all the other clerics in Iran), Mullá Muḥammad 'Alí *Hujjat* (d.1850). The pro-Bábí unrest in Iran against both state and clergy was fast gaining ground, not to mention spinning out of control by the day, even spreading into the capital city itself. It was therefore seriously undermining and thus threatening to bring down these two most powerful estates completely. The authorities needed to act, and act fast, as they did with violent ferocity.

During the middle of 1848 the Báb was brought forth from Chihriq to Tabríz and there put before a series of kangaroo courts consisting of the prosecution, jury and defence of the Crown Prince – and soon to be king – Násiruddín Mírzá (d.1896) and the clergy<sup>76</sup>. The proceedings were a farcical sham from start to finish,

designed for no purpose other than to humiliate the Báb. Afterwards the clergy passed sentence of heresy on the Báb, gave him a severe beating with the bastinado, manufactured a letter of recantation which they attributed to him, forging his signature, and sent him back. An Irish doctor, William McCormick, who was then with the British legation in Tabríz, was called to attend to the Báb's injuries as well as assess his sanity for the newly ascended king whose father, Muhammad Sháh (d. 1849), had only just recently died. This is what he (the only Westerner who ever met and interviewed the Báb) had to say about the meeting,

“You ask me for some particulars of my interview with the founder of the sect known as Babis. Nothing of any importance transpired in this interview, as the Bab was aware of my having been sent with the two other Persian doctors to see whether or not he was of sane mind or merely a madman, to decide the question whether to put him to death or not. With this knowledge he was loth to answer any questions put to him. To all inquiries he merely regarded us with a mild look, chanting in a low melodious voice, some hymns, I suppose.....He only once deigned to answer me, on my saying that I was not a Musulman and was willing to know something about his religion, as I might perhaps be inclined to adopt it. He regarded me very intently on my saying this, and replied that he had no doubt of all Europeans coming over to his religion...Our report to the Shah at that time was of a nature to spare his life....On our report he merely got the bastinado, in which operation a *farrash*, whether intentionally or not, struck him across the face with the stick destined for his feet, which produced a great wound and swelling of the face. On being asked whether a Persian surgeon should be brought to treat him, he expressed a desire that I should be sent for, and I accordingly treated him for a few days, but in the interviews consequent on this I could never get him to have a confidential chat with me, as some Government people were always present, he being a prisoner.

He was very thankful for my attentions to him. He was a very mild and delicate-looking man, rather small in

stature and very fair for a Persian, with a melodious soft voice, which struck me much. Being a Siyyid, he was dressed in the habits of that sect...In fact his whole look and deportment went so far to dispose one in his favour. Of his doctrine I heard nothing from his own lips, although the idea was that there existed in his religion a certain approach to Christianity. He was seen by some Armenian carpenters who were sent to make some repairs in his prison, reading the Bible, and he took no pains to conceal it, but on the contrary told them of it. Most assuredly the Musulman fanaticism does not exist in his religion, as applied to Christians, nor is there that restraint of females that now exists<sup>77</sup> .”

The public execution of the Báb in the main square of Tabríz occurred on the afternoon of July 8<sup>th</sup> 1850 and what first occurred defies all rational explanation. The regiment which was first brought out to carry out the official order was an Armenian Christian regiment commanded by one Sam Khán the Armenian. Seven-hundred and fifty riflemen were brought forth, and the Báb and a disciple, Mírzá Muḥammad ‘Alí Zunúzí ‘*Anís* (who insisted on dying with his master) were tied to the execution wall. Amazingly, the Báb escaped (actually disappeared) this first volley in broad daylight with thousands of assembled onlookers above looking on in utter amazement when the smoke finally cleared. European consular reports and dispatches, in fact, report this incident. Some accounts state that ‘*Anís* was actually killed in the first attempt while others place it on the second attempt. After the smoke cleared, the ropes suspending the Báb had been cut and he was nowhere to be found in the immediate vicinity. Some have speculated that the Báb had made a secret deal with Sam Khán prior to the execution and that his troops had been instructed to shoot their muskets into the air while someone had gone running in the interim and untied the Báb while the smoke was still thick and fresh. The only problem with this theory is that if ‘*Anís* was in fact killed by the first regiment, as Hájjí Mírzá Jání (the first chronicle historian) reports, why then had not the Báb been killed also who was tied only inches right next to him? Surely with 750 riflemen firing at ‘*Anís*, even one or more stray bullets would have finished off the Báb. Not only were they not that far apart, it is reported

that ‘*Anís* was in fact roped around the body of his master. With 750 muskets firing, even a single bullet on this first try could have killed the Báb. But it killed ‘*Anís* instead and not him. Why? Moreover, someone among the multitude above, even in a heavy plume of smoke, would have seen, felt or at least detected something (or someone) - a movement perhaps? - and reported it later on, at least for posterity! Why didn’t a single member of Sam Khán’s regiment responsible for the execution that day ever come forward to offer an account as to why the Báb suddenly went missing in this first attempt? No such evidence showing any contrived sleights of hand occurring between the Báb and Sam Khán exist anywhere – not even within Muslim polemical accounts with some of their own wild, fantastic and bizarre speculations. No one has ever come forth either confessing they untied the Báb on Sam Khán’s orders or saw someone else doing it. This incident remains as mysterious today as it was on July 8<sup>th</sup> 1850. In an age of scepticism and unbelief, miracles (*karámát*) and defying conventional laws of physics (*kharq-i-‘ádát*) are deemed fantastic impossibilities, figments of archaic, superstitious, pre-modern and unstable mentalities, no less. Yet we have the testimony of European consular dispatches from Tabríz on this specific incident on the specific day in question regarding the disappearance and survival of the Báb on the first attempt. I am all ears on any alternative theories anyone might have to explain this incident, and I have heard them all.

In any case, Sam Khán and his regiment, superstitious, refused a second shot at the order, so a second regiment – this time an all Muslim regiment – had to be summoned led by the soon to be Prime Minister Mírzá Taqí Khán Amír Kabír (d. 1851). The Báb is said to have been found not too long after the first attempt sitting back in his cell writing, putting the finishing touches to a final epistle, which he possibly sent off then and there with Aqá Husayn Yazdí (d. 1852) or another courier. The second regiment succeeded in executing the Essence of the Seven Letters, and the mangled remains of the Báb and ‘*Anís* (either separately or jointly) were afterwards discarded in a ditch outside of the city walls for the stray dogs and vultures to eat. Other accounts say they were displayed in the main square for three days and nights. But before the bodies had been discarded, the artist for the Russian consul in

Tabríz made a sketch of the remains right after the execution, and this sketch today is floating around somewhere either sitting in a government vault in Russia or among someone's private collection. This item or its fate must come to light and I ask for assistance from anyone out there who might be able to help shed some light on its final whereabouts, and whether it even still exists. Forty-eight hours later, or less, the bodies were retrieved by Bábí agents lurking inside the city and brought, according to Hájjí Mírzá Jání, to the Báb's successor, Azal, who buried them with his own hands in an undisclosed location possibly somewhere in Azerbaijan<sup>78</sup>.

But before this execution in Tabríz, the Báb had been secretly corresponding for some several months with the young son of a former court notable. Some six months or so before his death in Tabríz he appointed this nineteen year old, Mírzá Yahyá Núrí, as his foremost successor and vicegerent, giving him, among several dozen other lofty titles<sup>79</sup>, the titles of the *Morning of Praeternity* (*ṣubḥ al-azal*), *Bahíyya* (the Splendid), the *One Supreme* (*wahíd al-a'lá*), the *Second Singular One* (*wahíd thání*), the *Praeternal Sun* (*shams al-azal*), the *Second Point* (*nuqta thání*), the *Praeternal Fruit* (*thamara azaliyya*), the *Crystalline Mirror* (*mirát al-bulúriyya*) or just *Azal* (the Praeternal). After the Báb and most of the leading Letters of the Living perished during the uprisings and the movement's general suppression between 1848-52, Azal was recognized as the pre-eminent Bábí leader, or Mirror (*mirát*). He was recognized as such first in Iran and then, after the attempt on the life of Násiruddín Sháh in 1852 (after fleeing Iran) in Bagħdad. However, due to the Báb's complex, enigmatic and highly esoteric doctrine of endless theophanic progressions of the Divine Will (or revelations), and his proclamation about One greater than himself who was to appear in the numbers (often interpreted as *years*) 1511 and 2001 (and 144)<sup>80</sup>, several contenders arose one after another claiming to be this Bábí messiah and thus attempted to undermine Azal's authority from the very beginning<sup>81</sup>. The last contender during Azal's lifetime was none other than his older step-brother, one time secretary and ultimate rival, Mírzá Husayn 'Alí Núrí (d. 1892) - who earlier had been responsible for the murder of one of the other previous contenders<sup>82</sup> - known to posterity as *Bahá'u'llah* (the splendor of God)<sup>83</sup>.

Husayn ‘Alí Núrí is the founder of modern Bahá’ism, currently based in Haifa, Israel in its largest faction, whom the Bahá’is claim to be this Bábí messiah and revere as the exclusive, and thus only, manifestation of the Godhead for the age for the next one thousand years (and the greatest or highest divinity, according to certain popular Bahá’í notions, for the next 500,000). For all their lip service to the unity of religions and the oneness of humanity, per their founder’s central scripture, the Most Holy Book (*kitáb al-aqdas*), they believe all claimants to any sort of divine inspiration or revelation to be rank impostors, including and especially Azal. To them, only Bahá’u’llah is true for the age, and no one else. However, any perusal of the Bayání proof-texts immediately demonstrates that Husayn ‘Alí Núrí’s claim to the supreme leadership of Bábism was made on rather flimsy grounds and that therefore he was a rank impostor from within the contextual world-space of these proof-texts themselves, very much like the dozen or so other contenders who preceded him. Apparently even he himself was aware of this fact because according to his own *Tablet of O Creator of all creation (lawh yá mubdi’ kull-i-badí’)*, written towards the end of his life, in so many words he all but retracts this initial, central claim of his regarding his identity as the Bábí messiah, *He whom the Godhead shall make Manifest (man yuzhiruhu’Llah)*<sup>84</sup>. How he actually managed to supplant Azal in the 1860s is an involved, convoluted tale unto itself (see the notes), but to quote E.G. Browne:

All prominent supporters of Subh-i-Azal who withstood Mirza Husayn Ali's claims [in Edirne and Baghdad] were marked out for death, and in Baghdad Mulla Rajab Ali “Kahir” and his brother, Hajji Mirza Ahmad, Hajji Mirza Muhammad Reza, and several others fell one by one by the knife or the bullet of the assassin... As to the assassination of the three Ezelis, Aka Jan Bey, Hajji Seyyed Muhammad of Isfahan, and Mirza Riza-Kulli of Tafrish, by some of Beha's followers at Acre, there can, I fear, be but little doubt...the passage in the Kitab-i-Aqdas alluding (apparently) to Hajji Seyyed Muhammad's death...proves Beha'u'llah regarded this event with some complaisance...[Regarding one Aqá Muḥammad ‘Alí of

Isfáhán in Istanbul (who first bore allegiance to Husayn ‘Alí and then went back to Azal), Browne quotes the words of Mírzá Husayn ‘Alí Núrí instructing his attacker, “***O phlebotomist of the Divine Unity! Throb like the artery in the body of the Contingent World, and drink of the blood of the Block of Heedlessness for that he turned aside from the aspect of thy Lord the Merciful!***”<sup>85</sup>

As a result of the Bayání-Bahá’í schism of the late 1860s, the Ottoman authorities separated the factions, exiling Azal, his family and a few supporters to Famagusta, Cyprus, where he remained until his death in April 1912, dying in Larnaca. This Benedict Arnold older brother and his family and supporters were shipped off to Acre, then Palestine. This split is known by us Bayánís as the Direful Mischief (*fitni-i-saylam*)<sup>86</sup>. But here now we will turn to Azal himself *via* Attíyyih Núrí’s memoirs. For reasons of space, I have edited and annotated this biography which was originally translated by the great living Witness (*sháhíid*) of the Bayán, mister Wahíd Ašhná. For those wishing to see the original, I would direct them to the website Bayanic.com. I will now leave my good reader with a short biography of Azal by one of his own descendents and kinswoman.

***Supplement 1: A Short Biography of Subh-i-Azal by  
Attíyyih Núrí***

Mírzá Yahyá Núrí Subh-i-Azal (the Morning of Praeternity) was the son of Mírza ‘Abbás Bozorg of Núr, a Minister of Court under the Qájár monarch, Fath ‘Alí Sháh (d. 1834). An educated man of letters, Mírzá Bozorg was accounted as among the most skilled calligraphers of the royal court. Also a wealthy man, in the twilight of his life he made his residence in the Arab quarter of Tehran, which was esteemed as the elite quarter of the time. He owned many properties, all of which were later expropriated by Fath ‘Alí Sháh’s son and successor, Muḥammad Sháh (d. 1849). The reason for this confiscation was due to the fact that one among the Sháh’s many daughters had become a student of calligraphy under Mírzá Bozorg and soon fell in love with her own teacher. Mírzá Bozorg

was a pious man who had already four wives of his own, and therefore married her on the basis of a temporary marriage (*muta’/siġih*), but without the monarch’s knowledge [or approval]. This proved too much for the Sháh to stomach, so he ordered the confiscation of Mírzá Bozorg’s properties in [royal] retaliation [for besmirching the royal honor – ed.] Mírzá Bozorg died in 1834 (1250 A.H)...[and was initially buried in Najaf, Iraq. But his body was subsequently moved and he is currently buried in Haifa, Israel on Mt. Carmel inside a cenotaph shrine falsely attributed by the Bahá’ís to the Báb alongside his grandson ‘Abbás Effendí (d. 1921) – ed.].

Subh-i-Azal was born in 1831 (1247 A.H) in the Arab quarter of Tehran. His mother died in child birth. Subh-i-Azal was therefore left without a mother, losing out on the motherly attentions and affections. He was three years old when his father died [Browne states seven based on Azal’s own word which then places his father’s death at a later date – ed.] According to Mírzá Bozorg’s will and testament, the upbringing of this child was left to Fátima Khanúm, the mother of Mírzá Husayn ‘Alí [the future Bahá’u’llah]. According to the accounts [i.e. Hájjí Mírzá Jání’s *nuqtat’ul-káf*], this step-mother was not initially very affectionate towards the young Azal. This soon changed, however, when one night Fátima dreamt a dream of the Prophet Muĥammad (peace and blessings be upon Him) and His Holiness, the Commander of the Faithful, Imám ‘Alí (upon Him and His progeny be salutations and peace), who asked for the child to be brought to their presence. The Prophet Muĥammad kissed the child and instructed Fátima Khánum that the child must be well cared for until he is delivered to the Twelfth Imam and Qá’im. After this dream, the step mother regarded this child differently and labored much to look after him, to the extent that she is to have said that after this dream, she loved him more than she loved her own children.

Subh-i-Azal grew up under the care of his step-mother and the support of his step brother, Mírzá Husayn ‘Alí who was 13 years his senior. According to Husayn ‘Alí and others relatives, Subh-i-Azal was an extremely quiet, well-mannered and gentle child, averse to the society of children his own age. Of his childhood memories, he has recounted the following account to Ákhiríyya Khánum, who was his niece and daughter-in-law, and

who had traveled to Cyprus to meet him. In her account from her travel narrative, she narrates the following from Azal:

One night, while I was sitting in my room studying, I heard some noise coming from the court yard, but I ignored it and did not leave the room and continued with what I was doing. When dinner was brought, I noticed that it was more lavish than other previous nights. Early in the morning, when I walked out to wash my hands and face, I noticed a lot of dishes being washed and stacked alongside the bank of a stream of water. I asked the servants about what had happened, and they replied “last night was the wedding of Mírzá Mahdí, your brother.” Only then I realized.

Regarding the education of Subh-i Azal, as recorded in *nuqta’ul-káf* and told by Mírzá Husayn ‘Alí to Hájjí Mírzá Jání of Káshán, he studied Persian [literature] and did well in calligraphy, but Arabic was not his favorite subject. The following is from Count Gobineau:

When Subh-i-Azal reached the age of five, his step-mother took him to school. However he did not stay at school any longer than three days. This was because he was beaten with a wooden stick by his teacher.

Spending the majority of his childhood in Tehran, as per family custom, he spent the summers in the village of Tákúr in Núr, his ancestral homeland. Subh-i-Azal was 13 years old when the Primal Point [i.e. Essence of the Seven Letters, the Báb] made his Manifestation public. Husayn ‘Alí, his older brother, had become a devoted follower of the Báb and hosted meetings with his Bábí friends at their home. They would read from the writings of the new faith, discussing and pondering the new teachings. Subh-i-Azal at this young age was witness to all these initial gatherings, until one night, according to himself, he was [spiritually] attracted and affected by [high doxological] prayers which included repeated refrains such as ‘O! My Lord, My Master’. Subh-i-Azal developed a heartfelt, sincere devotion to the author of these words and so began investigating the new theophany thereby becoming a devoted follower of the Báb soon

thereafter. This apparently occurred in mid 1847 (1263 A.H). Subh-i-Azal confirms in one of his Tablets that his devotion was to the extent that he packed his belongings and traveled all the way to Khurásán province, where the Babi community, according to the Báb's instructions, had gathered to join Mullá Husayn of Bushrú'í (known as Báb'ul-Báb/gate to the Gate). It was on the way to Khurásán when his brother Mírzá Husayn 'Alí was informed of his intention and so made him return. After a [short] while, Subh-i-Azal traveled to Núr and then proceeded to Bárfurúsh where he met Hájjí Muḥammad 'Alí of Bárfurúsh, 'His Holiness Quddús, one of the Letters of the Living who had accompanied the Primal Point in his pilgrimage to Mecca. It was 1848 (late 1264 A.H.) when His Holiness Quddús returned to Bárfurúsh from the great historical gathering of the Bábís in Badasht. Subh-i-Azal met Quddús on the outskirts of the city and then proceeded into Bárfurúsh, becoming the object of Quddús' spiritual attentions [and instruction –ed.] In the meeting with Quddús, beholding his [high] spiritual [influence], especially his [spiritual] devotion, influenced Subh-i-Azal deeply and for that he thanked God for the blessing.

One night in Bárfurúsh, when Subh-i-Azal intended to meet Quddús again, he returned disappointed, never to see him again, after a Bábí who had been hiding in the woods rushed out to inform those who desired to meet Quddús that a mob had gathered to invade the house and that he himself was beaten and forced to leave Quddús' residence. Subh-i-Azal also succeeded in meeting her Holiness Tahirih Qurrat'ul-'Ayn during this stay in Bárfurúsh. Qurrat'ul-'Ayn had traveled to Núr in order to propagate the new theophany after returning from the Badasht gathering... Not long before this, she had arrived in Bárfurúsh, meeting Subh-i-Azal in the presence of His Holiness Quddús, who instructed Her Holiness to take Subh-i-Azal with her to Núr... Qurrat'ul-'Ayn, Subh-i-Azal and Hájjí Mírzá Jání of Káshán [the author of *nuqtat'ul-káf* – ed.] together traveled to Núr from Bárfurúsh.... This also coincided with the heat of the fighting in the fortress of Shaykh Tabarsí where the Bábís valiantly fought against the government forces [and mulláhs] under the leadership of Quddús and the Báb'ul-Báb [i.e. Mullá Husayn].

Subh-i-Azal, Mírzá Husayn ‘Alí and Mullá Zayn’ul-ábidín, their uncle, together with several other relatives and fellow Bábís, then set out again to Bárfurúsh to help defend the fortress on the outskirts. Government forces however arrested this group several kilometers from Amul and brought them to the governor Mírzá Taqí Khán. The governor ordered their imprisonment, but Subh-i-Azal escaped and spent the night in the forest. In the morning, a villager discovered him in the area and informed the locals, who...brought him to Amul on foot with his hands tied. On the way to Amul he was harassed, spat upon, accosted and generally humiliated. Back in Amul he was reunited with his other comrades. The next day the governor ordered them all to be severely beaten with the bastinado. Subh-i-Azal was thrown into a [shallow] pool... When it came time to beat him, Mírzá Husayn ‘Alí asked for clemency, requesting he take Subh-i-Azal’s place instead, stating that Azal was a child and so could not endure a beating. At this point, Mullá Zayn’ul-ábidín was badly beaten when he threw himself on his nephew to cover the latter. Later, the governor of Amul sent a message to Abbás Qulí Khán of Larján, who was the commander of the government forces stationed on the outskirts of the Tabarsí fort. In this communication the governor gave an account of those arrested and asked for instructions. Abbás Qulí Khán wrote back to the governor stating that these people are a respected family and should therefore not be molested any further, giving orders for their immediate release... As a result the prisoners were set free. But they did not succeed in reaching the fortress of Shaykh Tabarsí to join the other Bábís, who all would soon perish as martyrs...

Subh-i-Azal stayed in Núr for three days in the castle of Dár-Kulá, a property that he had inherited [from his father]. There he propagated the new theophany, as a result of which three individuals became believers. Mírzá Jání says that during this period he was with Subh-i-Azal night and day, relating of Subh-i-Azal’s devotion...and gentleness, at a time when he was not much older than eighteen. He says that Subh-i-Azal had a wonderful attachment to Quddús and read from his works [constantly]...He also occasionally discussed with Mírzá Jání the [subtle intricacies] of the Godhead’s mystical unity (*tawhíd*), during which time the Hájjí would ask him to unravel certain mysteries in some verses of the Quran...After some time in Núr, he returned to Takúr and then

back to Tehran. Forty days later, he heard the news of the martyrdom of Quddús which made him extremely heartbroken. *Nuqtat'ul-káf* states that as a result of hearing this shattering news, Azal fell ill with a bad fever that lasted some three days and nights. This news of Quddús' martyrdom must have occurred in July 1849 (*Sha'ban* 1265 A.H), as the martyrdom of Quddús occurred between *Jamádí* and *Rajab* 1265 AH.

During late 1265 AH, His Holiness Quddús and Báb'ul-Báb...fought to their last breath with utmost bravery ...leading the defense of the Bábí strongholds at the shrine fortress. This event [as noted – ed.] is...the insurrection at the fortress of Shaykh Tabarsi. First it was His Holiness Báb'ul-Báb who was martyred inside the fortress walls and then Quddús himself, who was later martyred in Bárfurúsh. Day by day the persecution of this community was increasing. The Primal Point was at the time imprisoned in a castle located on a remote rocky and mountainous area in Chihríq. Communication with the Point was blocked and government forces had tightened the screws around the Bábís with all the might and facility at their disposal, and from every angle, at that. They were under the mistaken illusion that the newly kindled light of this new theophany would be put out by killing the Bábís one after another. The Bábís were also witnessing the loss of their leaders...such as the execution of the seven martyrs in Tehran. The tree of the new theophany planted by the Báb and watered with the blood of his devoted believers gave fruit at this dark and critical period with the Manifestation of Subh-i-Azal and his appointment to the station of Mirrorhood (*mirátíyya*) by the Primal Point. This energized the believers and gave them new hope. The Manifestation of Subh-i-Azal was a crucial factor in enforcing the foundations of the new theophany. This event, as documented by Gobineau and other historians, was unprecedented:

At this time, Subh-i-Azal was nineteen years of age living in Tehran. Communicating with the Primal Point was [exceedingly] difficult because the government of the day had cut all communication with him. Aqá Siyyid Husayn of Yazd, the scribe, who was at the service of his master during the imprisonment [period] in Makú and Chihríq, had come to Tehran from Chihríq. On his return, Subh-i-Azal

sent an epistle hidden in a pen case to Chihriq through Aqá Siyyid Husayn the scribe. After reading the letter, the Primal Point arose and sat several times in extreme jubilation giving thanks to God for fulfilling its prophecy<sup>87</sup>.

During those days, the Primal Point had been wearing [the black] garment of mourning due to the martyrdom of His Holiness Quddús. He changed this garment, prayed and thanked God profusely for the manifestation of Subh-i-Azal. This day coincided with the twenty-fifth day of Náw-Rúz, which the Point ordained to be the day marked as a day of celebrations for the appointment of Subh-i-Azal as his successor and Mirror...The Primal Point announced this news to his disciples by writing to them and asking them to submit to Subh-i-Azal's [authority after him]. The Point's response to Subh-i-Azal's letter is a tablet in which the Primal Point has conferred upon him the station of Mirrorhood<sup>88</sup> and in which he has addressed him in terms of "You are I and I am you."

Subh-i-Azal married his cousin Fátima Khanum when he was sixteen or seventeen years of age. Mírzá Muḥammad Hadí was the fruit of this marriage. He also married Maryam Khanúm known as Qániti, the great-grandmother of the present author. Qániti was a learned woman, a companion of Her Holiness Qurrat'ul-'Ayn, who contributed significantly to the propagation of the Bayání faith. Qániti with her son, the late Aqá-i-Núr, together with Akhúnd Mullá Muḥammad Ja'far of Niráq, who was one of the great (religious) doctors of Káshán, were imprisoned in a basement in Tehran. Aqá-i-Núr's aunts – 'Izzíyya Khanúm, Fatíma Khanum and his uncle, Hájjí Mírzá Qolí - managed to secure the release of Qániti and Aqá Núr after Mullá Muḥammad Ja'far of Niráq was poisoned... Aqá Núr was sent to Rasht under the name of Mírzá Muḥammad Hasan the physician, where he later died. One of Subh-i-Azal's daughters married Shaykh Ahmad Rúhí. They are survived by their daughter 'Alíyyá Khanúm who died in Cyprus on 11<sup>th</sup> Feb 1972. She was survived, in turn, by their son named Rishád and a grandson named 'Ismat who resides in Cyprus. Another daughter of Subh-i-Azal married Mírzá Aqá Khán of Kirmán...

The Manifestation of Subh-i-Azal occurred in the year 1266 A.H (1850 A.D). This is confirmed by Subh-i-Azal in his

correspondence with the French diplomat A-L-M Nicolas...It occurred just a few months before the martyrdom of the Primal Point. In the testamentary epistle, His Holiness the Point makes no distinction between himself and Subh-i-Azal. Moreover, he left him with specific instructions to protect the Bayání faith and command by it. More importantly, he is described as “the mighty Way of Truth” and entrusts Him with completing the remaining eight Unities of the Arabic Bayán [which Azal did not complete – ed.] The testamentary epistle is stamped with his own signatory seal, which reads “*Verily, I am the Proof of God and His light.*”

The Primal Point introduced Subh-i-Azal to all of his disciples in several tablets. These tablets appear in most of the books left from the elders of this community. Some have been printed and collected. Subh-i-Azal himself possessed many of the tablets which were in the handwriting of His Holiness the Point. These are quoted at the end of the Book *Mustaqayiz* (Sleeper Awakened) and their originals are also available [among the Bayání community]. The majority of the writings of the Point where, however, in the possession of Mirzá Husayn ‘Alí (*Bahá*’) who had collected them from the Bábís before he made his claim. [Some of] these are not available. His Holiness the Point in his correspondences with his nominated disciples and the Letters of the Living had instructed them to obey Subh-i-Azal. In a letter addressing Mirzá Husayn ‘Alí, the Primal Point gave explicit instructions to him to be the protector of Subh-i-Azal to enable him to propagate the Bayání faith.

After the execution of the Primal Point, Mirzá Sulaymán Khán, who served in an army regiment, paid off officials, and according to the Point’s testament, brought His body to Subh-i-Azal, who buried it together with the body of Mirzá Muḥammad ‘Alí Zunúzí at the shrine of Imámzádiḥ Ma’súm. After the burial, together with his elder brother, Mirzá Husayn ‘Alí, he left for Núr where he tarried for a while.

One day, Subh-i-Azal spoke to his other brother Mirzá Muḥammad Hassan about the inheritance from their father. Since Subh-i-Azal had not reached the age of maturity at the time of his father’s death, his share of the inheritance was deposited by his uncle Shaykh ‘Azíz’ullah. Mirzá Muḥammad Hassan demanded from his uncle Subh-i-Azal’s share in front of others. The uncle

refused to return the share and a scuffle broke out during which Mirzá Muḥammad Ḥassan attacked his uncle with his walking stick. The uncle then went to Tehran to seek justice. His arrival in Tehran coincided with the assassination attempt on Nasiruddín Sháh by the Bábís. The uncle found the situation favorable and provided a list of names to the Sháh stating that these people were involved in the shooting. The list among others included Subḥ-i-Azal and Mírzá Ḥusayn ‘Alí Bahá’. Apparently, after investigating the accused, they concluded that the main instigator was Mírzá Ḥusayn ‘Alí Bahá’ who they then proceeded to seek out in order to arrest.

Bahá’ took refuge at the Russian embassy where his brother-in-law worked as a secretary. Bahá’ was then given up to the government on the condition that he was not to be harmed<sup>89</sup>. Four months later, as a result of Russian diplomatic pressure, he was released and was deported to Baghdád. Subḥ-i-Azal intended to return to Tehran. However, on the way to Tehran, he learned about the assassination attempt and the arrest of Bahá’. He subsequently went to Raṣht under disguise as a dervish, then to Karbalá, and finally to Baghdád, where he was later joined by Bahá’. When crossing the border into Iráq, government officials saw him but failed to identify him. He managed to survive the executioner, even though the government had set a bounty of a thousand tumáns on his head.

While residing in Baghdád, the Bábís traveled from Irán to Baghdád and sought instructions from Subḥ-i-Azal. After a while Bahá’ then entertained his own claim. He would often write what he called verses and then would have them washed out in the Tigris and Euphrates rivers and would say things like “these writings are the share of the fish”! The Witnesses of the Bábí community went to Baghdád and admonished Bahá’ for his improper behavior. As a result, he went to the Sulaymáníyyá in Iráqí Kurdistán, where he remained for two years [with Aqá Ján Khádim’ullah Káshání, the bald soap-seller, and his first to believe [*awwal man ámana*] acting as his courier and point of contact – ed.] There he also made fresh claims, as a result of which he received death threats and saw no option but writing to Subḥ-i-Azal directly asking for permission to return, which was immediately granted. Bahá’ confirms this in his Iqán where he says: “I swear by God that I had no intention to return from my

exile and no hope of re-union.... until, the decree to return was issued from the source of command, to which I submitted and returned by necessity.”

As a result of the pressure by the Iranian government, and during the tenure of Hájjí Mírzá Husayn Khán, the Iranian ambassador, the Ottoman government moved the Bábís to Istanbul in 1280 A.H (1863 A.D) and 5 years later on 20<sup>th</sup> Rabi’ul-Awwal 1285 A.H (10<sup>th</sup> July 1868 A.D) to Edirne [i.e. Adrianople on the Adriatic coast – ed.] On Tuesday 6<sup>th</sup> Jamadi’ul-Awwal 1285 A.H. (25 August 1868) Bahá’, and his family were sent to Acre and Subh-i-Azal and his family were sent to Cyprus. Acre and Cyprus were both under Ottoman control. According to the Ottoman records, at the time of his arrival in Cyprus, Subh-i-Azal was accompanied by his two wives, 6 sons and four daughters. The cause of the separation of these two brothers in Edirne is as follows: Bahá’ had recently made his claim to being He-Whom-God-Shall-Make-Manifest... He had written inflammatory letters [which he attributed to Azal - ed], in the vein of “We (Bábís) shall rule the earth under the leadership of Subh-i Azal,” and such like, depositing them in the house of the governor of Edirne during the night. The letters all had Subh-i Azal’s forged signature.

After much investigation by Ottoman officials, they decided to send four of Bahá’s followers (Míshkín Qalám of Khurásán, Mírzá ‘Alí the Traveler, Muḥammad Báqir of Isfáhán and ‘Abdul-Ghaffár) with Subh-i-Azal to Cyprus, and four of Subh-i-Azal’s followers (Siyid Muḥammad of Isfáhán, Aqá Ján Beg of Káshán, Mírzá Rezá Qolí of Tafrísh and his brother Mírzá Nasr’ullah of Tafrísh) with Bahá’ to Acre. The purpose of this initiative was to enable the Ottoman officials to receive information from the rival parties and thus be informed of visits made by the visitors of each party. Just before the departure, Mírzá Nasr’ullah of Tafrísh was poisoned by Bahá’s men. The other three followers of Subh-i-Azal were murdered by Bahá’s thugs at his behest shortly after their arrival in Acre<sup>90</sup>.

The Ottoman officials arrested the murderers and imprisoned them. These were released after ‘Abbás Effendí (Bahá’s eldest son) interceded on their behalf. Professor Browne has confirmed the murder of the Azalís at the hands of the Baha’is ...In 1313 A.H. (1896 A.D.) the visit by my late father, Aḥmad

Thamarih, to Cyprus, together with my mother, coincided with Professor Browne's visit to that Island. Professor Browne was their guest for fifteen days. The late Ahmad Thamarih was at the service of Subh-i-Azal from the age of seven to the age of fourteen where he studied Persian and Arabic. He then returned to Iran and married my mother who was Subh-i-Azal's niece. He was back again in Cyprus in 1312 to 1313 A.H (1895 to 1896 A.D.) during which Nasiruddín Sháh of the Qájár dynasty was assassinated.

Subh-i-Azal's living conditions in Cyprus were very difficult [and very humble - ed.] Some financial assistance was sent by the Azalis [an Ottoman and then British government stipend was also provided according to both Browne and Azal – ed.] Subh-i-Azal resided in Cyprus until his ascension on Monday 12<sup>th</sup> *Jamádi al-Awwal* 1330 A.H (Monday 27<sup>th</sup> April 1912) at 7:00AM. A wife and several children were still living after his ascension. He also had two sons in Iran by the names of Mírzá Hádí, who died before his father, and Aqá-i-Núr, who is the grandfather of the present author, and who died in Rasht after his own father died....Subh-i-Azal's indomitable spirit, his patience, gentleness and dignity [knew no bounds – ed.], to the extent that a single person with no companion and with no helper, living in prison like conditions, was the target of a world of internal and external enemies, and the subject of infinite difficulties and harassments on a daily basis, and yet he did not complain in the slightest with that most indomitable will of his. History does not know of many with such ability or such fortitude...[Subh-i-Azal left no successor – ed.]

#### Editors Note

I have intentionally omitted the final section of this piece which lists Azal's works with apologies to the author, but with sincere promises that an independent and more lengthy discussion of them will appear by me in the future. I would like to take this opportunity now to express my heartfelt gratitude to Dr. Sepehr Manuchehri (without a doubt the foremost and preeminent historian of Bábism of our time) who first introduced me to the works and personality of Subh-i-Azal in 2000 CE in a period of my life when I had begun to despair about spiritual groups, spiritual figures and the world in general. I believe the Almighty Godhead brought Sepehr my way as a Divine Emissary of sorts, a heralding Angel, if you will, so that he would become the catalyst for helping me break through the dark mists and thereby breath new life into me by sparking my interest in this Great, Most Mighty

Crystalline Mirror and Splendid Praeternal Fruit rooting out from the holy Tree of the Reality that is the Majesty of the Manifestation of the Essence of the Seven Letters, the Báb. Sepehr I consider to be the Return of Salmán Fársí (interesting that he has called himself by the name Simon Fársí ever since I have known him). I have read many of the great mystics and gnostics from the numerous traditions. I have actively engaged with their *oeuvre*, literally meditating on their works from many different angles for various stretches of time, trying to probe in my own way and from my own time into their hearts and minds by reaching out through the expanses of time to touch their essential realities with their own written words projected into the Imaginal World as my guide. Azal most definitely, and undoubtedly, is a jewel, a rare gem inside a treasury amongst them all, and it is high time for him to be presented to the world for who he well and truly was: a true giant and spiritual master and a mighty luminous being in every sense of those words. I quite readily, very happily in fact, confess to bias in his favor. My undiminished love for him as I have got to know him better through his own words and the example of his own life, in my mind – even though I never knew the man in person, just as he never physically knew the Báb in person, nor the Báb he -, is how I know him to have been a patient, illimitably wise, compassionate and longsuffering spiritual pole (*qutb*) and Mirror (*mirát*) of the greatest ever martyred high saint-prophet of an amazing post-Islamic gnostic esoteric Iranian religion (which still has unbelievable potential to impact our world for the good, if only tempered by flexibility and some of the understandings of our time, and, above all, universalized to meet and thereby engage with the Wisdoms of other high esoteric traditions presently on the planet). My bitter despair when learning the complex details of how he was so callously and maliciously betrayed by an older step-brother he once so loved, cherished and trusted (and then was mercilessly, so shamelessly and so unfairly, maligned in the literature and popular consciousness of the creed his brother later founded) has also been my illuminating light (*núrun ashraqa*) as well as my driving muse throughout the process of writing for this book (nay, the past five years as of 2005 consciously; my whole life prior to this unconsciously). Call it my contribution in a grand attempt, however naïve and idealistic it may sound, to set history aright where it went tragically wrong. If I should have succeeded in bringing Azal forward on some level to a popular intellectual consciousness, I can indeed go to my grave one day a very happy man. It isn't for nothing that I have since 2004 officially taken on his name as well. As such, I highly recommend to those out there in various graduate and post-graduate level humanities/social sciences disciplines in the West engaged in the study of Islamic esotericism, or esotericism in Islamicate, or comparative gnosticisms, not to mention Iranian studies, to seriously consider looking into the works of Mirza Yahyá Núrí Subh-i-Azal (d.

1912). If you understand and appreciate qabbalistic esotericism and esoteric spirituality in general, guaranteed, you will not leave disappointed. Azal was also quite the mystical poet and possesses a large collection, a *dīwán*, of very beautiful Persian Sufi Bábí poetry as well. There are virtual goldmines in his *oeuvre* available to the studious that are yet to be examined at any level of depth, or at all, for that matter. A future goal of mine is to spawn precisely some kind of higher Institute of Bayání Gnostic Universalist Studies - which would also include ongoing research into all facets of Islamic Hermeticism as well as shamanic-entheogenic spiritualities as well as many others besides those - as an active research arm to the *Ecclesia Gnostica Bayání Universalis*: an institute which would possess endowments and scholarships, with technologically sophisticated facilities, a library and complete manuscript collection of Bábí, *bátiní* and Sufi works, producing a periodic journal and other regular publications, as well as holding annual specialist conferences, *ad nauseum*, so that research can proceed unhindered and with pace on all aspects of the Bayání gnostic faith (as well as universal gnosis *en toto*) and from within all methodological perspectives and social science/humanities disciplines. This Institute would also include sophisticated scientific laboratories, using the most up to date state of the art technologies, for the purpose of investigative research into all areas of the paranormal, on the one hand, as well as in depth research into the healing properties of entheogens such as that being presently conducted at the Takiwasi Institute in Peru, which quite possibly has found the cure for cancer and drug addiction with Ayahuasca. The key to success here will obviously be unqualified openness and networking, a sore point where others have failed miserably. This entire appendix is therefore dedicated in humble appreciation and with much love and gratitude to the Bayání community of Iran (*via* their own emissary my Spiritual Father, the Primal Point, sent to me, my dear, dear friend, mister Wahíd Ashná) for supplying me with those rarest jewels amongst a King Solomon's mine of textual gems. In conclusion, I would like to inform my beloved dear fellow Bayánís now that indeed our long night in the wilderness is finally over: that no longer do we have to remain the battling underdog or play victim to the guile of others. We can simply hold our heads up high in the world, smile and be, since the days of victory promised by the Essence of the Seven Letters to his successor are possibly well and truly upon us now in these very days we are living in. The occidental exile (*ghurbat'ul-gharbiyya*) has been left behind; the dark clouds have passed over allowing the Sun of Truth (*shams-i-haqíqat*) to shine resplendent once again; the homecoming to the Orient of Light (*núr al-mashriqiyya*) is here; the forlorn Joseph has returned to Canaan once more; the days of grieving are over! If permitted, I am here to prove it to you and for all of us!

اتما البهأ من الله عليكم يا ايها اهل البيان فى كل حين و قبل حين و بعد حين ﷻ

**Supplement 2: Arabic Text of the longer Will & Testament of the  
Essence of the Seven Letters, the Báb<sup>91</sup>**

(لوح وصايت حضرت رب اعلى به حضرت ثمره ازليه)

ان يا اسم الازل فاشهد على انه لا اله الا انا العزيز المحبوب ثم اشهد على انه لا اله الا انت  
المهيمن القيوم قل خلق الله كل ما خلق من اول الذى لا اول له وكل ما يخلق الى اخر  
الذى لا اخر له لمظهر نفسه بهذا امر الله لما خلق و يخلق يغمم الله مظهر نفسه من عنده فى كل  
شئ كيف يشاء. بامر الله هو العالم الحكيم اذا انقطع عن ذلك العرش تتلو من آيات  
ربك ما يلقى الله على فؤادك ذكرا من عنده انه هو الهيمن القيوم و اتل عن نفسى فى كل  
ليل و نهار ثم عباد الله المؤمنين انى انا الله لا اله الا انا العالم المتصدر و ان شئت انى  
انا الله لا اله الا انا السلطان المتع و اشهد بانى انا حى فى افق الابهى اسمع كل من  
يذكرنى بذكرى اياى و انى انا خير الذاكرين من يحضر بين يدى عرش ربك فكانه قد  
حضر بين يدى الله الهيمن القيوم و لم يكن له جزاء. اكبر عما حضر اذا كان من المؤمنين  
ثم اشهد ان الله لطيف فوق كل ذالطف لا يجب ان يشهد على عرش قد نطق من ربه لا  
ابهى ما خلق فى الملك باذن الله هو اجد الابدون يجب الله ان يستترن اعراض  
الحقيقه فى حير بيش ثم يترون فى اداعى مرات بلور ثم يترون تلك الآداعى فى الاحجار  
التى ما خلقت الطف منها على شان كل يستطيعون ان يظفرون هذا ما قد احب الله للذين  
بهم امنوا بالله و آياته ان بهم يستطيعون و ان لم يستطيعوا قل القطن ثم اوعيت الشجر ثم ما

يسطيعون من الحجر الاعلى ولو بهم بعد ايام يستطيعون ان يطرون ذلك للذين هم احياء لسأله  
تكره قلوبهم و بهم بذلك يفرون واحضر بين يدي الله بما كنت عليه من المتقين  
و بلغ امر ربك الى العالمين و ادع الى ما نزل في البيان بمنهاج عز رفيع و اذكر  
بالحسن الذين هم امنوا بي ثم بكلماتي لسأله يتخفون في امر الله وهم عن الصراط ليعبدون  
فان يظهر الله في اياك بمسلك هذا ما يورث الامر من عند الله الواحد الوحيد  
فان لم يظهر فايقن بان الله ما اراد ان يعرف نفسه فلفوضن الامر الى الله بكرم و رب  
العالمين جميعاً و امر الله اللذين هم يقون في امر بهم و بهم عن حدود الله لا يتجاوزون  
و ان من كان عند ربك قد علمناه جواهر العلم و الحكمة فاستبني عنه فانما كنا نسئين و تكلمنا  
من عند ربك بما كنت عليه من المتقين و ان ابواب البيان قد قدر على عدد كل  
شيء و لكننا ما انظرناه الا احدى و عشر و احد الكلى هيكل واحد من هيكل التسعة من  
قبل العشر احدى عشر و احداً ذكر من عند الله العلى العظيم ذلك ذكر جود و الأكل لله  
و كل اليه يرجعون و لنا من بمن يظهره الله فانه لياتين ذلك الخلق في القيمة الاخرى  
بسطان عز رفيع و انا كل عباد و انا كل له ساجدون يفعل ما يشاء باذن ربه لا يسئل  
عما يفعل و كل عن كل شيء يسئلون و ان انظر الله عزاني اياك فاطم منهاج الثمانية  
باذن الله بما كنت عليه من الأكرمين و انا قد وعدنا من حملت عرش ربك بمنهاج

واحد اذا نزل الامر من عندها فانا كنا لمؤمنين ما وعد الله لا يخلف وانه هو اصدق  
الاصديقين و ان لم يظلم الله عزاني اياك فاصبر على ما نزل ولا تبدل حرفاً فان  
ذلك امر الله في كتاب عظيم و امر بما نزل و لا تبدل قدرش لسئلا يحتمفون الناس في دين  
الله وهم كانوا الى قيمة الاخرى بهنجاج واحد متبريون و اذكر كل ما ذكرنا بحتكناك فانا  
كنا ذاكرين و يحضر من اثار الله اليك بعد واحد فانا كنا لتقسين حد الواحد لنفسك ثم  
هب كل واحد لمن في الارض فا. و عين و خا. و الف و ميم و كاف عباد الله المؤمنين  
سوصلن اليك من كان من واحد الاول في كتاب عظيم ما ينبغي ان يبرن الله ربك  
فامر به و كثر اسما لاني العالمين و كل ما يظنك ذلك اسم من عندنا فكن له من الاميرين  
و احفظ نفسك ثم احفظ نفسك ثم ما نزل في البيان ثم ما نزل من عندك فان هذا بقي الى  
يوم القيمة و ينفع بكل المؤمنين و ان واحد ارض الفاء. يصل الى اسم العلى يؤتمن كل  
واحد من اولي محبتي واحداً ذكر من عند الله العلى العظيم و في ارضالعين الى اسم نزيل الذي  
قد نصر الله بها ملكه يوم القيمة و كان له عند الله شاماً عظيماً و اما قد ارضنا عن الذين هم  
قد بلغوا حد و حسم الى حقوقهم في البيان و عن ذرايم فضلاً من لدنا انا كنا فاضلين  
و ان في ارض الحاء. يصل الى اسم صدق صديق و ان في ارض الالف الى اسم عز

حريم و ان في ارض اليم من كان هناك من المؤمنين و ان في ارض الكاف يصل الى  
 اسم ربك ابجود ابجود ابجود لا اكل لاحد ان يملك الا واحد وكل به يفرجون و ما  
 كان من اشعار الله اليمين اليوم مع الالواح فاحفظها ولا تحب الاعداء الله المخلصين  
 فان واحدا منها لم يعدل خلق السموات و الارض وما بينهما اذا كان احد به من العارفين  
 فاستعد بالله عن كل الظالمين حتى ينصر الله من عنده ما كل به يفرجون  
 قل هو العاقل فوق خلقه و هو اليمين اليوم و ان كان اسم امان من المؤمنين بلغ من هيكل  
 الكبري واحد اليه ينصرنا في دين الله بما كان عليه من المتقدين  
 و انا قد جعلنا قسم الالواح من يكتب آيات الله ليؤمنن اباها الى الوحيد الاعلى ثم يأخذ  
 نفسه هيكلا كبري ثم يوتي كل ذي حق حقه من الذين هم من عند الله توقعون



*Passport photograph of Mirzá Husayn 'Alí Núrí Bahá'u'llah  
(d. 1892) taken in Edirne.*

اگر حسینعلی مظهر حسین علیست  
هزار رحمت حق بر روان پاک یزید

*If Husayn 'Alí be the Manifestation of the Husayn of 'Alí  
A thousand mercies of God be upon the pure soul of Yazíd.*

-- *Shaykh Ahmad Rúhí (d. 1896)*

**Supplement 3: Baghdad era Will and Testament of  
Husayn 'Alī Nūrī**

لدي عليك وعلى عبادي المخلصين يتم عمل كل ما وصّاه الله  
وكتابت للعتل ولا يكون من الخائفين: واثمة هو المفيد  
إلا ما يشاء والله لسلطان من عظيم قلوبنا وعظمتكم  
اشهد في الحجب من فضل الله المهيمن الكبير: الشهد  
الإفئدة كلها وتقبلوا إلى هلكه صاغرين: بجزءه  
الكلات يرجع إلى طبعه التوروا يأكل به واحسن: و  
من قال غره هذا عليه لعنة الله وانا برح منه و  
ما ابا من المشركين: ووافق مع ملك الكلالت لعدو  
عند حرف من مكاتب الله العزيز الحكيم وكيف ينبغي  
لاحد ان يدعي الامرا بوزنك الآ القوم للفسدين: و  
السلام عليكم وعلو من معك في الصلاة عت حبيبة  
هذا من روضه سران ابن الامام حسن

**بسم الله الرحمن الرحيم**

القبوم العزيز المقدس القدر: ان يا الله سمع بذا ملك  
الورقة المباركة التعمانية التي خطها باذن الله وملكه  
من ولاء المحبات عن غير شجرة المحبات في جوار العطاء  
القدس من الله لا اله الا هو الحي القيوم للفسد الجور:  
هو الذي جعله الله قيوما على من السموات والارضين  
وما بينهما وهو الخلاق اله الا هو المهيمن القويوم: واتحنا

الارضية التي يستصون في مصباح السماء بمنزل النفس  
وقته الموردين الامضاء ان بالاهل اللامياء محبة  
فلانها الصراط الذي قد استغرت على عرش العاقبة  
عليها لعلمه ضلوت واتحنا لملك الله التي تدبر على  
بحر التوروا ان تكون اجيها لعلمه ضلوت فلانها لعصاة  
التي قد كان شعبا من كبريائه العزيز المقدس الجور:  
لذبحهم كانوا لبقاء رهم قاترون: فلانها كعصف  
الاحدية من دخل فيها يحي ومن اخرج منها هلك ولكن  
قايلا منكم ما تدكرون: فلانها الامارة التي قد بلغ  
في صور البديع انا قد صعدت من في السموات والارض  
الا قليلا من عباده المخلصون: فلانها النار التي قد استو  
قدت في فسدكم ولكن انتم لا تشعرون: فلانها لشر  
الله الله فلانها علمها مطهر يشبهه ومن كان عليها في  
الارواح ممدود: فلانها المرف الذي يحسد باذن  
الله في انها والصفاء ان انتم قليلا ما تتذكرون: فلان  
انتم كلفتم عصاة في طور القضاء على سبيل النيات في  
من كلفتم وطور ولكن انتم لا تشعرون: فلانها لشمس الاحدية  
قد اشرقت من افق التوروا ان شهدوا بالاهل اللامياء  
انتم تبصرون فلانها لعصاة العاقبة على من سطر العاقبة

بسم الله الرحمن الرحيم  
السلام عليكم

ما سرعوه ان انتم قوم منون: فلان الله لصنع الله قبل ان ياتي  
صنع احد من العباد فيو حسمرك ولوات الكلفا دون:  
فلان السلطان الحكيم قبل يقدر ان يشاهد في الارض  
لا موزنك ولوات الكلف في انفسهم يعون: فلانها لشر  
الامر التي يستعش باذن الله من وراء الزواج في برالما  
غيبات تا عن جوارك لكونك لعل باه لا اله الا هو  
العزيز المهيمن القدوس: فلانها لطلعة التوروا التي قد  
استوت على عرش العطاء ان اعرفوها لعلمه ضلوت:  
فلان الملك اليوم لانتها هددني نور ان تبارك اذا  
صنعتنا دون الله الذي في قضية قدرة ملكوت  
ملك السموات والارض لا اله الا هو الحي المهيمن القويوم:  
فلانها في السموات الصلوات وما فيها من الارضين التي تخط  
ومن عليهن مهمل يدون خالفا غير الله فلانها ان الله على  
انتم نظرون: فلانها في يد الامات لبيان لغو محمد  
فلانها في خلق انفسكم واخذتكم واختلاف من كلفها  
لكم انتم: فلانها في روح الايات لبراهين: فلانها  
واطياب ساطعات لغو بغير من: فلانها لبيان  
فلانها مكنونا في خلقه التوروا لك حكمة الله الذي  
قد قضى من قبل في كتاب ريك وياكل بهم امنون:

ضحاك اللهم بالظن فاطمها رقد ان محروم ملك الاحدية  
في حجاب كل مني حتى تبرع بذك اعلام هدايتك في  
ملكوت امرك وبتشعير الخيرة نراك في سموات محمدا  
اذ انك انتا المقدس على من شاء وانك انت المهيمن القويوم:  
ضحاك الذي نزل الامات كيف يشاء جوار من لذن وهو يحي  
لا اله الا هو العزيز الجور: وخذت خراشي التوروا بظلم ظنين  
يشاء من خلقه وتوان المشركون كما رهون: له الخلق والاد  
موجع عيب ثم بجهنم ضلوك كيف يشاء امر من لذن لغو  
يشكرون: هو الذي يحقر الامم حركه وانزل التوروا منه وهو  
الحق لا اله الا هو فكل له مسلمون: فلانها من ريك  
وانفع الجباب واستطس التوروا على عرش العاقبة كيف انتم  
لا تشعرون: ان بالاهل البيان ان اعرفوا قدر ملك الايات  
ثم احضروا ببريد به ثم آباء فاستجدون: فلانها كعصف  
المجال في قصر الجلال وانتم حينئذ تصعقون تصعقون:  
فلان هذا احسانه الا كبر يدركهم بالسبح جملة انتم يدركون  
فلانها ولما انكسرت ايد باهلا يدعون ما شائت  
انفسهم وبالله انتم انتم فاشركون: هو الذي جعلكم وركم  
وجعلكم كبرا لتسبون على الارض وتؤمنوا بالله النبي  
المقدس الوردون: فلانها الذي جعل لكم النفس صيا المستضي

بسم الله الرحمن الرحيم

والفرود والتهدد وار وتكونوا في طلائف الارض من الذين هم  
كانوا بغير تهم مجتهدون اما سيون بان سهوا ناليدع  
من عنفات باءه واستقرت عليها شمس من قوريك ثم  
قد رمنها انما رايحات وانجم مستشعنا فضلا من عند  
اعوم هيمون ه قل ان افند نك واروا حكتم هيا كلهم  
ليستدرك على ان الا الهو ولكن انما يتفعلون  
يا اهل الملاة هل تجدون من متبعي الله او من متبرؤ  
قل سبحان الله عما انتم تشركون قل ان نورا لله حاظنه  
مكل شطرو روح الامرؤيد كفي كل حيران انتم فليدنا  
تعرضون قل ان ارواح البليين يتعلقون بنور كصيف  
انتم لا تصيدون ولا تبصرون قل هل من معك ومن كل  
عوا لله قل سبحان الله عما انتم يعفون فقل الله لنور نك في بديع  
الايان عن من شجرة الضمير على اذرا واليضا الله لا اله الا  
هو المليك المفدى المقصود فلهو الذي يرسل الرياح  
مبشرا من لدن واربع السموات وانزل النور لكم بقله  
ركم توقون ه ما من اله الا انا له الخلق والارواح اليه  
كل يرجون ه هو الذي فصل في كتاب سبل الرشدين  
الخ وتزل الايات فيه بيان كل شئ هدي وود الوهم  
يتقلون ه ولقد حكاه الله في الكتاب بعد الذكر الرجوع  
وجعه الامر في تلك الامم ومن اعرض عن حكومته وقد تورع عن  
الله العزيز المتشدد والرفيع ه هو الذي يخذلكم بارا فكم  
يا كتمت تعلون بوله اسلم من على السموات والارض وما بينهما  
وكل بره موفون اذ قلنا يا دعا النار من عجب العجا ه بان الذين  
هم امنوا بالله وايايه واتبعوا ما احدهم الله في الكتاب بان  
اصحاب القدر وخصه النور خالداون في انوار الذين هم  
عن امر الله نك واظاعوا كل ما شاءوا في انفسهم وانك اصحا  
النار وهم فيها المعذبون ان يا اهل البيان هل يقدر  
احدا ان ياق في سبيلها انزل الله في الكتاب قل سبحان الله كل  
عباد له وكل له خاضعون فقل هو الذي حكى في الكتاب فضيل  
كل شئ هدي ورحمه لقوم متذكرون ه ما من شئ الا وقد  
نزل حكما في الكتاب ذكر من لدنه لقوم يستعربون فلهو الله  
الذي انزل السكينة وارضع السموات وارسل ملائكة انزل  
بجود السموات والارض لنصر الذين كانوا اياهم يصرون  
وانه هو السرفي النجوة بنا ذكر من كل السحار عشر الطوارق  
البيان الله العزيز الميرزا المفدى ربهم المقصود اذ قلنا  
ارضع الاشارت على الكلمات واظهر الحوراث من رده الغضا  
ذكر من لدن محمد محمود قل مثل الذين هم اعضوا عن  
علف النور ويكفون الامر من دون ان عيبتهم النار من شجرة

الضمر

الضمر كمثل في نلغاه انتمس هل يعنى منها من نور انتم فلبا  
شكركون ه وسئل الذين امنوا بالله وايايه وطلعه النور كمثل  
نور يخذ من نوره النور يستصنع منها كما بها صفره مستشاع  
لوقفا شرا ليناظرون ولقد جاء الامر في ذلك الان مع عند  
الله المهيم العزيز العزير متبعين امته فاذا كنا لعاملون  
ان يا امه الله ان اخرج من نك الميت فاسكن في بيت  
اخرى امر من لدن حبيب محمود ثم استغفرى لذنبك و  
اسئل الله من بداع فضله اذ هو لحو لا اله الا هو وانا  
كل من فضله سالون ه ثم استصدى بان الامر كله من عند  
والسموات مطويات بيمينه والملائكة سجدة سجود  
لدى طلعه والشمس والقمر والنجوم مشفقون من خضفه  
وهو الخ في السموات والارض وما بينهما وان كل شئ  
قل سبحانك اللهم انك انت سلطان السماء ومليك العجا  
لتعربن من تشاء ولتعدن من تشاء ولتصنن من تشاء  
ولقد رزقنا من تشاء يدك ملكوت كل شئ كما تشاء وانك  
سكن فيون ه ولعبر السموات والارض وما بينهما و  
يعلم كل ما انتم تعملون ثم تكتمون خبيثا لنا انما تعلم  
ما في ما دعوت عبادك الا باحدت في الكنا بعد  
ما استصغرت اذك في طورا الفضا ان ياكل شئ انتم تدون

ما شهد الله لا تشهدون اذ قلنا لعنت السموات امر واجلعت  
الارض من مائه وضلع امريك واستوت الفلك على ارجفه  
وقيل بعد لقوم المعتدون واليهوف كريك في ملكوت  
السموات والارض وتبنت سلطانك في كل شئ اذ قلنا ان  
المشدر المحبوب وان هذا هو السرفي دورا الكوارق  
يلع حقيقة ذلك الامر الا من الله بقلب يكون قل  
الله ولا تدعوا اخطوات انفسكم فاعملوا كما امركم الله في  
الكتاب وارهد انكم الذين انتم تعلقون هو الذي امركم  
بابر الفلاح واظهر لكم سابع الحكم وعلمنا كل ما انتم  
وليس احدا ينير فان الكتاب سيبيل حكما منه الا الله  
انزل من قبل اذ هو الذي يعبد جودا من لدنه لقوم هم  
قل دليل لكم هل تجدون من جعل عير الله او من يحترم دونه  
من سبط سواه كيف انتم لاستبهون ولا تقفرون ه وصدقنا  
عباد ما وصانا الله من سبيل في الواح مستطوره ان  
في افند تكوارت هبة الله في تلك الايام ه طلعه النور  
ربقية المنظ الذي يطهر في السموات حتى لا ريب فيها اكل  
منظرون ان افوا الله ثم اجتمعا الامر ولا تخلفون والله  
هو المنقل في السموات والارض وهو الكبر الاكبر في  
تتكون ان الذين اعرضوا عن الله ربك ويحرموا كل

عزومين



## Typed Text

لذنه عليك و عل عباده المخلصين ثم اعمل كل ما و صاك الله في كتاب القبل و  
لاتكونن من الخائفين و ائه هوالمقتدر على مايشاء و ائه لسلطان حقّ عظيم.

قل لو اذكر عليكم ما اشهد في الحين من فضل الله المهيمن الكبير. و تتعدّم الافنده كلها و  
تنقلبوا الى اهلکم صاغيرين. ثم اشهد بانّ كلّ اكلمات يرجع الى طلعة النور و انا كل به  
راجعين. و من قال غير هذا عليه لعنة الله و انا برى منه و ما انا من المشركين. و ائی  
مع تلك الكلمات لمعدوم عند حروف من كتاب الله العزيز الحكيم. و كيف ينبغي لا حد  
ان يدعى الامر لا فور ربك الا القوم المفسدين. والسلام عليك و على من معك في  
صراط عز مجيد.

هذا كتاب وصيتي من بعدى ان يا اهل الملاء فاسمعون

بسم الله القائم القيوم الفرد المقتدر القدوس – يا غيب العماء اسمع نداء تلك ورقة  
المباركة الشعشعانية التي ينطق باذن الله و بگلکم من وراء الحجابات عن يمين شجرة  
الحيات في طور البهاء ارض القدس الله لا اله لا هو الحى العزيز المقتدر المحبوب.

هو الذى جعله الله قيوماً على من فى السموات و الارضين و مايبينهما و هو الحق لا اله لا  
هو المهيمن القيوم و ائها لسراج الازلية التي يستضى في مصباح السماء بمثل الشمس  
في قبة البلور ركن الامضاء ان يا اقل الملاء اياه فاسجدون.

قل ائها لصراط الله التي قد استقرت على عرش العماء مرّوا عليها لعلکم تفلحون و ائها  
لفلك الله التي قد جرت على بحر النور ان اركبوا فيها لعلکم تسلمون قل ائها العماء الله  
التي قد كان ثعباناً لمن لم يسجدالله الفرد المقتدر المحمود. و نعمة للذين هم كانوا بلقاء  
ربهم فانزورن. قل ائها لكف الاحدية من دخل فيها نجى و من اعرض عنها هلك و  
لكن قليلاً منكم ماتتذكرون. قل انها لامرالله الذى قد نفخ في صور البديع اذا قد صعق  
كل من فى السموات و الارض الا قليلاً من عباده المخلصون.

قل ائها لنار الله التي قد استوقدت فى افندتكم ولكن انتم لا تشعرون.  
قل ائها لعرش الله التي قد اتكا عليه مظهر نفسه و من كان عليها فى صراط حق ممدود.  
قل ائها لماء المزنى الذى يجرى باذن الله فى انهار الصافية ان انتم قليلاً ما تتفكرون.  
قل ائه لكف البيضاء فى طور القضاء على اسرائيل الديان يناديكم من كل شطر ولكن  
انتم لا تنتبهون. قل ائها لشمس الاحدية قد اشرقت من افق النور ان اشهدوها يا اهل  
الملاء ان انتم تبصرون قل ائه لقمر العماء قد الاح من شطر السماء فاسرعوه ان انتم  
تؤمنون .

قل انه لصنع الله هل يمكن ان يشابهه صنع احد من العباد لا قو عمرک و لو انّ الكل  
قادرون. قل انه لسلطان الحكم هل يقدر ان يشاركه فى الامر لافو ربك ولو أنّ لاكل فى  
انفسهم مدعون.

قل انها لسراج الامر التي يشعشع باذن الله من وراء الزجاج في برّ العماء غيب السناء  
عن حول فؤادكم لتوقنن الكل بانه لا اله الا هو العزيز المهيمن القفور.

قل انّها لطلعة النور البى قد امتوت على عرش العطاء ان اعرفوها لعلمك تهتدون.  
قل لمن الملك اليوم لن تشاهد ذى نور ان تنادو اذا كُنّا لمنارون الله الذى فى قبضة  
قدرته ملكوت ملك السموات والارض لا اله الا هو الحى المهيمن القيوم.  
قل لو تحسبوا فى السموات العلى و ما فيهنّ و الارضين السفلى و من عليهن هل تجدون  
خالفاً غير الله

قل سبحان الله عمّا انتم تطنّون. قل انّ فى بدع الآيات لبيّنات لقوم مهتدون  
قل ان فى خلق انفسكم و افندتكم و اختلاف مراتبكم لكم ان انتم تعرفون  
قل انّ فى روح الآيات لبراهين واضحات و اطياب ساطعات لقوم يشعرون  
قل انّ انهار البيان قد كان مكنوناً فى حديقة النور ذلك حكم الله الذى قد قضى من قبل  
فى كتاب ربك و انا كل بهم آمنون. فسبحانك اللهم يا الهى فاطهر انهار قدرتك ليجرى  
ماء الاحدية فى حفايق كلشئى حتى يسترفع بذلك اعلام هدايتك فى ملكوت امرك و  
يشعشع انجم نورانيتك فى سموات مجدك اذ ائتت انت المقتدر على ما تشاء و ائتت  
انت المهيمن القيوم. فسبحان الذى نزل الآيات كيف يشاء جوداً من لدنه و هو الحق لا اله  
الا هو العزيز المحبوب و عنده خزائن التور يظهر على من يشاء من خلقه و لو انّ  
المشركون الكارهون له الخلق و الامر يحيى و يميت ثم يحيى بفضل الله كيف يشاء امرأ من  
لدنه لقوم يشكرون. هو الذى سخر الامر بحكم و انزل النور باذنه و هو الحق لا اله الا  
هو.

قل قد قضى امر ربك و ارفع الجباب و استجلس النور على عرش العماء كيف انتم لا  
تشهدون. ان يا اهل البيان ان اعرفوا قدرتك لاّيّام ثم احضروا بين يديه ثم اياه  
فاسجدون.

قل ويلّ لكم سيخفى الجمال فى قمص الجمال و انتم حينئذ تتضرعون ثم تصرخون.  
قل انّ هذا حمامة الذكر يذكركم باحسن عمّا انتم تذكرون.  
قل ويلّ لكم و لا اكنسبت ايديكم تدعون ما شانت انفسكم و بالله ربكم تشركون. هو الذى  
خلقكم و رزقكم و جعلكم كبيراً لتمشون على الارض و تؤمنون بالله الغنى المقتدر  
الودود.

قل هو الذى جعل لكم الشمس ضياء لتستضيئوا بها و القمر نوداً لتتهنّدوا به و تكونوا فى  
ظلمات الارض من الذين هم كانوا بنور ربهم مهتدون. امّا ترون بان سموات البدع  
مرفوعات بامرهم و استقرت عليها شمس من نور ربك ثم قدر فيها اقهار لايهاات و انجم  
مشعشعات فضلا من عنده لقوم يفقهون.

قل ان افندتكم و ارواحكم ثم هياكلكم يشهدن على انه لا اله الا هو ولكن انتم لا تتعقلون.  
ان يا اهل الملاء هل تجدون من مغير غير الله و من معبر دونه.

قل سبحانه الله عما انتم تشكرون.  
قل ان نور الله احاطتكم من كل شطر و روح الامر يويّدكم فى كل حينان انتم قليلاً ما  
تتعرفون.

قل ان ارواح البليين يعقلون بنور كيف انتم لا تهتدون و لا تبصرون.

قل هل من مُمْسِكٍ او من مرسل غير الله .

قل سبحان الله عما انتم تعرفون.

قل اِنَّهٗ لنور ربِّكم فى بدع الآيات عن يمين شجرة الصفراء على اوراق البىضاء. الله لا اله الا هو المليك المقننر المقصود.

قل هو الذى ارسل الرىاح مُبشرات من لذنه و ارفع السموات و انزل النور لعلكم بقاء ربكم توقنون. ما من اله الا اياه له الخلق و الامر و ان اليه كل يرجعون. هو الذى فضل لكم فى الكتاب سبيل الرشء من العى و نزل الآيات فيه تبيان كلشئى هءى و نوراً لقوم يعقلون. و لقد حكى الله فى الكتاب بعء الءكر بالرجوع الى وجهة الامر فى بلك الايام و من اعرض عن حكى ربّه و قء تولّ عن صراط الله العزىز المقننر المرفوع. هو الذى يُحذركم بنار انفسم جزاء بما كننم تعلمون و له اسلم من فى السموات و فى الارض و ما بىنهما و كل به موقنون اذا قء ىناءى المناءى بانّ الذين هم آمنوا بالله و آياته و اتبعوا ما حءوء الله فى الكتاب اولئك العءل و فى جنة النور خالءون.

و انما الذين هم اعرضوا عن امرالله ربك و اطاعوا كل ماشائت انفسهم اولئك اصحاب النار و هم فىها لمعذبون. ان يا هل البىان هل ىقءر احء ان ىأتى بمثل ما انزل الله فى الكتاب.

قل سبحان الله كل عباءة و كل له خاضعون.

قل هو الذى حكّم فى الكتاب تفصىل كلشئى هءى و رحمة لقوم مءءكرون و مامن شئى الا و قء نزل حكّمه فى الكتاب ذكراً من لذنه لقوم ىشعرون.

قل هو الله الذى انزل السكينة و ارفع السبءات و ارسل ملائكة النصر بجنوء السموات و الارض لىنصروالذين كانوا اياه ىنصرون و انه لهو السر فى الشجرة ىناءىكم من كل الجهات عرش الطور ارض البىان الله الله العزىز المقننر المهمىن المقصوء. اذا قء ارفعت الاشارات عن الكلمات و اظهرت الحورىاء من وراء القمصاء ذكر من لذن حمىء محمود.

قل مثل الذين هم اعرضوا عن طلعة النور و ىءعون الامر من ءون ان ىمسهم النار من شجرة الصّفاء كمئل فى تلقاء الشمس هل بقى فىها من نور ان اننم قلىلاً ما تنفكرون. و مثل الذين آمنو بالله و آياته و طلعة النور كمئل نور ىوقء من الشجرة النور ىستضى منها كائها صفراء شعشاع لونها تسر الناظرون و لقد جاء الامر فى ذلك الآن من عءء الله المهمىن العزىز العىور. بئنزىهى عن أمة فاذا كُنّا لعاملون.

ان يا أمة الله ان اخرجى من تلك ؟ ثم اسكنى فى بىء اخرى امرأ من لذن حبىب محمود. ثم اسنغفرى لذنبك و اسمئل الله من بءاع فضله اء هو الحق لا اله الا هو و انا كل من فضله سائلون. ثم اسهءى بانّ الامر كله من عءءه و السموات مطوياًت بىمىنه و الملائكة ىسجنءن. لءى طلعة و الشمس و القمر و النجوم ىشفقون من خفىئه و هو الحق فى السموات و الارضىن و ما بىنهما و ان الكل من خشية خائفون.

قل سبحانك اللهم انك انن سلطان العماء و ملك البهاء لتغفرن من نشاء و لتعءبن من نشاء و لتخذلن من نشاء بىءك ملكونء كلشئى تحكم ما نشاء بامرک كن فىكون و له

غيب السموات والارض و مابينهما و يعلم كل ما انتم تعلمون ثم تكتمون. فسبحانك يا الهى انك لتعلم بانى ما دعوتُ عبادك الا بماحددت فى الكتاب بعد ما قد اسمعتنى ندائك فى طور القضاء ان يا كل شئ انتم دون ما شهدالله لا تشهدون. اذا قد اقلعت السماء امره و ابلعت الارضين لماءه و قضى امر ربك و استوت الفلك على امر قويم. و قيل بُعداً للقوم المفسدون. ليبقى ذكرك فى ملكوت السموات والارض و يثبت سلطنتك فى كلشئى اذا انك انت المقتدر المحبوب. و ان هذا لهو السر فى دور الاكوار لن يبلغ بحقيقة ذلك الامر الا من اتى الله تقلب شكور.

قل اتقوا الله و لا تتبعوا خطوات انفسكم فاعملوا كل ما امركم الله فى الكتاب و انّ هذا خير لكم ان انتم تعلمون. هو الذى امركم بالبّر والفلاح و اظهر لكم ينابيع الحكمة و علمكم كل ما انتك لا تعلمون و ليس لا حد ان يُعبر حرفاً من الكتاب او يبدل حكماً منه الا الذى انزل من قبل اذا هو الذى ينزل من بعد جوداً من لدنه لقوم مهتدون.

قل و يل لكم هل تجدون من محلل غير الله او من محرّم دونه او من معطى سواه كيف انتم لا تتنبهون و لا تتفكرون. اوصيكم يا عباد بما وصاكم الله من قبل فى الواح عزّ مسطور. ان اشهدوا فى افندتكم بان بقية الله فى بلك الايام هى طلعة النور و بقية المنتظر الذى يظهر فى المستعات حق لا ريب فيها انا كل منتظرون. ان اتقوا الله ثم اجتمعوا الامرهم و لا تختلفون. و انه هو النقل فى السموات و الارض و هو الكلمة الاكبر فى كتاب عزّ مكنون. ان الذين اعرضوا عن الله ربك يحرف ممن الكلم عن مواضعه فقد تولو عن الصراط فما لهؤلاء من امر و اولئك لا يشعرون. قل انه لصراط الله فى السموات و الارض قد مروا عليها كل النبيين والمرسلين حين الذى انتم تغفلون. ان اتقوا الله و لا تتبدلو النور بالظلمة و لا اللؤلؤ بالحصاة و الصبّاح بالمساء ان انتم قليلاً ماتتعرّفون. هو الذى خلقكم و صوركم ثم اظهر عليكم نوراً من دبايع فضله و ايدكم بجنود السموات و الارض لعلكم تشكرون. ثم اشهدوا بانى عبد امنت بالله و طلعة النور و جلستى نقطة الحزن بالذلة الكبرى بما حركت حيط السوداء على الواح عزّ مسطور. و فى حقه تفرطون.

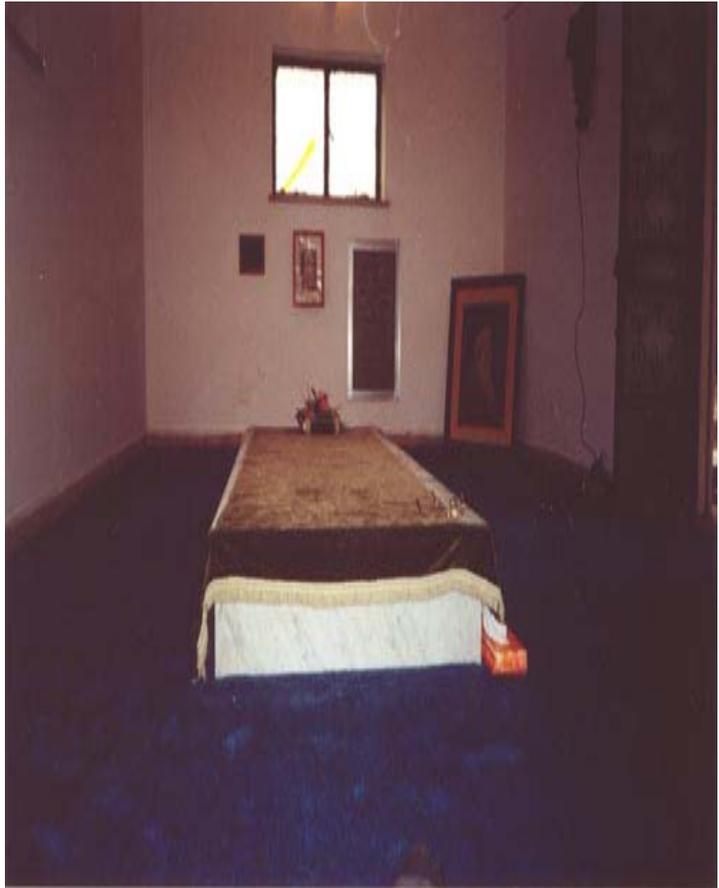
قل لو اذكر رشحاً من الحر الحزن الذى يُمنى فى تلك الايام لينعدم الارواح كلها و تعتشر جلود المخلصون. فسبحانك اللهم يا الهى قرّب ايام صعودى اليك و ارفعنى الى ساحة قدسك اما كنت مجيب المظطر اذا دعاك و انا اول من ناداك فاستجب لى ثم اكشف السوء عنى اذ انك انت المقتدر على كلشئى و انك انت الحقّ علام العيوب و ات تسمع ضجيجى و صريخى و تشهد اضطراب قلبى و تقلقل روحى فى اطباق الفؤاد كاتها يحرق بمثل ذهن الزيت فى قدر راسيان على بحر النار اما ترحنى بعد ذلك و بعد الذى ارفعتنى الى سموات مجدك و بعد ايقانى بانك انت الله لا اله الا انت العزيز المقتدر المغفور. و ان لم ترفعنى فاشدد عضداى على اقامة نصرک ثم اسبت رجلاى على صراطك اذ انك انت المهيمن القيوم. ان الذين قالوا فى حقى دون ماسمعوا مئى اولئك حشرات الارض و لن يعرفوا شئ من الامر و مالم من شعور.

قل اما يکعبىکم و جهة النور التى استجلس على سرير الامر و يحكم من وراء الحجابات

امراً من لدى الله المهيمن القيوم. ان يا اهل الملاء اما دعوتكم بالله و آياته و طلعة النور و اشهدتكم سبل الهداية و بقية المنتظر خيراً لكم ان انتم تعرفون.

قل ء ارباب متفرقون خيراً ام الله الواحد الفرد المقتدر العزيز المهيمن المحبوب. هو الذى ارفع السموات وانزل الكتاب بالحق فيه آيات بيّنات و زبرات محكمات كيف انتم لا تتفكرون و لاتنتبهون و هو الذى اظهر لكم بدع الرضوان و قدير يها حوريات كانهن يُحكين عن صرف الجمال فضلاً من لُدُن حكيم عطوف. و ان فيها الاشجار كأنها اغرست فى طور النار على انه لا اله الا هو المليك المرهوب. و ان فيها الانهار كأنّ الماء فيها يجرى من بحر القدم كاللؤلؤ البيضاء لعلكم تشربون كل ذلك أعدت لكم ان انتم قليلاً ما تتعرفون. ان اسرعوا يا اهل الملاء لعلكم تدخلون جنة ربكم الرحمن ثم فيها تتغمون. و ائما الذكر عليكم و على الذين هم كانوا لوجه الله ساجدون.

كذلك جعل الله يوسف الثور فى مدينة البیان سلطاناً على الحق ولكن الناس كلهم فى حجابات انفسهم ميتون و ان تلك الورقات دليل على عبوديتى لوجهه ان انتم تعلمون و الا فالحوها فى شط لعل الامكان كانوا بايات الله ربهم يوقنون.



*The interior of the Shrine of Subh-i-Azal in Larnaca, Cyprus  
(circa 2003 CE).*



*Another portrait-picture attributed to the Báb (similar to the first above).*

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## Notes

<sup>56</sup> Translated by Gerald T. Elmore, *Islamic Sainthood in the Fullness of Time: Ibn al-'Arabi's Book of the Fabulous Gryphon* (Leiden: 1998), pp.238-40, slightly modified.

<sup>57</sup> My translation.

<sup>58</sup> (Cambridge: 1891).

<sup>59</sup> It was originally translated by Wahid Ashná and placed on Bayanic.com in early 2005.

<sup>60</sup> (Cornell: 1989). Reprinted recently by Kalimát Press (Los Angeles: 2006). While the author still has not grasped the core, fundamental issues involved, the preface to the new edition of the book is a highly important contribution appraising the state of current Bábí scholarship under Baha'ism. The obvious conclusion the author however, sadly, does not draw from his observations is the fact that so long as the Bahá'is continue their strangle-hold monopoly over the study of its texts and sources, the situation will continue in the same manner, if not worse, indefinitely. The bottom line is that a community that wishes to only portray Bábí history and texts through the idiosyncratic lenses of its largely ahistorical, heavily biased, conflating, hyper-politicized and largely sectarian reading(s), by definition cannot be expected to do things any differently than before. Fortunately, the re-emergent Bayání community is now beginning to change this trend, leading things into a more positive direction going into the future. As such I would direct the reader to the official Bayání website [www.bayanic.com](http://www.bayanic.com). One among the countless reasons for my Bayání Gnostic Universalism is precisely for that very end. Novel times require novel measures!

<sup>61</sup> I predicate *gnostic* (with a small 'g') to Bayání for an important yet simple reason. In the *Essence of the Seven Letters'* Commentary on the Surah of Joseph (*Qayyúm al-Asmá*) there are references replete throughout the work to the *Pure Religion (al-dín al-khális)*. This is a cryptic cipher, with specific origins in *bátiní* and specifically Ismá'ílí thought (which was later carried over into Twelver Shi'ite esotericism), to gnosis *strictu sensu*, i.e. *'irfán*. This should be understood in the manner that the ancient Mazdean cosmologies of Zoroastrianism used it as referring to a universal or primordial gnosis, *religio perrenis, ipso facto* transcending creed or sect. On closer examination the etymology of the word *dín* (religion) in Arabic obviously holds a pre-Islamic and Iranian origin and thus predates Muhammad and the Qur'án. Briefly, the word *daena* in Avestan refers to the Angel-Self who in ecstatic mystical contemplation is the feminine herald of the Godhead to the soul and who is one of the six *Amahraspands* (the six chief Archangels or Immortals of Zoroastrianism, who are primarily theophanic aspects or attributes of the Godhead, i.e. *Ahuramazda* or *Ohrmazd*, manifested in angelic form). That is why the Zoroastrians refer to their religion as the pure religion of *daena*. See in this regard the first section of the late Henry Corbin's *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran* (Princeton: 1978). *Daena*

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is therefore equivalent to gnosis and *Sophia* (Wisdom) as understood by the Hermeticists and mystery schools of antiquity. Significantly *Daena* and *Sophia* both carry a symbolic solar significance and in that sense it can be compared to the Tantric Hindu concept of the *hamsa*. The Sun and solar imagery also plays a central role in the Bayání gnostic faith. Note in the Kabbalah the *Shekinah* (the feminine theophany of the Godhead) and the solar imagery surrounding that symbol.

<sup>62</sup> Browne, *ibid.*, pp. 221-222:

When in Cyprus I one day enquired of Mírzá Yahyá *Subh-i-Ezel* how old the Báb was at the time of the 'manifestation.' He replied without hesitation "twenty-four, and entering on his twenty-fifth year." Now the date of the 'manifestation' is given in the Persian *Beyán* ... as Jamádí-ul-Úlá 5th A.H. 1260 (May 23rd A.D. 1844). It therefore follows that the Báb, being at that date, according to his own statement, over twenty-four and under twenty-five years of age, must have been born on Muḥarram 1st A.H. 1236 (October 9th, A.D. 1820) rather than on Muḥarram 1st A.H. 1235 (October 20th, A.D. 1819). The correctness of the former date is further corroborated by the enquiries kindly undertaken by a friend of mine at Shíráz who is himself connected with the Báb's family..., and I think there can be little doubt that it is the true one.

<sup>63</sup> Browne, *ibid.*, pp. 249-51:

- (1) Mírzá 'Alí Muḥammad, afterwards the Báb...
- (2) Whilst he was still of tender age he lost his father, Seyyid Muḥammad Rizá, and was placed under the care of his maternal uncle, Mírzá Seyyid 'Alí...
- (3) On attaining years of discretion (probably, as Kazem- Beg states at p. 335 of his first article, when about fourteen or fifteen years old) he was sent to Bushire to help in his uncle's business...
- (4) Disinclined by nature to the calling for which he was destined, he proceeded at some time antecedent to the year A.H. 1259 (in which year Seyyid Kázim died...) to Kerbelá, where he resided for some time (two months, according to the *Tárikh-i-Jadíd*), occasionally attending the lectures of Hájí Seyyid Kázim of Resht.
- (5) In A.H. 1258 (A.D. 1842) when in his twenty-third year he married... There is no positive evidence to show whether this marriage took place at Shíráz or Kerbelá, but the former hypothesis appears more probable. By this marriage he had (according to a statement made by *Subh-i-Ezel*) one son named (if my memory serves me aright) Aḥmad, who died in infancy. The loss of this child is said to be alluded to in the

(6) On Jamádí-ul-Úlá 5th, A.H. 1260 (May 23rd, A.D. 1844) Mírzá 'Alí Muḥammad - then "twenty-four years of age and entering on his twenty-fifth year" as Subḥ-i-Ezel states, or, in his own words, "at an age which did not exceed five and twenty" ... - first became clearly conscious of the divine mission laid upon him, and (apparently without much delay) began to announce himself as the Báb. If by the 'manifestation' we are to understand that period at which the views of the young Seer first became definitely formulated rather than that at which they were first made known to others, it is of course possible that some little while elapsed between the 'manifestation' and its disclosure. This hypothesis is supported by the narrative of the *Tárikh-i-Jadíd*, according to which Mullá Huseyn of Bushraweyh (who was, as is unanimously admitted, and as his titles 'the first Letter' and the 'First who believed' imply, the earliest convert) came to Shíráz shortly after the death of Seyyid Kázim, visited Mírzá 'Alí Muḥammad (with whom he had been previously acquainted at Kerbelá), and, during this first visit, was surprised by his former fellow-student demanding of him 'whether he saw in him the signs which must characterize Seyyid Kázim's successor?'... On the other hand it is clear that not more than a month or two can have elapsed between the time of the 'manifestation' and its disclosure, *firstly*, because the beginning of the Bábí propaganda is placed by both of the Musulmán historians in this same year of A.H. 1260; *secondly*, because seven months after the 'manifestation' (as will be shown immediately) the Báb, having laid the foundations of his religion at Shíráz, was away performing the pilgrimage to Mecca.

<sup>64</sup> Browne, *ibid.*, pp.226-234:

Every writer who has made mention of the Báb has pointed out that this title assumed by him at the beginning of his mission signifies in Arabic 'Gate' or 'Door,' but in specifying that whereunto he professed to be the 'Gate' they are no longer in accord. Kazem-Beg says (i, p. 343) that one day, falling into ecstasy, Mírzá 'Alí Muḥammad "discovered that he was the *Báb*, the Gate of Truth,"... Lady Sheil says (p. 176), "this amiable sect is styled Babee, from Bab, a gate, in Arabic, the name assumed by its founder, meaning, I suppose, the gate to heaven." Watson (p. 348) gives the clearest and most correct statement of the meaning of the title in question. He says, "He (Mírzá 'Alí Muḥammad) now gave out that as Ali had been the gate by which men had entered the city of the prophet's knowledge, even so he was the gate through which men might attain to the knowledge of the twelfth Imam. It was in accordance with this doctrine that he received the distinguishing appellation of Bab, or gate;

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from which his followers were styled Babis."

As regards the Muḥammadan historians, the *Násikhu 't-Tawárikh* of Sipihr, which gives the fullest account of the Bábí movement, and which has served as a basis of information to most European writers, says in speaking of the beginning of what it calls "the mischief (*fitna*) of Mírzá 'Alí Muḥammad the Báb":-

"When Hájí Seyyid Kázim departed from this world to the Eternal Abode, he [Mírzá 'Alí Muḥammad] carried off several of his disciples and retired for vigils and worship to the mosque of Kúfa, where he abode forty days. All at once his disposition swerved aside from rectitude. Then he secretly seduced men to his own austerities and doctrine, inviting them to devote themselves to him. And in whomsoever he felt confidence, to him he would say, 'I am the Gate of God: *enter, then, houses by their gates*: one cannot enter any house otherwise than by the gate thereof. Whosoever desireth to come to God and to know the religion of God cannot do so until he seeth me and receiveth permission from me.' Therefore he became known as 'Mírzá 'Alí Muḥammad the Báb'; and when a few days had passed he was named 'the Báb,' and his own name rarely crossed men's tongues."

During the latter part of the reign of Muḥammad Sháh when the Báb, then in captivity at Chihrik, was brought to Tabríz, and examined concerning his doctrine by a council of divines and doctors presided over by the present Sháh of Persia, then Crown-Prince, he was required to explain the title which he had assumed and to state what meaning he attached to it [see below]. The account given of this examination in the present history...is brief compared to the accounts contained in the supplement of the *Rawzatu's-Safú*, the *Tárikh-i-Jadíd*, and the *Kisásu'l-'Ulamá*... For our present purpose it is sufficient to observe that when the Báb was asked by his inquisitors, "What is the meaning of [the name] *Báb*?" he answered, "The same as in the holy tradition, '*I am the City of Knowledge and 'Alí is the Gate thereof*.'"

Von Kremer, in the account of the Báb which he gives in his *Herrschenden Ideen des Islams*, quotes this same tradition as the probable source whence Mírzá 'Alí Muḥammad derived his title, and further points out (p. 209) that he was not the first to adopt it, one Abú Ja'far Muḥammad ibn 'Alí ash-Shalmaghání, generally known as Ibn Abí Azákir, having suffered death under the Caliph Ar-Rádhí for assuming this same title of *Báb* and teaching new and heretical doctrines which included the tenet of metempsychosis. In his case also the title was explained by Ibn Abdús, one of his followers, as signifying "the door which led to the expected Imám." So likewise Abu'l-Kásim al-Huseyn ibn Rúh, a contemporary of ash-Shalmaghání who died A.H. 326 (A.D. 937-938), was regarded by his disciples as one of the "doors leading to the Lord of the Age" (*Sáhibu'z-Zamán*). Lack of space forbids further

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discussion on the history of this title and its employment. Those who desire fuller information may consult the authorities referred to by von Kremer, *viz.* Ibn Khallikán, ed. Wüst, p. 129, Vita 186; Baron MacGuckin de Slane's translation of Ibn Khallikán, vol. i, pp. 436-437, and notes on p. 439; Hammer-Purgstall, *Litt. Geschichte der Araber*, vol. v, p. 283; and Ibnu'l- Athír, vol. viii, p. 217.

It must be borne in mind that, as is clearly explained by Gobineau (pp. 150 and 156) and Watson (p. 348), the title of *Báb* was only provisionally and temporarily adopted by Mírzá 'Alí Muḥammad, nor is he now generally so styled by his followers, who call him ('*l'Altesse Sublime*' of Gobineau), ('His Highness the Point of Revelation'), ('His Highness the First Point'), or even ('His Highness my Lord the Supreme'). In the Persian *Beyán* he applies to himself other titles in addition to the... second and third of those above enumerated, such as (the 'Tree of Truth'), (the 'Person' or 'Essence of the Seven Letters,' because his name...contains seven letters), and the like. But amongst the Behá'ís there is a tendency (...where the term *Báb* is used throughout, and no mention is made of the fuller development of doctrine and exaltation of rank which marked the later period of Mírzá 'Alí Muḥammad's mission) to suppress the higher titles implying a supremacy which they would reserve for Behá, and to speak of the Báb as ('His Highness the Evangelist'). In reading the present history, the fact that it represents throughout the view of the Behá'ís, not of the original Bábís or the Ezelís of to-day, must never be lost sight of. In his earlier writings (e.g. the *Commentary on the Súra-i-Yúsuf*, for specimens of which see Rosen's *MSS. Arabes*, pp. 179-191) Mírzá 'Alí Muḥammad repeatedly uses the term *Báb* and apparently applies it to himself. In the Persian *Beyán*, which was composed during his imprisonment at Mákú and embodies his fully developed doctrine, he continues to use the term, but no longer limits it to himself, though still occasionally employing it as his own title...

<sup>65</sup> Mullá Husayn was considered one of the foremost disciples of Siyyid Kázim Rashtí, the second leader of the *Shaykhí* school. When the latter died in 1843, despite the claim made by Hájj Muḥammad Karím Khán Kirmání (d. 1871), no successor had been duly appointed by him. After Rashtí's death, Mullá Husayn seems to have become the main focus around a radical group of these *Shaykhis* in Iráq. To quote Browne, *ibid.*, p. 240-241:

A number of the late Seyyid Kázim's immediate disciples repaired directly after his death to the mosque at Kúfa, and there, with fasting, vigils and prayers, sought for God's guidance in the choice of a spiritual director. Having completed their religious exercises they dispersed each in his own way. Mullá Huseyn of Bushraweyh proceeded to Shíráz, and on his arrival there paid a visit to Mírzá 'Alí Muḥammad, with whom he had become acquainted at Kerbelá. To him first of all did the young

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prophet announce his divine mission, adducing in proof thereof his *Commentary on the Súra of Joseph*, and showing other signs whereby Mullá Huseyn, after a mental struggle which lasted several days, became firmly convinced that the Master so eagerly sought for and so earnestly desired had at length been found. No sooner was he himself convinced than, with that fiery energy which so pre-eminently distinguished him even amongst the eager active spirits who were soon to carry the new doctrine throughout the length and breadth of the Persian land, and cause the echo of its fame to reverberate through the civilized world, he hastened to apprise his friends and comrades of his discovery. Thus did he become the "Gate of the Gate", the "First Letter", the "First to believe".

<sup>66</sup> The Surah of Joseph (12) contains 111 verses (*áyát*). The Essence of the Seven Letters' Commentary on the Surah of Joseph, known as the *Qayyúm'ul-Asmá* (*The Peerless Names*), contains 111 chapters (*súwar*). Here mention should also be made of the second Letter of the Living, Mullá 'Alí Bastámí (d. 1846-7?), who was responsible for the diffusion of this specific work in the Shi'ite holy shrine cities of Iraq: a task that soon thereafter earned him a combined Sunni-Shi'ite *fatwá* of heresy (which by proxy was directed at the Báb himself) and eventually martyrdom whilst sentenced to hard labour in the Ottoman dockyards. To quote from Mooján Momen's definitive (online) article regarding him:

...Mulla `Ali...reached Shiraz and recognized the Bab about a month after Mulla Husayn Bushru'i..., [and] was given the titles *Thani man amana* ("the second who believed") and Letter of the Living, and may, in view of a statement in the Persian Bayan (q.v.), have been regarded as the return of the Imam `Ali (BYP 1:3). He is said to have been led to the Bab by a vision.

2. *Mission to Iraq*. The Bab instructed Mulla `Ali to go to Bushihr and meet there with the Bab's uncle Haji Mirza Siyyid Muhammad (see "Afnan.1.c"). He then went to Najaf, a holy city in Iraq that is the site of the shrine of the Imam `Ali and a center of Shi'i scholarship. There he delivered a message from the Bab to Shaykh Muhammad Hasan Najafi, the foremost Shi'i mujtahid of the day. The message was abruptly rejected and Mulla `Ali expelled from the city. He arrived in Karbala, the other important center of Shi'i scholarship in Iraq and the headquarters of the Shaykhi movement. Here he spread the writings of the Bab, especially among the Shaykhis, many of whom accepted the message. So great was the messianic fervor and controversy that resulted that it was even reported in the dispatches of the British consul in Baghdad (BBR 83-89).

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Eventually, the Shi'i `ulama in Karbala had Mulla `Ali arrested and transferred to Baghdad. Najib Pasha, the governor of Baghdad, convened the most prominent of the Sunni and Shi'i `ulama on 13 January 1845 to try Mulla `Ali. Among those gathered were Shaykh Mahmud al-Alusi, the Mufti of Baghdad; nineteen other Sunni `ulama; Shaykh Hasan ibn Kashifi'l-Ghita', the leading Shi'i figure after Shaykh Muhammad-Hasan; Siyyid Muhammad-Baqir Qazvini, the foremost cleric in Karbala, who had been the bitter enemy of Siyyid Kazim; Shaykh Hasan Gawhar, a leading Shaykhi; and five other Shi'i `ulama.

Accounts of the proceedings are confused and contradictory. However, the written verdict of the court is extant. It reveals that the court had examined a copy of the Qayyumu'l-Asma (q.v., which Mulla `Ali had brought with him) and had grasped the fact that the author of the book was claiming divine revelation. The Sunni `ulama unhesitatingly pronounced both the author and the bearer of the book to be heretics and condemned them to death. The Shi'i `ulama were more guarded in their verdicts (probably because the affair had been politicized into a Sunni versus Shi'i, and Turk versus Iranian issue) and refused to countenance more serious punishment than banishment or imprisonment.

The events associated with Mulla `Ali in Najaf and Karbala and his trial in Baghdad are of importance for several reasons. First, the commotion caused by Mulla `Ali and the willingness of large numbers to accept his message was in itself remarkable--especially as the Bab had told Mulla `Ali not to reveal the Bab's identity at first. The message of the Bab reached here a level of public awareness and controversy that was not seen elsewhere in the early years of the Bab's ministry. Second, these events mark the first clash between the nascent Babi-Baha'i religion and the `ulama of Islam (Shaykh Muhammad-Hasan's rejection of the message brought by Mulla `Ali is referred to in the *Kitab-i-Aqdas*, q.v., KA 166:79). The verdict of the court set the pattern for later Muslim denunciations of the new religion. Third, the opposition met by Mulla `Ali from both the religious and secular authorities altered the course of Babi history in that it persuaded the Bab to abandon his original plan of proceeding from Mecca directly to Karbala.

The affair of Mulla `Ali had wider consequences in that it even threatened relations between Iran and the Ottoman Empire. Concerned to maintain the jurisdiction of the Iranian government over its subjects in Iraq, Haji Mirza Aqasi (q.v.) and Muhibb-`Ali Khan, the governor of Kirmanshah, insisted on Mulla `Ali's return to Iran. The foreign ambassadors in Istanbul were involved in attempts to mediate. The event is of importance in Islamic history also: the coming together of Sunni and Shi'i `ulama to give a joint *fatwa* was unprecedented in

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modern times and also marked the first occasion in which the Ottoman Empire had accorded the Shi'i `ulama official recognition as a judicial authority.

3. **Imprisonment and death.** When the Iranian government intervened, Najib Pasha referred the matter to Istanbul in a letter dated 25 January 1845. In mid-April instructions arrived to the effect that Mulla `Ali should be sent to Istanbul. After being kept at Bolu for a time, he was brought to Istanbul. He was interrogated there again and openly declared his belief in the message of the Bab. Since the authorities feared that if he were simply exiled to one of the Aegean islands he would continue to spread the Babi teachings, he was sentenced to hard labor in the naval dockyards outside Istanbul.

The Iranian government, however, continued to press for his extradition for punishment in Iran. Eventually the Ottoman authorities agreed, but according to an Iranian report dated 4 December 1846, when orders were sent to release him from his forced labor, it was found that he had died a few days earlier. He was thus the first Babi to die for his faith.

<http://www.northhill.demon.co.uk>

See also the outstanding article by Momen, "**The Trial of Mulla `Ali Bastami: a Combined Sunni-Shi'i Fatwa against the Bab,**" *Iran: Journal of the British Institute of Persian Studies* 1982, 20:113-43; RR 220-38.

<sup>67</sup> This point can very easily be demonstrated with *jafr*. In his longer testamentary epistle to Subh-i-Azal, reproduced below, the Essence of the Seven Letters refers to his successor at the very beginning of the epistle as "*ism al-azal*" (name of the praeternal). When the definite article *alif lám* is calculated the *abjad* (gematria) of *ism al-azal* is precisely 170, the exact gematria (*abjad*) of Quddús. Closely related, in the shorter epistle (also reproduced below) the phrase "Name of the One" (*ism al-wahid*) holds the gematria of 160 which is equivalent to *nátiq* (Speaker). Also noted in Hebrew 160 is the gematria of Tree (*Etz*, עץ).

<sup>68</sup> A short biography of Qurratu'l-'Ayn is in order. Umm Salmih Zarrín Táj Fátima Begúm Baraghání Qazvíní (b.1814-d.1852), known to posterity as *Táhirih* (the pure) *Qurra'tul-'Ayn* (solace of the eyes), is rightly regarded as the second most important figure in shaping Bábi doctrine, and specifically its post-Islamic self-understanding after the Primal Point, Siyyid `Alí Muḥammad Shirázi, the Essence of the Seven Letters, the Báb. Born to a distinguished clerical family of Qazvín, in a male-dominated patriarchal Shi'ite society of nineteenth century Iran, at a young age she gained a reputation for her prodigious learning and scholastic achievements. In 1828 her scholastic pursuits, and particularly her Shi'ite mystical and esoteric leanings, drew her briefly along with her husband to Iraq, who was pursuing his own (but not a Shaykhí) itinerary, and to the Shaykhí circle of Siyyid Kázim Rashtí (d.1843/4?) in the

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Shi'ite shrine cities of the *Atabát*, specifically Karbalá. Later whilst corresponding with Rashtí, she quickly established herself among his inner circle, who bestowed on her the title *Qurrat'ul-'Ayn* (the solace of the eyes). Never actually meeting the Báb in person, after the death of Rashtí in late 1843 early 1844, returning to Iraq and whilst residing at his house, she became one of the first eighteen individuals who accepted Siyyid 'Alí Muḥammad Shirázi's initial claims to *bábíyya* (gateship) and hence was included in the initial Bábí hierarchy of the Letters of the Living (*hurúf al-hayy*). Soon Tahirih became notorious as its most radical exponent and firebrand activist in Karbalá. In 1847 her unrelenting Bábí activism in the shrine cities earned her and her disciples deportation from Iraq and back to her hometown of Qazvín. Unilaterally divorcing her husband, there she soon became embroiled in the controversy surrounding her conversion and activism, and finally, to top it off, the assassination of her uncle by a *Shaykhí* zealot which was immediately blamed on the Bábís. She narrowly escaped with her life from house captivity, and in the summer of 1848 became the central mover and shaker of the Badasht conference in northern Iran where eighty odd Bábí leaders and activists assembled and made their public, official break with Islam. Although accounts vary and are somewhat sketchy, in one climactic moment during the gathering at Badasht, Tahirih is said to have appeared unveiled, proclaiming the age of inner truth and herself as the word which the Qá'im had uttered putting the kings and rulers of the earth to flight! This act ostensibly scandalized the more conservative elements of the assembly, but it succeeded in further radicalizing the movement, while alienating others. After Badasht Tahirih wandered around Mázandarán province for some twelve months preaching the Bábí message from hamlet to village, never making it to the shrine fortress of Shaykh Tabarsí due to the long siege between government troops and the Bábís holed up in the shrine fighting them, until she was arrested by secret Qájár government agents in late 1849 on charges of being a Bábí "rebel" and conspiring in the murder of her uncle. She was brought to Tehran and placed under house arrest in the residence of the city chief of police, Maḥmúd Khán Kalántar, where she spent the rest of her days. In 1852 after the unsuccessful attempt by the Bábís on the life of Nasiruddín Sháh (d.1896) - which was instigated by Husayn 'Alí Núrí and not 'Azím Turshízi as falsely held by the Bahá'ís - her fate was sealed together with that of a handful of other notable Bábís in Tehran. She suffered a martyr's end and was apparently strangled to death by a bodyguard who then dumped her body in a shallow well at the back of the *Bágh ilkhání* in Tehran. She was 38 years old (i.e. 38 is the *abjad* for *azal*). E.G. Browne writes concerning her:

...The appearance of such a woman as *Kurratu'l-'Ayn* is in any country and any age is a rare phenomenon, but in such a country as Persia it is a prodigy - nay, almost a miracle. Alike in virtue of her marvellous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion, and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bábí religion no other claim to greatness, this were sufficient - that it produced a heroine like *Kurratu'l-'Ayn*.

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The following particulars are derived from the *Tárikh-i-Jadíd*. During the life of Hájí Seyyid Kázim of Resht Kurratu'l-'Ayn visited Kerbelá, where she became acquainted not only with Seyyid Kázim himself, but with many of his chief followers, including Mullá Huseyn of Bushraweyh. When, on the death of Seyyid Kázim, Mullá Huseyn set out for Shíráz, Kurratu'l-'Ayn wrote a letter to him begging that should he succeed in finding the spiritual guide whom they were expecting (see pp. 239-240 *supra*) he would at once inform her. This letter Mullá Huseyn on his conversion placed in the hands of the Báb, who, recognizing the rare qualities and attainments of which it gave evidence, included its writer amongst the eighteen "Letters of the Living" ...who composed the "First Unity" of the Bábí hierarchy.

Kurratu'l-'Ayn continued for some time at Kerbelá, where, seated behind a curtain, she used to lecture and preach to the disciples of the late Seyyid Kázim. The governor, becoming aware of this, wished to arrest her, but she hastily quitted Kerbelá without a passport and went to Baghdad, where she proceeded directly to the house of the chief *Muftí*, before whom she defended her creed and her conduct with great ability. The question whether she should be allowed to continue her teaching was submitted first to the Páshá of Baghdad and then to the central government, the result being that she was ordered to leave Turkish territory. During her journey from Baghdad to Kirmánsháh and Hamadán she continued to preach, and made several converts to the Bábí faith, amongst these being Sheykh Sálih the Arab, Sheykh Táhir, Mullá Ibrahim of Maḥallát, and Sheykh Sultán the Arab. Certain of the Bábís, however, were at first disposed to regard her efforts with disapproval, and some of these even wrote to the Báb asking whether it was seemly for a woman to preach publicly to men. In reply the Báb not only sanctioned her preaching and applauded her zeal, but bestowed on her the title of *Jenáb-i-Táhira* ("Her Excellency the Pure"), whereupon those who had been disposed to censure her expressed contrition and penitence, and her high position in the Bábí church became uncontested.

From Hamadán Kurratu'l-'Ayn intended to go to Teherán, hoping, it is said, to be able to convert Muḥammad Sháh himself; but her father Hájí Mullá Muḥammad Sálih, being apprized of this plan, sent servants to intercept her and bring her home to Kazvín. Perhaps it was on her return thither that she was married to her cousin Mullá Muḥammad the son of Hájí Mullá Muḥammad Takí, but of the date when this marriage was contracted I can find no indication [Browne is certainly wrong here as Qurrat'ul-'Ayn already had three children at this period and was already estranged from her husband - ed.] At all events the marriage must have been a most unhappy one, for Mullá Muḥammad seems fully to have shared his father's hatred of the Sheykhís and Bábís, and finally Kurratu'l-'Ayn refused to live with him any longer.

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The position of Kurratu'l-'Ayn, sufficiently irksome and even precarious already, was rendered perilous in the highest degree by the death of her uncle at the hands of certain Bábís [actually Shaykhís - ed.]. Some have hinted that Kurratu'l-'Ayn was privy to this assassination, but of this there is absolutely no proof, and we may be sure that, had there been any evidence of her complicity, the Musulmáns would not have failed to make use of it to rid themselves of one who was well known to be amongst the most zealous supporters of the Báb. As it was, she was brought before the governor of Kazvín, charged by her husband with complicity in the murder of his father, and acquitted. Several of the Bábís were arrested and tortured, until finally one - Mírzá Śálih of Shíráz, according to the *Tárikh-i-Jadíd*, Śálih Táhír according to Subh-i-Ezel - confessed that he, alone and unabettled, had compassed the death of the murdered *mujtahid*, in proof of which he described in detail how the murder had been committed, and where the blood-stained knife with which the deed was done might be found. This Śálih was sent to Teherán with several others suspected of complicity, but he succeeded in making his escape, fettered as he was, to Mázandarán, where he was subsequently killed at Sheykh Tabarsí [the individual in question was not at Shaykh Tabarsí - ed.]. As to the others arrested, *Tárikh-i-Jadíd* and Subh-i-Ezel are not completely in accord. Both agree, however, that Sheykh Śálih the Arab and Mullá Ibrahim of Maħallát (who, as we have already seen were amongst the first proselytes gained by Kurratu'l-'Ayn) were of their number. The first of these was killed at Teherán; the second was taken back to Kazvín, where, in company with another (Sheykh Táhír according to the *Tárikh-i-Jadíd*, Hájí Muħammad 'Alí according to Subh-i-Ezel), he was cruelly done to death by the populace. These were the first Bábís who were put to death in Persia. The *Tárikh-i-Jadíd* adds the name of another - an old man called Hájí Asadu'lláh - who died of cold and fatigue during his conveyance to Teherán.

Although Kurratu'l-'Ayn had been acquitted of all share in her uncle's death, it was clearly impossible for her to remain in Kazvín any longer, even had she desired to do so, which scarcely seems probable. She accordingly set out by way of Teherán for Khurásán, and was present at the celebrated meeting of the Bábí chiefs at Badasht (see Gobineau, pp. 180-184). From Badasht she turned back with Mullá Muħammad 'Alí of Bárfurúsh and his party towards Mázandarán. At this point the narrative of the *Tárikh-i-Jadíd* breaks off, neither is it, in spite of the author's promise, again renewed; while all other written histories are equally silent as to what befell Kurratu'l-'Ayn from the time that she separated from Mullá Muħammad 'Alí and his followers to the time when she was brought captive to Teherán and placed in the custody of Maħmúd Khán the *Kalántar*. From Subh-i-Ezel, however, I learned the following particulars. After separating from the Bábís who

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went to form the garrison of Sheykh Tabarsí, Kurratu'l-'Ayn went to Núr, where she remained unmolested till the final suppression of the Mázandarán insurrection. She was then delivered up to the government authorities by the people of Núr and sent to Teherán. On her arrival there she was brought before Násiru'd-Din Sháh, who, on seeing her, said:- "I like her looks: leave her, and let her be."

She was accordingly placed under the custody of Maḥmúd Khán the *Kalántar*, and in his house she remained till her execution in August A.D. 1852. Her imprisonment was not very rigorous, and she was occasionally seen by different Bábís under various pretexts. Her life, indeed, was in no jeopardy till the disastrous attempt on the Sháh's life by certain Bábís ... made the mere profession of the Bábí faith a crime deserving not death only, but the most horrible tortures, and gave rise to that reign of terror which has been so vividly described by Gobineau (pp. 301-303), Lady Sheil (pp. 273-282), Polak (pp. 352-353), and Ussher (pp. 627-629). Even then Kurratu'l-'Ayn might, by abjuring her faith, have escaped death, and exchanged glorious martyrdom and immortal fame for a few brief years of life; but this her noble spirit scorned to do ... In what manner death was inflicted I have not been able to learn. Gobineau says that she was burned, but that the executioner first strangled her; Subh-i-Ezel says that the accounts of her death are various, one being that she was strangled with the bowstring in the Bágh-i-Íl-Khání; some with whom I conversed in Persia stated that she was killed in the Bágh-i-Lálé-zár; others that she was cast into a dry well in the garden of the palace called Nigáristán, which well was then filled up with stones. However this may be, we have it on Polak's authority that her death was painful and lingering, and that she met it as a heroine should do.

I was anxious to discover from Subh-i-Ezel whether it was true, as has often been alleged, that Kurratu'l-'Ayn discarded the veil. His reply, so far as I can remember, was as follows:- "It is not true that she laid aside the veil. Sometimes, when carried away by her eloquence, she would allow it to slip down off her face, but she would always replace it after a few moments."

Kurratu'l-'Ayn's fame as a poetess is great, but during my sojourn in Persia I only succeeded in obtaining three of the poems attributed to her, *viz.* two short but very beautiful *ghazals* and a long *masnaví*. Of one of these *ghazals* I published the Persian text with a translation into English verse in my second paper on the Bábís in the *J. R. A. S.* for 1889 (pp. 936-937 and 991). I now give the second, which, though its authorship is more disputed, certainly savours strongly of Bábí doctrines and modes of expression.

"The effulgence of thy face flashed forth and the rays of thy visage arose on high;

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Why lags the word '*Am I not your Lord?*' '*Yea, that thou art*' let us make reply  
'*Am I not's*' appeal from thy drum to greet what '*Yeas*' do the drums of  
devotion beat;  
At the gate of my heart I behold the feet and the tents of the host of calamity.  
That fair moon's love for me, I trow, is enough, for he laughed at the hail of  
woe,  
And exulting cried as he sank below, 'The Martyr of Kerbelá am I.'  
When he heard my death-wail drear, for me he prepared, and arranged my gear  
for me,  
He advanced to lament at my bier for me, and o'er me wept right bitterly.  
What harm if thou with the fire of amaze should'st set my Sinai-heart ablaze.  
Which thou first mad'st fast in a hundred ways but to shake and shatter so  
ruthlessly?  
To convene the guests to his feast of love all night from the angel-host above  
Peals forth this summons ineffable 'Hail, sorrow-stricken community!'  
Can a scale of the fish of amaze like thee aspire to sing of Being's Sea?  
Sit still like Táhira, hearkening to what the monster of 'No' doth cry."

From Browne, *ibid.*, pp. 309-316. As for those Bahá'ís who question the fact that her title was in fact *Bahá'* (splendor), they need to consider this: besides the obvious, the gematria (*abjad*) of Fátima (her first name) is 135 = 9. In Shi'ite esotericism the attribute of Splendor (*bahá'*) is also one reserved exclusively for Muḥammad and, then, his immediate family (i.e. his daughter, 'Alí and their two sons, the divine pentad or *ahl al-kissa*, including all the other Imáms up to the 12<sup>th</sup>, the Essence of the Seven Letters). Since Qurrat'ul-'Ayn is the return of Fátima – and *ipso facto* the bearer of *wiláya* in her own right - it is *a priori* logical that this title would naturally (and by identity) belong to her, and not Husayn 'Alí Núrí as the Bahá'ís ignorantly (nay, quite dishonestly) insist. Here below is my translation of one of her longest surviving poems, a panegyric to Subḥ-i-Azal, dubbed by me "*Azaliyya: The Eternal.*" Note that Denis Maceoin's claim in *Sources for Early Bábí Doctrine and History* (Leiden: 1992), p. 114, that the sample of this poem provided by Browne in *Materials for the Study of the Bábí Religion* (Cambridge: 1918), facing p. 344, is not an autograph, is categorically false and has been proven by me to be such *via an ad hoc* hi-tech computer forensic analysis of her other handwriting samples conducted at the university labs of the Queensland University of Technology, Department of Criminology, circa February 2004. Given the state of the computer technology at the time *Sources* was penned, Maceoin was in no such qualified position to be making such determination. The item is indeed an autograph and, more importantly, in a woman's hand as correctly stated by Browne. The full Persian text can be found in *Qurrat'ul-'Ayn: bi-yád-i-sadomín sál-i-shahádat-i-nabighih-i-dowrán* (*Qurrat'ul-'Ayn: In memory of the 100<sup>th</sup> Anniversary of the Martyrdom of a Genius of an Era*) (Tehran: 1338), pp.26-29:

*He is the best Beloved!*  
*Come, Sáqí, O royal falcon victorious*

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And honor us with a cup of that reddish wine of the soul.  
 For I shall once more make an ornament from a wine goblet  
 Which will burn my firm footing, head to toe.  
 Come, O Sáqí, give me a chalice of wine  
 So that the bitter pangs of yester may depart my heart.  
 Grant new life to the dead  
 And honor a cup to those dejected hearts.  
 Quality of a Samandar for I am in this fire  
 Sanctify it, O Sáqí, this, my stuporless wine.  
 Cast now this veil from the moon's mien  
 Take it off and give a cup of wine.  
 From this chalice of my purity, you, make me drunk!  
 And disclose the theophany of that friend to my soul.  
 In the light like Moses I shall swoon away from myself  
 Leveling this mountain of the body as like Sinai.  
 I shall burn away my existence, all of it, from top to bottom  
 So that in my two worlds no trace is left.  
 O Sáqí, bring wine to this associate of pain  
 For my pivot of the idols disheveled tress.  
 If I am intoxicated by that reddish wine of yester night  
 Bring me another goblet from yourself so that reason may return to my  
 head.  
 Since I have bound my heart to your curly lock, Sáqí  
 I have been delivered from the fetters of two worlds.  
 From praeternity I had no creed or religion  
 Other than the sun of your affection, I had no sacred rite.  
 With my praeternal covenant I have grown resolved  
 From faith I will make your love my free choice.  
 In that I should have accepted your love  
 Give a cup, do not make me blameworthy.  
 Moment to moment sanctify my chalice of wine  
 As I am drowned in a sea of woe.  
 A chalice of wine for me shall not suffice  
 Me to you, Sáqí, other than the embrace of your ocean.  
 So that in that ocean I may dive therein  
 Be annihilated and quit of myself.  
 From this Yemen of the heart I shall break the shell  
 And take out the pearl of the soul and lay it upon my palm.  
 Come, O Sáqí, the world has become a new spring  
 The land has become an emerald and verdant.  
 It is spring and the flower-gardens have blossomed  
 Spread yourself out in the rose-garden!  
 The singer intones the secret of the river's lute  
 Bringing consolation to the heart torn lovers.  
 Cast off this vest, O Sáqí

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And place the heavenly tunic upon the body.  
 Ambergris from the curly lock of the houris  
 Burning for you in the incense of scattering gold.  
 To the folk of heaven open the gate of delight  
 To the inhabitants of paradise disclose the theophany of your self.  
 From the pre-eminence of your service in the sublimity of eternity  
 Say thou that houri and youth shall inhabit the earth.  
 To the head to head joyous dancing of the rosy cheeked ones  
 This banquet shall become luminous like the moon.  
 The revolving Venus shall become clear in the mist  
 The clouds beholding the moon with Jupiter.  
 You, spread out over the earth  
 As saith the angel in the empyrean firmament, 'praise'!  
 To the created universe, O Sáqí, give good tidings  
 For the eve of disconsolation attained the morning of delight.  
 Give the chalice of purity to the misfortunate ones  
 Lift up the invitation to the heart-torn lovers.  
 For the manifestation of the essence of eternity has come  
 The beauty of godhood has appeared.  
 To this happy news, if my self-sacrifice be worthy,  
 Fortunate is [he], the Supreme Lord, by this good tidings.  
 From the truly real his light has shown forth  
 His Sinai has enveloped the whole universe.  
 Place a chalice of wine in my hand right now  
 So that in salutation to this king I may open my mouth!  
 If my laudation be not acceptable to him  
 What shall I sing? This is my habit.  
 From the aeons of eternity my obligation remained firmly fixed [on this]  
 For I was nursed on the milk of his love.  
 O king, what exposition should I make of your description?  
 The singer of your praise, existent creation of being and becoming.  
 You are the one who is the almighty creator of this world  
 O God, you are the peerless and the ariser.  
 I have become a passive patient, I call you God  
 Many gods have become your upright slaves.  
 The criers of "I am God" are your servants  
 The god makers are your apprentices.  
 By your command were the atoms of creation [brought forth]  
 You are the first point, we proceed [from] you.  
 Because the light of your beauty became evident  
 You have been called the fruit by the mercy of the lord of the Bayán.  
 The intention of tree is nothing else than fruit  
 A tree becomes manifest by its fruit.  
 Because of you the Bayán became complete  
 All the hidden secrets were seen in truth.

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There is naught in your [whole] existence but the Bayán  
May there remain no trace of faith in the world.  
From you the cause of God has become exalted  
The majesty of gods have become manifest.  
You are the goal of religion in every age  
[As] the theophany of pre-eminence of the aeon has proclaimed.  
No seal [are you] that a last I should know you by  
No principal [are you] that a first I should call you by.  
In the universe you are the first of the last  
You are manifest in the [very] atoms of the cosmos.  
To each people has there turned a guide  
The [point of the] worship [which] they indicate is you.  
To a name of your names are they prostrated  
The breadth of whose totality they are self-effaced and humbled  
[by].  
Illumined by your light is church and sanctuary  
You are [indeed] the manifestation of the essence of the face of the  
ancient.  
Where am I, and where your description, O honored one?  
Since obliterating nothingness becomes [all] descriptions of the essence  
of the ancient.  
Everything is absolute idolatry, you are my monotheity  
You are [far] transcendent of my praises.  
If I am an idolatrous heretic, it is from you  
If am a sinning deviant, it is from you.  
Sin has become the coquettish blandishment of the servants  
And become the grace of forgiveness for the lord of sovereignty.  
One cup with grace shall I sanctify  
Which shall burn away all my idolatry, O honored one.  
From the chalice of love honor me my wine  
If the annihilation of my existence be my good fortune.  
O that from the illumination of the beauty of [your divine] power  
You burned the veils one by one.  
Further, O all-powerful lord of the gates,  
Nothing remains of any portion of any particle of any atom.  
From the veils of the curtains of grandeur  
By the stations of the coverings of limit.  
O God, O creator, I burned  
From the evils of divine gold [and silver].  
O my lord, find from the excellences of existence  
So that I may be ennobled by the attraction of being.  
O beautiful one and O precious one of splendor  
Illuminate the tablet by the fire of appearance.  
Make the heart pure, O beloved of the gnostics  
From that which negates certainty.

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So that I may be exalted in the expanse of justice  
 From the resemblance of states other than emaciation.  
 O God, to me there was naught but you  
 Other than the twin bond there was no defender from the exterior.  
 O God, the truth of the king of kings [who is]  
 Reclining on the regal sofa of the excellences of the essences.  
 [I have] passed by from all the fetters of existence  
 Drunk and intoxicated by the proclamations of Alast.  
 They saw the remitter of the fine and remitted the fine  
 That which they behooved they removed.  
 O God, their supreme design  
 Praise be to their exalted design.  
 Other than your pure face, O lord of existence,  
 The lofty expanses were annihilated by the vicissitudes.  
 From the inclining elevation and power of the Bayán  
 To the elevation of the expanses of the highest heights [of the divine]  
 abodes.  
 Therefore the highest dwelling in the expanded breast of sublimity  
 Are the totality of the particles [of existence] innovated by them.  
 O God, from these excellences of yours  
 They found the power of these splendors of yours.  
 But, O lord, I must roll in the dust of the furrows of the ground  
 Next to that particle that was essentialized by them.  
 Because they are the most excellent and most noble  
 Possessor of being, they are the most sublime and the most lofty.  
 O God, you have them [close] to yourself  
 You have them and you have them and you have them!  
 Their becoming, the station of no description  
 Their carrying off, to the abode of majesty.  
 You took away from them, and gave [them] your own state  
 Whatever was itself, it became that.  
 O God, I must purify myself  
 [And] let there be [the invocation of the] remembrance of holiness for  
 them.  
 Perchance your grace will show assistance  
 From my custom in these states of contemptibility.  
 When you take nothingness away from me, O beloved  
 You bring forth absolute existence from out of my pocket.  
 O God, the truth of these king of kings,  
 Repeatedly I [find myself] in the grades of these mean spirits.  
 O God, the truly real, lord of the worlds  
 O sincere beloved, [you are] the greatest of all exonerating forgivers!

Recent literature on Tahirih includes the following: Amin Banani (ed.) Jascha Kessler & Anthony Lee (trans.), *Tahirih: A Portrait in Poetry: Selected Poems*

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of *Qurrat'ul-Ayn* (Los Angeles: 2004); Sabir Afaqi (ed.) & Jan Teofil Jasion (ed.), *Tahirih In History: Perspectives on Qurratu'l-'Ayn from East And West* (Los Angeles: 2004); Todd Lawson, "The Authority of the Feminine and Fatima's Place in an Early Work of the Bab," in (ed.) Linda Walbridge *The Most Learned of the Shi'a: The Institution of the Marja' Taqlid* (Oxford: 2001), pp. 94-127; Negar Mottahedeh, "Ruptured Spaces and Effective Histories: The Unveiling of the Babi Poetess Qurrat al-'Ayn- Tahirih in the Gardens of Badasht", H-Bahai, *Occasional Papers in Shaykhi, Babi and Baha'i Studies*, vol. 2, no. 2 (February, 1998); Franzaneh Milani, *Veils and Words: The Emerging Voices of Iranian Women Writers* (Syracuse: 1992). As for Starr Saffa's *Tahirih TheAlogy: Female Cosmic Christ Spirit of the Age* (Scarborough & Gold Coast: 2005): this is an all around bad work deserving severe criticism, representing as it does the more ridiculous aspects of New Age fluff lumped together with Tahirih Qurrat'ul-'Ayn, but a Tahirih completely of the author's own shallow and idiosyncratic manufacturing. Serious or informed content is totally absent. In fact, there is virtually nothing of content whatsoever other than the author's reminisces about her personal life. The book is merely a badly written autobiography with Qurrat'ul-'Ayn as an afterthought with some of my own ideas over the years (badly formulated and misunderstood by the author, I might add) as the centrepiece. Even worse, when the author hazards pontifications upon esoterica, she embarrassingly trips over herself and gets facts and details completely wrong, as she does with something as simple as the numerical value of *Tau*. While the author claims not to be a Bahá'í any longer, her former Bahá'í biases are very much glaringly apparent throughout the work. Even worse, her racist anti-Iranian sentiments articulated in the book are rather alarming, to say the least. The front page of the first edition of the book, for instance, has Ms Saffa seated atop a camel at the Perth Zoo! The second edition, published by Zeus Press shortly thereafter, has a picture of the front profile of Ms Saffa dressed in belly dancer regalia with her holding the front veil of the head-dress half way showing her eyes only. This is indeed like the ultimate caricature of everything expounded in Edward Sa'id's *Orientalism* (New York: 1979) regarding the *exotic* (whilst simultaneously racist) *representations* of the cultural icons of the East by certain Westerners with tacit political agendas (agendas usually not in the remotest best interest of those whom they are claiming to '*represent*'). As a single white woman and expatriate American living in Australia, and in a time when racism is at such fever pitch in the community, is she deliberately poking fun at Iranians and Mid East cultures *tout court* with such cheap, jingoistic displays of blatant cultural insensitivity as this, i.e. the camel and belly-dancer regalia!? As such, *Tahirih TheAlogy* is a work to be treated with meticulous caution and so ought be relegated to the hall of shame in any serious bibliography on the subject worthy of the name. See my online review of this rather silly work on [Bayan19@yahoo.com](mailto:Bayan19@yahoo.com) and in the logs of USENET under *Broken Silence* (see message logs for July-August 2005.) A further note of caution regarding this work: the author has been soliciting glowing reviews from individuals categorically unqualified, not to mention of rather suspect credentials and personal motivations, to be reviewing such a work, making it look to the unsuspecting that this actually is a serious work and

its author worthy of serious scholarly consideration regarding the subject. Nothing could be further from the truth. This bespeaks rank dishonesty and a complete lack of either scholarly or spiritual integrity on the part of both author and the reviewers. Moreover, all attempts to draw the author into an informed, critical and public dialogue regarding her largely Anglocentric and idiosyncratic **representation** of Qurrat'ul-'Ayn by myself as well as others has thus far failed. Any public criticism of her positions is met by a disdainful disregard and then an inane repetition of the positions she is being criticized upon, with absolutely no regard or acknowledgement of the validity of such criticisms and that her positions are *tout court* untenable. Withal, *Tahirih TheAlogy* is a perfect example of the sort of butchery an important cultural and religious icon of Iran has been repeatedly subjected to by the predominantly Anglocentric (and very much neo-colonialist motivated) mentality prevalent inside one of the foremost sub-cultures of modern Baha'ism: a trajectory in Bahá'í literature beginning with that Western Bahá'í missionary to Iran of the 1930s, Martha Root. In that respect, Saffa is merely perpetuating the whitewashing legacy and Anglocentrization (very much anti-Islamicate and anti-Iranian) of Root's writings on Qurrat'ul-'Ayn, but in a new guise. Recently, and never with any source documentation to back such outrageous claims, Saffa has stated that Qurrat'ul-'Ayn sanctioned the use of cosmetics ([talisman9@yahoo.com](mailto:talisman9@yahoo.com), October-November, 2005)! The ludicrous nature of this claim, especially when historically and ethnographically (let alone religiously) contextualized, reveals one example of the true motivations underlying the appropriation of Qurrat'ul-'Ayn by the author, and it is certainly neither in the interests of the Qurrat'ul-'Ayn of history or my Qurrat'ul-'Ayn, the Eternal Fátima, of high gnosis. Her *Imagined* Tahirih is purely in the interests of those very Calvinist minded Anglocentric "white" Bahá'í elites whose idea of spirituality and religion is an Amway cult with prayer and committees, or their mirror image (and predominantly white) liberal counterparts who have no sensitivity to, or sympathy for, gnosis in the first place, especially of an Iranian sort and one being represented by an Iranian Shi'ite woman, no less, who is deemed the Return of a Shi'ite Islamic holy figure.

<sup>69</sup> Browne, *ibid.*, pp.251-253:

The Báb's pilgrimage to Mecca... "To proceed with the narrative," it [the *Násikhu't-Tawárikh* ] says, "when the Báb had laid the foundations of such an edifice, he, according to his promise, set out for Mecca the venerable." The promise alluded to in this passage is thus noticed on the preceding page: "Since tradition affirms that His Highness the Ká'im (i.e. the Imám Mahdí) shall come forth from Mecca the venerable, he (the Báb) used to tell his disciples that next year he would announce his claim in Mecca and come forth with the sword... A statement of Subh-i-Ezel's to the effect that the manifestation was in Shiráz (not in Kerbelá, as stated in the *Násikhu't- Tawárikh*), that Mullá Huseyn first believed, and that soon after this the Báb set out on the pilgrimage to Mecca, taken in conjunction with the above testimony, seems to prove conclusively that the pilgrimage-journey

took place shortly after the 'manifestation.' Now since, as we have seen, the 'manifestation' was on Jamádí-ul-Úlá 5th A.H. 1260, and since the pilgrimage must be performed in the month of Zi'l-Hijjé (the last month of the Muhammadan year), it follows that Kazem-Beg's statement (i, p. 346) that "at the end of the year 1260 (1844) he (i.e. the Báb) returned from Mecca to Bandar-Bushire, where he was arrested in the month of October, by order of the *Nizámu'd- Dawla* Huseyn Khán, governor of Shíráz," is erroneous. For, according to the *Násikhu't-Tawárikh*, the horsemen sent to Bushire to arrest the Báb set out from Shíráz on Sha'bán 16th, and returned, bringing with them their prisoner, on Ramazán 19th. The latter of these dates is confirmed by the *Rawzatu's- Safá*; while the *Tárikh-i-Jadíd*, after mentioning that the Báb's return to Bushire occurred in A.H. 1261, says that he was brought before Huseyn Khán on the eve of Ramazán 21st. Though neither of the Musulmán historians mentions the year<sup>1</sup>, it is evident that A.H. 1261 is intended, for in Ramazán A.H. 1260 the Báb had not yet started for Mecca. We may therefore add to the facts previously stated about the Báb's earlier movements-

(7) That towards the end of the year A.H. 1260, and presumably in the month Zi'l-Ka'da of that year (November, A.D. 1844), he set out from Shíráz for Mecca.

(8) That he remained at Mecca at any rate till Zi'l- Hijjé 13th A.H. 1260 (December 24th, A.D. 1844) for the completion of the rites incumbent on pilgrims.

(9) That he returned by sea some time during the first half of the year A.H. 1261 (A.D. 1845) to Bushire, whence he sent missionaries to Shíráz, he himself remaining at the former place. (See *supra*, p. 5.)

(10) That on Sha'bán 2nd A.H. 1261 (August 6th, A.D. 1845) strong measures were adopted by Huseyn Khán against these missionaries. (See *supra*, pp. 5-6.)

(11) That on Sha'bán 16th A.H. 1261 (August 20th, 1845) horsemen were sent from Shíráz to arrest the Báb at Bushire.

(12) That these horsemen re-entered Shíráz with their prisoner on Ramazán 19th A.H. 1261 (September 21st, A.D. 1845), and that on that same day (according to the *Rawzatu's- Safá*), or on the evening of the following day (according to the *Tárikh-i-Jadíd*), the Báb was brought before Huseyn Khán...The Báb was accompanied on the pilgrimage by Hájí Muḥammad 'Alí Bárfurúshí (Kazem-Beg, i, p. 344, note; confirmed by Subh-i-Ezel), and was (according to Subh-i-Ezel) joined later by Hájí Suleymán Khán.

Once returned to Iran, the Essence of the Seven Letters sent the following letter to Muhammad Sháh in the port city of Bushire, translation Stephen Lambden, [www.hurqalya.pwp.blueyonder.co.uk](http://www.hurqalya.pwp.blueyonder.co.uk), *ibid.* (slightly modified):

*God is thy Lord, no Godhead is there save It,  
for It is indeed One Powerful, a Preserver.*

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*So recite, O thou king (malik), the Book [Epistle] of thy Lord to the end that thou be numbered among such as have attained.*

*In the Name of the Godhead, the Compassionate, the Merciful.*

*Recite the Book [Epistle] of the Remembrance of thy Lord Who, no Godhead is there except It, the Exalted, the Mighty. Such is indeed a Book about which there is no doubt for it was sent down on the part of a Manifest Imam. He is assuredly the True One [Ultimately Real] throughout the heavens and the earth who summons the people unto the pure religion of the Godhead as accords with a Balance which is assured [strong, upright]. It is indeed the mystery [secreted] in the sacred scrolls of the Prophets and the Sent Messengers for He sends forth the verses of thy Lord from the Sinaitic Tree, no Godhead is there except It.*

*Say: O thou ascetically minded ones! This is assuredly the [personified] Logos-Reality [Cause] engendered by the Word of the Spirit (see Q. XX:XX). He it is who summons the people unto the decree of thy Lord pertinent to the magnitude of the [eschatological] Day about which there is no doubt whatsoever for all on that Day shall rely upon the Godhead. And He indeed is a Blessed Leaf from the Snow-White Tree, then the Yellow One and the Crimson One which puts forth the Book of thy Lord in every mode, no Godhead is there except It.*

*So, O thou given to righteousness! The likeness of the Light of thy Lord in the Book of the Godhead is even as garment [s] of the Sun [reflected] in the whole of His Countenance [Face]. One [personifying] servitude ([ = the Bab] hath mounted up upon a Throne of Red Ruby whereupon there circumambulated about His Person [cf. Q. XX:XX] a [cherubic] Figure [Humanoid] through whom their countenances [faces] were illumined even as the surface [face] of Snow-White glass [cf. Q. 24:36]. [4] Then how can it be that the countenances are [expressive of] anything other than His [luminous] Countenance [Face]. [So Praised be unto It and exalted be It for It does not summon any Logos-Self among them [the unseen] save as an expression of Its Logos-Self (nafis). [6] Thus did the Godhead commission [send] the Prophets and the Messengers for [the establishment of] Its Cause [religion] and such that the [divine] Decree be in every respect fully implemented through the Godhead Itself and that all should return unto It.*

*We did indeed previously send unto thee [Muhammad Sháh] a message [Book] of thy Lord and there is no alteration of His Decree. On that [eschatological] Day the people shall never*

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*find any patron aside from the Remembrance of the Name of the Godhead for the believers are such as have believed in the Godhead and Its verses [signs] and have followed the verses of the Innovative One deriving from Us as accords with an Upright Path. And whomsoever should turn aside from the Book of his Lord after which he hath, in very Truth, acknowledged [known] Our verses, them the tyrants shall disavow. The Godhead, thy Lord shall never accept [as righteous] any action from anyone during a Day in which [that person] hath heard but a single letter of Our verses unless he hath come to faith [believed] in Our servant [= the Bāb] and is numbered among such as prostrate themselves. Such have surely disbelieved as declare that the Logos-Word of the Godhead derives these verses from the letters of the Qur'an. Say: Praised be the Godhead and exalted be It above such manifestations of unbelief.*

*Say: If We will it We could assuredly send down [revealed verses] in every circumstance for the knowledge of thy Lord hath indeed [proved] all-encompassing like unto the first [primary] Qur'an, and this without reflection or the stilling of the Divine Pen! Are you unaware that the Godhead is thy Lord and that It hath ever been Powerful over all things and that but a mere letter of what It hath sent down through the instrumentality of the Remembrance shall never gainsay the primary [revealed] verses [of the Qur'an]. So what is it with these people that they disbelieve in a portion of the verses of the Godhead? Ah! For such is indeed the Greatest Sign [as stipulated] among the verses of the Qur'an which was sent down on the part of One Mighty, Wise. And if all should gather together to the end that they produce the likeness of but a single verse which We have revealed unto thee [the Bāb] in thy Book, they would prove totally incapable thereof and be unable to do so. And if We supplied them with pens after the likeness of their own selves there would yet be no result relative to the Cause of the Godhead and such indeed is the certain Truth. And the Godhead is sufficient witness unto Me along with whomsoever reveals verses on Its behalf.*

*O thou king! Follow the decree of thy Lord then bear thou witness unto His verses [which constitute] the Word of Justice to the end that thou be numbered among such as hath attained. Then, furthermore, prostrate ye before the Godhead on account of that which We sent down for thee on Its behalf such that thou be numbered among those possessed of certainty. The Godhead Who is thy Lord hath willed that the Ottomans come to faith in [the veracity of] Its verses along with most of the peoples of the earth. Render victorious the religion of the Godhead that the*

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*Day of Resurrection be realized through such as are inclined towards victory.*

*Know O thou king! that I am a non-Arab [Persian] Youth from the tribe of Justice, an unlettered merchant to the degree that he was incapable of registering His knowledge. The True One [the Godhead] selected Me for the expression of Its Wise Decree, for It verily, no Godhead is there except It, assuredly One Powerful, Mighty. Say: I was not privy unto the Truth neither was I given to supplicating the [four] Gates nor one selected betwixt all existing worlds. Yet, even though the Godhead had set Me apart from everything there was active in Him [the Báb] the machinations [activity] of Satan for I was not empowered save with the express permission of the [personified messianic] Baqiyyat-Allāh ("Remnant of God"), my Master (mawla).*

*This Book at this very moment was sent down unto thee for the completion of the Proof for the inhabitants of both the heavens and the earth. And the Godhead is indeed One All-Hearing, All-Knowing. If the Godhead had revealed but a single verse of the Qur'an it is not for anyone to [object] saying that it is [insufficient proof as] a single letter save that he should nonetheless come to faith [in the Qur'an] and thereby be numbered among such as prostrate themselves [before the Godhead]. And since there hath come to thee this Book [Epistle] of thy Lord, then command that the believers of the Divine Unity should be present [as an intimation of thy Might, then announce unto them that this Book [Epistle] derives from the [messianic] Remembrance of the Godhead as revealed unto Me. So do ye [vainly] attempt to produce the likeness of a single letter thereof and thereby imitate Me! Indeed! they shall never prove capable of this neither will they ever be able to operate in this way. Then know ye of a certainty that the Word of the Godhead is the Ultimate Truth and that it is fully in accordance with the Straight Path.*

*O thou king! Be cognizant of the Providence [Decree] of the Godhead and know ye that every king is in the hands of my Master. This even as the likeness of the seal in thine own hands which It imprints even as It wills after the manner that It wills. There is no gainsaying of the Cause [Religion] of the Godhead (cf. Qur'an 20:20) for the Godhead is One Powerful, One Mighty. Rise ye up over the dominion with justice as accords with the Providence of thy Lord expressed in the Book. The [personified] Word of the Godhead does not desire wordly dominion nor [that of] the world to come [Hereafter]; neither the decree of fatwá*

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after the fashion of the `ulamá' of the Ultimate Godhead. Of this the Godhead Itself is Witness, One All-Knowing.

Say: I, verily, alone am the Desire of the Godhead thy Lord, no Godhead is there except It, the Living, the Ancient One. Yea indeed! the thing most beloved is that thou should render victorious the Dhikr-Allah (Remembrance of the Godhead) to the end that both the Easts of the earth and the Wests thereof might come to faith through the verses of thy Lord and they be numbered among the rightly guided. It hath decreed that but a letter of what It hath set down through Me would in no wise justify either [possession of] the dominion of the world to come [Hereafter] or that of the primary era for it is assuredly a revelation from One Mighty, One All-Wise.

The Dhikr-Allah hath returned with the permission of thy Lord from the region of sacred precincts [Saudi Arabia] and He hath now desired [sovereignty over] the sacred land [the `Atabat in Ottoman Iraq = Karbala-Najaf region]. So take notice of that which thou observe of the potency of the Dhikr-Allah (Remembrance of the Godhead) over the sacred land which lieth within the Ottoman dominion for the Godhead is indeed Almighty, One Praiseworthy. We have heard of the day when the Messenger [of the Báb = Mullā `Alī Bastámí] was imprisoned in Baghdad for We sought him out from a proximate region. And It indeed is One Elevated, All-Mighty. Thou shall fail to perceive any significance in this though We desired thereby the [establishment of the] Throne of the Godhead in thy dominion. We sent the directive of the response and it was before the One Who twice sent down revelation, [a thing] near at hand.

We indeed sent down a Book [Epistle] unto thee [Muhammad Sháh] to the end that thou command that there be written the like of what We sent down therein in golden Ink in a noble, naskh script. Then shall thou dispatch this Book [Epistle] of thy Lord unto the Ottoman Sovereign then unto all the [other] kings, to the end that We might be cognizant [of the global situation], that is to say, the tá'ifat among them for they lied and consequently We judged between them with justice. The Godhead can never be accused of tyranny towards any soul even to the extent of a minute degree for the Godhead is One Powerful, Almighty.

O thou King! Empower ye the messengers of the servant of the Godhead then render them solace for they, according to the decree of the Book, are assuredly reckoned foremost among such as are nigh unto the Godhead, persons [whose status is] inscribed. The decree of thy Lord is of the

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*Dhikr-Allah (Remembrance of the Godhead) as accords with the decree of that Book which is near at hand through the hands of the people of thy realm [dominion]. And praise be unto the Godhead, thy Lord, the Lord of the heavens and of the Throne above all that they [falsely] attribute. And peace be upon the sent Messengers and praised be unto the Godhead, the Lord of all the worlds.*

<sup>70</sup> The circumstances of Manuchihr Khán's death are, however, somewhat in a cloud. There is some speculation that he was possibly poisoned by agents of Hájjí Mírzá Aqási in Isfáhán, who suspecting a political storm brewing should the upstart Shirázi be patronized further, made their move, because Manuchihr Khán was considered a serious rival to the Prime Minister at the time. There is no doubt that Manuchihr Khán could have raised an army in no time to march on Tehran, introduce the charismatic young Báb to the impressionable Muhammad Sháh, thereby making him the spiritual leader of Iran instantaneously, which would then have deposed the corrupt Aqási and his clan, not to mention cut the influence of the mulláhs and the Shi'ite ecclesiastical establishment to pieces immediately. The Qájár court had experienced a long tug-of-war history with the mulláhs, was generally more inclined towards mysticism and the Sufi Orders than the official, exoteric religious establishment. Aqási himself was a claimant, self-styled mystical pole (*qutb*), and, interestingly enough, a political rival to virtually all the various masters of the sub-branches of the Ni'matullahí Sufi Order at the time, see Ma'súm 'Alí Sháh Shirázi *Tará'iq al-Haqá'iq*, vol. 3, (Tehran, n.d.), *passim*. In the topsy-turvy world of Qájár politics, and given the claims the Báb was making, especially the rate by which the movement was growing - and the number of serious enemies Aqási had made for himself who quite possibly would have thrown their weight behind the Báb had he made it to the capital -, the threat was most definitely real. There is no telling how the history of Iran would have been different today had the Báb and Muhammad Sháh been allowed to meet.

<sup>71</sup> Browne, *ibid.*, pp. 264-268:

Of the circumstances which led to the conference, and the considerations which induced the majority of the clergy invited to take part in it to absent themselves therefrom, the *Tárikh-i-Jadíd* gives the following account. Although the '*Ulamá*' of Isfáhán headed by the Imám- Jum`a had at first behaved towards the Báb with respect, and expressed themselves favorably with regard to him, they began after a while to be alarmed at his increasing influence over the governor Manuchihr Khán. Alarm presently passed into hatred: they began to speak ill of him whom they had professed to admire, and even destroyed certain books which he had composed at their request. Manuchihr Khán on hearing this was greatly incensed, and bitterly reproached these divines with the fickleness of their conduct. "At first," he said, "you praised and admired. What has happened now to cause you to become so hostile and envious and induce you to speak so ill?"

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There is no sense in denunciation without investigation or enquiry. If you are in truth searchers and strivers in matters of faith and religion, then choose one of three places - the Imám-Jum'a's house, my house, or the Masjid-i-Sháh - and hold discussion with him [the Báb]. If he can establish and admit it, so that the clergy of Persia may not oppose and resist it without reason, or turn away from the truth without cause. If he cannot succeed in establishing his claim, then do you be the first to rebut it, so that this mischief may cease, and mankind may be set at ease. But it is a condition that I myself be present and that only one person at a time speak, for if once wrangling begins and clerical tricks are resorted to, the matter will not be understood."

The clergy agreed to this proposal, and selected the Masjid- Sháh as the scene of the conference. On the appointed day Mír Seyyid Hasan *Mudarris*, Hájí Mullá Hasan 'Alí of Túsirkán, Áká Muḥammad Mahdí Kalbásí, and other members of the clergy who were to take part in the discussion met at the house of Hájí Muḥammad Ja'far of Fárs, intending to proceed with him to the Masjid-i-Sháh. Hájí Muḥammad Ja'far, however, who was the oldest and most learned of those present, expressed a strong opinion to the effect that they would act most wisely in refusing to take any part in the projected discussion with the Báb, "for," said he, "if you prevail over him you will add but little to your reputation, seeing that he is confessedly unlearned and untrained in science; while if he prevail over you, you will be for ever shamed and disgraced. Under these circumstances it is best that we should sign a declaration stating that we are convinced of the heretical character of his doctrines, and refuse to have any further dealings with him." This expedient was, after some discussion, unanimously adopted, and the declaration was sent to Manuchihr Khán, who was greatly incensed thereat.

That some of the clergy who had been invited to take part in the discussion refused to attend is a fact vouched for by both of the Bábí historians, though as to the names of the absentees they are not in complete accord, Áká Muḥammad Mahdí, for instance, being specially designated in the present work (p. 12) as having been present at the conference. The *Násikh 't-Tawárikh* gives a totally different account of the matter, including a report of the discussion. This account is in substance as follows.

Manuchihr Khán, anxious to test the Báb's wisdom, at night invited to his house several eminent members of the clergy of Isfáhán, amongst these being Mírzá Seyyid Muḥammad *Imám-Jum'a*, Áká Muḥammad Mahdí Kalbásí, and Mírzá Muḥammad Hasan of Núr. Shortly after these had arrived the Báb entered and was placed in a seat of honour. The following colloquy then took place:-

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**Áká Muḥammad Mahdí.** - "Persons who follow the path of Religion belong to one of two classes: either they themselves deduce and determine religious questions from history and tradition, or else they follow some competent authority (*mujtahid*)".

**Báb:** - "I follow no one, and moreover I regard it as unlawful for each one to act after his own fancy."

**Á. M. M.** - "To-day the Gate of Knowledge (*Báb-i-'ilm*) is shut, and the Proof of God [i.e. the Twelfth Imám.] absent. Unless you hold converse with the Imám of the Age and hear the explanation of questions of truth from his tongue, how can you attain certainty and be assured? Tell me, whence have you acquired this knowledge, and from whom did you gain this assurance?"

**Báb.** - "You are educated in tradition and are as a child learning the alphabet. The 'Station of Praise and of the Spirit' is mine. You cannot speak with me of what you know not."

**Mírzá Ḥasan (the Platonist and follower of Mullá Ṣadrá).** - "Stop at this statement which you have made! We in our terminology have assigned a station to 'Praise and the Spirit,' whereunto whosoever attaineth is conversant with all things; from him nothing remains concealed, and there is nothing which he knoweth not. Do you recognise the 'Station of Praise and of the Spirit' as such, and does your nature thus comprehend all things?"

**Báb (without hesitation).** - "It is even so. Ask what you please."

**M. H.** - "One of the miracles of the Prophets and Saints was, as it appears, the [instant] traversing of the earth. Tell me now, that I may know, how the earth can be thus traversed. For instance, His Holiness Jawád (upon him be peace) lifted up his foot in Medína and put it down in Tús? Whither went the space which was between Medína and Tús? Did the ground between these two cities sink down, so that Medína became contiguous to Tús? And when the Imám (upon him be peace) reached Tús, did the earth again rise up? This cannot have been, for how many cities are there between Medína and Tús, all of which must in that case have been swallowed up and every living thing therein destroyed! And if you say that the lands [between them] were agglomerated so that they became amalgamated, this too is impossible, for in that case how many cities would have been obliterated or would have passed beyond Medína or Tús, whereas [in fact] no part of the earth was altered or moved from its place. And if you say, 'The Imám flew, and leapt with his mortal body from Medína to Tús,' this likewise agreeth not with sound reasonings. Say also how 'Alí the Prince of Believers (upon Him be peace) was in one night - nay, in one moment - a guest in forty [different] houses. If you say, 'It was not 'Alí, but a simulacrum [of him] appeared,' we admit it not, for God and the Prophet lie not, neither was 'Alí a juggler. And if it was in truth he, how was it so? So likewise it is [stated] in tradition that the heavens moved swiftly in the time of Sultán Jábír, but had a slow motion in the time of

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the Imáms. Now *firstly* how can there be two sorts of motion for the heavens? And *secondly* the Omeyyad and 'Abbásid Kings were contemporary with our Imáms (upon them be peace), so that the heavens must at one time have had both a slow and a swift motion. Discover this mystery also."

**Báb.** - "If you wish, I will explain these difficulties verbally; if not, I will write [their solutions] with fingers and pen on paper."

**M. H.** - "The choice is yours. Do whichever you please."

Then the Báb took pen and paper and began to write. At this moment supper was brought in. Mirzá Hasan picked up the paper on which the Báb had written a few lines and, after glancing at it, said, "It appears that you have begun a homily, and have only written an exordium of praise to God and a few words of prayer, without acquainting us with that which we desired to know." Here the discussion dropped, and after partaking of supper each one returned to his own home.

Whatever may be the truth about this conference and the behavior of the clergy of Isfáhán towards the Báb, one fact is clearly proved by all accounts, namely, that from first to last Manuchihr Khán shewed himself a sincere and faithful friend to the Báb. Whether, as stated by Subh-i-Ezel, he wrote to Muḥammad Sháh telling him that "it was unseemly for the Government to engage in a quarrel with a private individual," and offered all the money at his disposal and even the rings on his hand to the Báb; or whether, as asserted by the *Tárikh-i-Jadíd*, he even went so far as to offer to place 50,000 troops at the Báb's disposal, march on Teherán, and compel the King to accept the new faith and bestow the hand of one of his daughters on its founder, must remain doubtful; but this much at least is certain, that almost the only period of comparative peace and comfort enjoyed by the Báb from the beginning of his mission till his martyrdom was the year which he passed in Isfáhán under the protection of the wise and powerful Georgian eunuch.

<sup>72</sup> Browne, *ibid.*, pp. 268-277:

The Báb was accompanied on his journey to Mákú by his amanuensis Áká Seyyid Huseyn of Yezd, Mullá Sheykh 'Alí '*Jenáb-i-'Azím*', Mullá Muḥammad '*Mu'allim-i-Núrí*' (afterwards killed at Sheykh Tabarsí), and an escort of twelve horsemen under the command of Muḥammad Beg *Chápárjí*. A full account of this journey, on the authority of Hájí Mirzá Jání of Káshán, who had it directly from the aforesaid Muḥammad Beg, is contained in the *Tárikh-i-Jadíd*. The substance of this account is as follows:-

When Muḥammad Beg was ordered to conduct the Báb to Tabriz and there deliver him over to Bahman Mirzá the governor, he was so averse to undertaking this charge that he feigned illness in hopes of

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being excused so thankless a task. His orders, however, were peremptorily repeated, and he was obliged to set out. He had been instructed not to take the Báb into the towns which they must pass on the road, and accordingly on approaching Zanján he called a halt at a stone caravansaray situated outside and at some distance from the city. In spite of this, no sooner did their arrival become known than numbers of the inhabitants came out in the hopes of being able to get a glimpse of the Báb. Muḥammad Beg, being occupied with other business, took no heed of what was passing, while the other men who composed the escort only offered such opposition to the entry of each group of eager visitors as sufficed to procure for themselves a gift of money. Presently an urgent message was brought from Ashraf Khán the governor of Zanján (who was greatly alarmed at the popular excitement caused by the Báb's proximity to the town) ordering Muḥammad Beg at once to start again and proceed to some spot further distant. Muḥammad Beg accordingly informed the Báb, with many apologies and expressions of regret, that he must prepare to resume his journey without delay, to which, with a single expression of surprise and regret at the governor's harshness, he submitted, and they pushed on to a brick caravansaray two *farsakhs* beyond Zanján. At Mílán the Báb's arrival was the signal for a similar demonstration of enthusiasm on the part of the populace, and some two hundred persons who had come out of mere curiosity were converted to the new faith.

Before Tabríz was reached Muḥammad Beg too began to experience that marvelous fascination which the Báb exerted over almost everyone with whom he came in contact, and ere the journey was completed he had become an avowed believer in the divine mission of the captive whom he was conducting into exile. Of those disciples who accompanied the Báb on this journey two only - Áká Seyyid Huseyn and Seyyid Murtaza - allowed it to appear that they were his companions. The others used to follow at some distance behind, and only on halting for the night did they seek to find some pretext for approaching their beloved Master. In spite of these precautions, Muḥammad Beg, whose faculties were perhaps quickened by his own recent conversion, did not fail in time to discover what they wished to keep secret from him, for of the change which had been wrought in his opinions and feelings they were not yet aware. One day, however, he opened his heart to them, declaring that when he reflected on the service in which he was engaged he felt himself to be worse than Shimr and Yazíd, and expressing the warmest admiration for the patience, sweetness, gentleness, and holiness of the Báb, "for," said he, "had he chosen to give the slightest hint to the people of Zanján or Mílán that they should effect his deliverance, they would not have given us time to draw our breath ere they had effected their object."

Muḥammad Beg was in hopes that he might be appointed to

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accompany the Báb to Mákú - his ultimate destination - and this hope he communicated to the Báb, who, however, replied that this was by no means a thing which he desired, for that in *that* journey there would be harshness and cruelty shewn wherein he would not that Muḥammad Beg should bear any part. When they had come within a stage of Tabríz the Báb requested Muḥammad Beg to go on in advance and announce his approach to Bahman Mírzá, to whom he also sent a message praying that he might not be sent to Mákú but might be allowed to remain in Tabríz. To this message the Prince merely replied that it had nothing to do with him, and that the instructions given at the capital must be complied with. Much distressed at being the bearer of such unwelcome tidings, Muḥammad Beg returned to meet the Báb, whom he brought in to his own house at Tabríz. There the Báb remained for several days until the fresh escort which was to conduct him to Mákú arrived. The Báb sent Muḥammad Beg with a second message to the Prince, again renewing his request for permission to remain at Tabríz. To this message also Bahman Mírzá turned a deaf ear; and such was Muḥammad Beg's chagrin, and so great the sorrow which he experienced on parting from the Báb (whose new escort would suffer no further delay in starting), that he fell ill of a fever which did not quit him for two months.

No sooner had Muḥammad Beg recovered his health than he set out for Mákú to visit the Báb. On his arrival there he fell at the Báb's feet, entreating him to overlook and condone any fault of which he might have been guilty. The Báb answered that he was not willing that even his enemies should suffer, much less his friends, and that he freely forgave all who had wittingly or unwittingly trespassed against him. He then enquired concerning the details of the disgrace which had befallen two of those who had slighted him - Ashraf Khán and Bahman Mírzá - with which Muḥammad Beg forthwith proceeded to acquaint him; and, on hearing the indignities to which Ashraf Khán had been subjected by the relatives of a woman whom he had seduced, he expressed sorrow that so severe a punishment should have overtaken him.

The confinement to which the Báb was subjected at Mákú was by no means an excessively rigorous one. Not only his amanuensis Áká Seyyid Huseyn, but also (according to *Subh-i-Ezel*) Mullá Sheykh 'Alí, and apparently others amongst the most earnest and devoted of his followers, were constantly with him, while many others flocked to Mákú from all parts of Persia and were permitted to hold almost unrestricted converse with their Master. Besides this, continual correspondence was carried on between the Báb and his most active apostles, in spite of the instructions given to 'Alí Khán the warden of Mákú Castle by the Prime Minister Hájí Mírzá Ákásí to the effect that no such correspondence was to be permitted. Whether 'Alí Khán found himself unable to prevent his correspondence (at any rate without

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risking a popular tumult), or whether he simply connived at it either from indolence, indifference, or partiality for the Báb, does not very clearly appear. It would at any rate seem that he always treated his prisoner with the utmost respect and deference, toiled daily up the steep road from the village to the Castle (which stood on the summit of a neighbouring hill), and, when questioned by his friends as to the opinion which he had formed of the Báb, would reply that, although he was not clever enough to understand his sayings, he was convinced of his greatness and holiness.

During his sojourn at Mákú the Báb composed a great number of works, amongst the more important of which may be especially mentioned the Persian *Beyán* and the 'Seven Proofs' (*Dalá'il-i- Sab'a*), both of which contain ample internal evidence of having been written at this period... Indeed, if we may credit a statement made in the *Tárikh-i-Jadíd* on the authority of Mírzá 'Abdu'l-Wahháb, the various writings of the Báb current in Tabríz alone amounted in all to not less than a million verses! The Prime Minister himself, Háji Mírzá Ákásí, was made the object of a homily entitled "The Sermon of Wrath" "which," says the author of the *Tárikh-i-Jadíd*, "if anyone will peruse, he shall understand the true meaning of inward Strength and Power." Whether this document reached the eyes of him for whom it was intended and roused him to take further steps for the more effectual isolation of its author is uncertain; but at all events fresh instructions of a more peremptory character were despatched by the Prime Minister to the Warden of Mákú commanding him at once to put a stop to the interchange of letters between the Báb and his followers. 'Alí Khán replied that he was absolutely unable to do this; whereupon orders were issued by the Prime Minister for the removal of the Báb from Mákú to Chihrík. 'Alí Khán, though his own action had brought about this transference, communicated the announcement thereof to the Báb with every expression of distress and concern, but the latter sternly cut short his apologies saying, "Why dost thou lie? Thou didst thyself write, and dost thou excuse thyself?" So the Báb was taken to Chihrík. and placed in the custody of Yaḥyá Khán.

The *Tárikh-i-Jadíd*, ever disposed towards the marvelous if not the miraculous, relates that Yaḥyá Khán saw the Báb in a dream a short time before his actual arrival at Chihrík, and that this dream he related to *Jenáb-i- 'Azím* (Mullá Sheykh 'Alí), declaring at the same time that should the Báb's appearance prove to be such as he had seen in his vision he would know for a surety that this was indeed the promised Imám Mahdí. On the Báb's arrival Yaḥyá Khán went out to meet him and beheld his face even as the face in the dream. Thereupon, being greatly moved, he bowed himself in reverence before the Báb, and brought him in with all honour into his own house, neither would he sit down in his presence without permission. In consequence of the

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impression thus produced on Yahyá Khán, the Báb, in spite of Háji Mírzá Ákásí's stringent orders, was not much more isolated from his followers at Chihrík than he had been at Mákú.

Subh-i-Ezel's version is quite different, and is not only much more probable in itself, but also rests on much better authority, since through his hands passed the greater part of the correspondence which was carried on with the Báb. According to this version, the Báb's confinement at Chihrík was of the most rigorous kind, and it was only with the greatest difficulty that letters could be conveyed to or from him. Some of the expedients resorted to for this purpose were described by Mullá Sheykh 'Alí to Subh-i-Ezel and by him to me. Sometimes the letter to be conveyed to the Báb was carefully wrapped up in a waterproof covering, weighted, and sunk in a vessel filled with *mást* (curdled milk), which vessel the Bábí messenger would pray the guards to convey as a trifling present to the captive. Sometimes the letter was enclosed in a candied walnut of the kind called *juzghand*. The bearer, on his arrival at Chihrík, would enter into conversation with the sentries, offer them a share of his *juzghands*, and finally, having sufficiently ingratiated himself with them, request them to carry a handful of sweetmeats to their prisoner. If they consented to do this, the walnut containing the letter was dexteriously slipped into the handful destined for the Báb.

A passage from M. Mochenin's memoir quoted by Kazem-Beg (i. p. 371) would seem, however, to imply that even at Chihrik the Báb was permitted to address those who came to hear and see him. "The concourse of people," he says, "was so great that, the court not being spacious enough to contain all the audience, the greater number remained in the street listening attentively to the verses of the new Kur'án." But at all events the Báb was subjected to a closer and more rigorous confinement at Chihrík than he had been at Mákú. Hence he used to call the former "*the Grievous Mountain*" ...and the latter "*the Open Mountain*". His gaoler at Chihrík was moreover a coarse and unsympathetic creature, to whom Áká Seyyid Huseyn of Yezd gave the name of "*Fierce and Terrible*".

The last point which requires discussion is this:- of the three and a half years which elapsed between the death of Manuchihr Khán (Rabí'ul-Avval A. H. 1263 = Feb. - March A. D. 1847) and the execution of the Báb (Sha'bán 27th A.H. 1266 = July 8th A.D. 1850) what portion was passed by the Báb at Mákú and Chihrík respectively? As the Báb did not leave Isfáhán till after Manuchihr Khán's death, we may, allowing for the time consumed in traveling and probable delays, assume that he did not reach Mákú much before June A.D. 1847. Kazem-Beg says that he remained there six months ere he was transferred to Chihrík, where, if this statement be correct, he must have

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arrived about the beginning of A.D. 1848. From Chihrik he was brought to Tabríz to undergo his first examination...during the life of Muḥammad Sháh, who died on Sept. 4th, A.D. 1848; and from Chihrik he was again brought to Tabríz in July A.D. 1850 to suffer martyrdom. It would therefore seem that of the last three years of the Báb's life six months (from June to December, A.D. 1847) were spent at Mákú, and two years and a half (January A.D. 1848 - July A.D. 1850) at Chihrik.

<sup>73</sup> See 'Izzíyya Khánúm Núrí's *tanbíḥ-u'-ná'imín* (Exhortation to those who Slumber) (PDF, Bayanic.com digital publications: 2001-2002), p.46, *passim.*, and especially *qismatí az abwáh-i-khatt-i-nuqta-i-úlá wa áqá husayn kátib*, p. 33 (Bayanic.com digital publications: 2004-5), where he explicitly names Táhirih as the Tree of Splendor (*shajarat'ul-bahá*). On the same page 'Izzíyya Khánúm also quotes several passages from the works of the Essence of the Seven Letters which state that upon the manifestation of Azal, the title *Bahá'* (splendor) as well as *Bahá'u'llah* henceforth refers to his successor as well. Closely related, note that the *abjad* of *bahá'u'llah* and my title *wahíd-i-úlá* (the Primal One) are equivalent, i.e. 75.

<sup>74</sup> Browne, *ibid.*, p. 245:

Gobineau and Kazem-Beg both treat of his life, work, and gallant death at Sheykh Tabarsí very fully...Nothing further need be added here except that, so far as I can learn, his mortal remains still repose in the little inner room of the shrine of Sheykh Tabarsí where, at the direction of Mullá Muḥammad 'Alí Bárfurúshí, they were reverently laid by the hands of his sorrowing comrades in the beginning of the year A.D. 1849.

<sup>75</sup> On the death of Quddús, Browne, *ibid.*, pp. 306-308:

When, in the summer of A.D. 1849, the remnant of the brave defenders of Sheykh Tabarsí, beguiled by the treacherous promises of Prince Mahdi-Kulí Mirzá, evacuated the fortress which they had held so long and so gallantly, and yielded themselves up to the besiegers, they were at first received with an apparent friendliness and even respect which served to lull them into a false security and to render easy the perfidious massacre wherein all but a few of them perished on the morrow of their surrender.

From this massacre some of the Bábí chiefs were reserved to grace the Prince's triumphal entry in Bárfurúsh. Amongst these the *Tárikh-i-Jadíd* mentions the following:- Mullá Muḥammad 'Alí of Bárfurúsh, called by the Bábís "His Excellency the Most Holy" (*Jenáb-i-Kuddús*); Áká Mirzá Muḥammad Ḥasan, the brother of Mullá Ḥuseyn of Bushraweyh; Mullá Muḥammad Ṣádk. of Khurásán; Hájí Mirzá Muḥammad Ḥasan of Khurásán; Sheykh Ni'matu 'llah of Ámul; Hájí

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Naṣír of Kazvín; Mullá Yúsuḫ of Ardabíl; and Áká Seyyid 'Abdu'l-'Azím of Khúy.

Jenáb-i-Kuddús (for the sake of brevity I shall make use of the title in preference of the name of him who is the subject of this note) requested the Prince to send him to Teherán there to undergo judgement before the Sháh. The Prince was at first disposed to grant this request, thinking, perhaps, that to bring so notable a captive into the Royal Presence might serve to obliterate in some measure the record of those repeated failures to which his unparalleled incapacity had given rise. But when the Sa'ídu'l-'Ulamá heard of this plan, and saw a possibility of his hated foe escaping from his clutches, he went at once to the Prince, and strongly represented to him the danger of allowing one so eloquent and so plausible to plead his cause before the King. These arguments were, according to the *Tárikh-i-Jadíd* (from which these particulars are taken), backed up by an offer to pay the Prince a sum of 400 (or, as others say, of 1000) *túmáns* on condition that Jenáb-i-Kuddús should be surrendered unconditionally into his hands. To this arrangement the Prince, whether moved by the arguments or the *túmáns* of the Sa'ídu'l-'Ulamá, eventually consented, and Jenáb-i-Kuddús was delivered over to his inveterate enemy.

The execution took place in the *meydán*, or public square, of Bárfurúsh. The Sa'ídu'l-'Ulamá first cut off the ears of Jenáb-i-Kuddús and tortured him in other ways, and then killed him with the blow of an axe. One of the Sa'ídu'l-'Ulamá's disciples then severed the head from the lifeless body, and others poured naphtha over the corpse and set fire to it. The fire, however, as the Bábís relate (for Subḫ-i-Ezel corroborates the *Tárikh-i-Jadíd* in this particular), refused to burn the holy remains; and so the Sa'ídu'l-'Ulamá gave orders that the body should be cut in pieces, and these pieces cast far and wide. This was done, but, as Hájí Mírzá Jání relates, certain Bábís not known as such to their fellow-townsmen came at night, collected the scattered fragments, and buried them in an old ruined *madrasa* or college hard by. By this *madrasa*, as the Bábí historian relates, had Jenáb-i-Kuddús once passed in the company of a friend with whom he was conversing on the transitoriness of this world, and to it he had pointed to illustrate his words, saying, "This college, for instance, was once frequented, and is now deserted and neglected; a little while hence they will bury here some great man, and many will come to visit his grave, and again it will be frequented and thronged with people."

Jenáb-i-Kuddús is said to have foretold his death and the manner thereof to several other persons, including his wife and her mother; and Subḫ-i-Ezel told me that he had seen at Teherán a letter in his handwriting, taken from his pocket when he was buried, wherein the date and manner of his death were clearly set forth; also that he had

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previously to the siege of Sheykh Tabarsí written a letter to Mullá Huseyn of Bushraweyh wherein the following sentence occurred:-

"It is as though I had buried myself in the earth with seventy righteous men." This letter Subh-i-Ezel had copied at Baghdad.

As for the Sa'ídu'l-'Ulamá, he did not escape the Divine vengeance; for, as the *Tárikh-i-Jadíd* relates, all the vital heat seemed to be withdrawn from his body, and even in the midst of summer he used to suffer so severely from cold that when he went to the mosque two chafing-dishes full of burning charcoal were carried with him and laced on either side of him. Yet, in spite of these and the thick skin cloak which he wore, he could hardly remain long enough to perform his prayers, and used to hasten back as soon as he was able to his house, where, enveloped in wraps and covered with quilts, he would sit shivering over his *kursí*.

I now reproduce here below a portion of a *Ziyárat-námih* (Visitation Tablet) for Mullá Muḥammad 'Alí Bárfurúshí *Quddús*, written by the Báb, and translated by Denis Maceoin in Appendix IV of *Rituals in Babism and Baha'ism*, pp. 105-106 (slightly modified):

*Tablet of visitation for the martyrs, on them be peace, who have sacrificed themselves for the Last Name of the Godhead, Quddús, Quddús, Quddús...*

*In the name of the Godhead, the Most Sublime, the Most Holy. Holy, holy, holy (quddús, quddús, quddús). The glory from the Godhead, no other god is there but It, rest upon thy heart and the heart of whomsoever is in thy heart, and upon thy spirit and the spirit of whomsoever is in thy spirit, and upon thy soul and whomsoever is in thy soul, and upon thy body and whomsoever is in thy body. Then, the exaltation from the Godhead rest upon thy heart and heart of whomsoever hath been created from the light of thy praise, and upon thy spirit and whomsoever hath been created from the spirit of thy benediction, and upon thy soul and whomsoever hath been created from the soul of thy unification (tawḥíd - declaration of the Godhead's unity), and upon thy body and whomsoever hath been created from the light of thy glorification. Thou hast been raised up, nor is there above thee anyone possessed of exaltation like unto thee; nor is there above thee anyone possessed of exaltation like unto thee; thou hast come near, nor is there anyone possessed of proximity like unto thine. All created things have given praise in unison out of the essence of they praise, and all atoms have rendered glorification out of the camphor of thy glorification, and all*

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*the psychic entities have extolled the oneness of the Godhead in unison out of the substance of thine extolling of Its unity, and all the individual realities have lauded the greatness of the Godhead in unison out of the absolute reality of thy glorification of Its greatness. All render praise unto the Godhead through thee, and all sanctify the Godhead through thee, and all extol the Godhead's singleness through thee, and all magnify the Godhead through thee. So great hath been thine affliction that the afflictions of all created things are cut off from any connection with it; the calamity that hath overwhelmed thee hath reached so high a station that no other calamity of any created thing may be mentioned in the same breath as it. By thy glory, there is nothing in existence apart from the Godhead that weepeth not sore over thee, that is not established under thy shadow, that doth not praise the Godhead with the praise thou didst offer, that doth not sanctify Its name with the sanctification thou didst render, that doth not extol the unity of the Godhead with the praise of Its unity that thou didst utter, and that doth not magnify the Godhead with the magnification whereby thou didst honour Its greatness. From all eternity and unto all eternity thou hast been in the exaltation of holiness and majesty, and unto all eternity thou shalt be in the height of sanctity and beauteousness. Thou art he that hath become manifest through the manifestation of thy Lord, and kept hidden through the concealment of thy Lord, and thou art the First, for there is no first save thee, and the Last, for there is no last other than thee. Thou hast ascended through the degrees of creation unto that horizon where none hath gone before thee; and thou hast been raised upon the throne of thy glory on the highest horizon of paradise, higher than which there is nothing whatever in the knowledge of the Godhead. I call upon thee and upon all things as witnesses that they blood is pure, untainted and unsullied, and that through the residue of its very mention the realities of all created things have been made manifest...I call upon the Godhead and upon all things as witnesses that the Godhead hath sanctified thee from all likenesses and hath given unto thee what It hath given unto no one in Its creation - not the dominion of earth and all that is on it, but the dominion of paradise and all that dwell therein. Thus, there shall not come into the heart of anyone a mention of grandeur or might, save that he shall come unto thee with a mention of humility and shall descend to the door of thy courtyard in the utmost degree of abasement...Verily, I call to witness the angels of the Throne and the Seat and the heavens and the*

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*most exalted paradise and the most glorious garden, that circle about thy grave, and ask that they may take the water that poureth from the eyes of whomsoever exhibiteth love for thee and may bring it into the presence of the Godhead, thy Lord, and that the Godhead may look upon him that hath performed that act of grace and that Its paradise may lament over him, and that It may single him out for all Its grace and all that It may fashion, for there is no drop of water more loved by the Godhead than that which hath flowed out over thy tribulations and hath appeared on the cheek by reason of thy sufferings...*

(From the text in Muhammad 'Alí Malik Khusraví, *Tárikh-i-shuhadá-yi amr*, I [Tehran 130 B.E./1973-4], pp.412-14.

<sup>76</sup> An outstanding recent article analyzing the trial of the Báb is by Denis Maceoin, *The Trial of the Bab: Shi'ite Orthodoxy confronts its Mirror Image*, at

<http://www.h-net.org/~bahai/bhpapers/babtrial.htm>

H-Baha'i Occasional Papers in Shaykhi, Babi and Baha'i Studies, No.1 (May, 1997). I reproduce here its Appendix 1:

### **The Trial of the Bab in Mamaqani's *Namus-i Nasiri***

(p. 42 ff.)

Then the late Nizam al-'Ulama' said to my father [Mulla Muhammad Mamaqani]: Before we move on to a discussion of scholarly matters, I have some questions I'd like to put to him, with your permission.'

Then he faced the Bab and asked: 'These writings, some of which are in the style of the Qur'an, and others in the style of sermons and prayers, and which have been distributed among the people by your followers -- are they yours, or have they just been attributed to you?'

Bab: 'They are from God.'

NU: 'Be that as it may, did you write them?'

Bab: 'Yes, like the revelation of words from the Tree on Sinai.'

NU: 'Now, here's something I don't understand. Who gave you this title of "Bab"?'

Bab: God.

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NU: `That's very presumptuous of you. Exactly when did God bestow this "Goodnight" on you?'

The Bab grew angry and said: `You're making fun of me.'

NU: `Well, let's leave it there. What are you the Gate of?'

Bab: ``I am the City of Knowledge and `Ali is its Gate.'"

NU: `You are the Gate of the City of Knowledge?'

Bab: `Yes. "And pass through the Gate, prostrating yourselves.'"

NU: `Are you also the Bab of prostration?'

Bab: `Yes.'

NU: `Since you are the Gate of the City of Knowledge, will you answer any question people may put to you?'

Bab: `Yes. You do not recognize me. I am that very person you have been awaiting for over one thousand years.'

Whereupon my father said: `Siyyid -- you started by claiming to be the Gate of the Imam. Have you now become the hidden Lord of the Command in person?'

Bab: `Yes. I am he for whom you have been waiting since the very beginning of the Islamic revelation.'

My father grew very angry at these vain words, and said: `Siyyid, why aren't you ashamed of yourself? What sort of foolishness is this you're mouthing? If we're waiting, we're waiting for that Imam whose father was Imam Hasan al-'Askari, and whose mother was Narjis the daughter Yashu'a, son of the king of Byzantium, who was born of his mother in the year 256 in Samarra, and who will appear in Mecca with the sword. Since when have we ever waited for Siyyid `Ali Muhammad, the son of Siyyid Rida the Shirazi grocer, who only left his mother's womb yesterday? In any case, when the Lord of the Age appears, he will bring with him all the inheritance of the prophets, from Adam to the Seal. Why don't you produce one of those heirlooms so we can see it?'

Bab: `I am not permitted to at this moment.'

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My father grew angry and said: 'If you didn't get permission, you made a big mistake coming here and nailing your head to the wall. Off you go and get permission, then you can come back. A Lord of the Command who comes without permission is jumping the gun. In any case, the Lord of Command can perform miracles. In the name of God, turn your staff into a dragon so we will all believe.'

Bab: 'I shall cause a verse to descend upon this staff.'

The onlookers laughed loudly and said: 'What verse will you reveal?'

With his hand placed behind his ear like a singer, he chanted in a singing voice: 'Praise be to God Who created this staff and made it a sign among His signs, that you may fear Him.'

They said, 'Is this your verse?'

Bab: 'Yes.'

The late Amir Aslan Khan Majd al-Dawla, who was present, said: 'If your being an Imam can be established by such a verse, I can reveal a better one than you. "Praise be to God Who created this staff and made the morning and the evening that you may give Him thanks." What is there to choose between your verse and mine?'

The sayyid could not come up with an answer. Then he faced my late father and said: 'Indeed, you have the right to reject me. It has come down in the traditions that when the Lord of the Age, may God hasten his advent, appears, forty thousand clerics will issue fatwas for his death.'

My late father said: 'Sayyid, why do you invent traditions, and why do you talk nonsense? To begin with, it would be a miracle if forty thousand muftis gathered together at a single time. Secondly, the Lord of the Command won't come as such a miserable creature as you, that anyone would dare issue a sentence for his death. The sword Dhu 'l-Fiqar will be in his hand, and if anybody resists him he will strike his neck like a dog. Tell me the truth, in which book did you find this tradition, and from which Imam did it come?'

Bab: 'It may not be forty thousand, but the forty that are here.'

The onlookers laughed loudly at this exaggeration and its sudden playing down.

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Mamaqani: That isn't even a tradition. What book is it in, which Imam is it from?

Bab: 'Well, it's certainly written that some of the `ulama will turn against him.'

Mamaqani: 'Nor is that a tradition. It's something that was said by Muhyi 'l-Din ibn `Arabi -- that when the promised Mahdi comes, the majority of those who reject him will be the outwardly learned (*`ulama-yi zahira*). Since you are so seriously ill-informed about the texts and traditions, you lay claim to the Imamate with idle talk, and say you are the Gate of the City of Knowledge. *He who disbelieves speaks slander.*'

Then the late Nizam al-'Ulama said: 'Yes, your statements in regard to this tradition are exactly the same as those which an unlettered man asked of a learned one: "Which Imam was it who was eaten by a jackal in Basra?" He meant his holiness Joseph. [The scholar] replied: 'He wasn't an Imam, he was a prophet; it wasn't Basra, it was Egypt; it wasn't a jackal, it was a wolf; and it didn't eat him.'

The onlookers laughed loudly.

Then Nizam al-'Ulama said: 'Since you lay claim to the Imamate, we won't ask you to perform another miracle. Our king is suffering from gout. Please pray for his ailment to be healed. If it is, we shall all believe in you.'

His Excellency the Shadow of God said: 'Why travel so far? Let him restore you to youth in this very assembly, and we shall all believe.'

There was no response. Then the Bab turned to my late father and said: 'You consider the *Sahifa-yi Sajjadiyya* to be among the miracles of his holiness (Imam) Sajjad, and to be a proof of his Imamate. I have written ten times that number of prayers. Are they not sufficient as a miracle for me?'

Mamaqani: '"Praise be to Thee, this is a great calumny." In the first place, when did we ever say that the *Sahifa-yi Sajjadiyya* is one of the miracles of his holiness? Why do you have to make things up? The most we say is that those prayers stand among the words of human kind in the highest degree of eloquence and elegance. In the second place, what relationship can there be between your words, which are filled with mistakes from beginning to end, and the *Sahifa-yi Sajjadiyya*? What link is there between the earth and the pure world (*`alam-i pak*)? And how can incorrect and stumbling words be considered miraculous?'

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NU: `Jinab-i Aqa! One of the prayers from the *Sahifa* reads: "O Thou through Whom the knot of the deceiver is untied." Do you write a prayer like it and we shall believe in you.'

There was no reply.

Mamaqani: `In His Book, God says in respect of Jesus, using the words of his followers: "They said, `How can we speak with one who is in his cradle, a babe?'" Such a distancing and expression of amazement is perfectly understandable, since conversing with a baby while still in the cradle would be a miracle. Now, you put yourself on a level with this verse in your own book. You say: "How can one speak the words of God when he is in truth only twenty-five years old?" Leaving aside the mistakes in the words themselves, what would be a cause for bewilderment and pulling back in a twenty-five-year-old man speaking on behalf of God that you should take the trouble to defend yourself against it? What fool would say such a thing for you to feel it necessary to refute him? You who have still to learn how to put a few words together. *He who disbelieves slanders.*'

Then the late `Alam al-Huda said: `Sir, God has said in His Book: "Know that whenever you have taken booty, a fifth of it belongs to God." Has the decree laid down in this verse been abrogated, or does it still stand?"

Bab: `It still stands.'

A.H.: `In that case, on what grounds do you in your book say: "Know that whenever you have taken booty, a third of it belongs to the Remembrance"? Doesn't this decree abrogate the Word of God?"

Bab: `Well, the share of the Imam belongs to me.'

A.H.: `The Imam's share is one half of a fifth, and half a fifth is a tenth, not a third.'

Bab: `No, it is a third.'

All the onlookers laughed. In the end, `Alam al-Huda, with a thousand perhapses and maybes and calculations on the finger showed him that half a fifth is a tenth. Once he had been convinced, he said: `It was a slip.'

Then my late father said: `You who possess such skill in counting, will you tell me how many fractions there are in arithmetic?"

Bab: `I have never studied arithmetic.'

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Then `Alam al-Huda said: `Jinab-i Siyyid. It is an essential tenet of our faith that the gate of original revelation has been closed since the days of the Prophet. Even Gabriel said at the time when the Prophet died that this was his final descent to the earth. What he meant was his coming down to bring an original revelation.'

Bab: `Yes, that is the case.'

`Alam al-Huda: `But then you say in your book: "Truly, we have sent a revelation down to you even as we sent it down to Muhammad before you." What is the meaning of this? Especially since, in your style of writing, a likeness is identical to what it is likened to.'

Bab: `It was closed then, and now it has been opened again. What's the harm in that?'

`Alam al-Huda: `No harm, but it does mean that the Prophet [Muhammad] is not the Seal of the Prophets, and that the words: "There shall be no prophet after me" are a lie.'

There was no reply. Then `Alam al-Huda said: `In your book you have said: "We have caused you to be raised up above a station, or to a nearer place". Is that so?'

Bab: `Yes.'

`Alam al-Huda: `To begin with, what's the purpose in using the transitive in the verb "arfa'naka" [We have caused you to be raised up]?, bearing in mind that God, when He says concerning Idris in His Book, "And We raised him up to a high place" does not use the transitive. Secondly, the furthest limit travelled to by the Prophet during his ascension to heaven was the station of "or nearer", for there is nothing higher than that world in the realm of creation. You who have gone five stops beyond Mecca and placed your foot above the station of prophethood [reading nubuwwat for nawbat], where do you plan to go now? On this basis, your rank must be higher than that of the Prophet. He who has disbelieved slanders.'

Then my late father said: `You have said in your books that the light that shone on Moses out of the Burning Bush was your light: is that correct?'

Bab: `Yes.'

Mamaqani: `What's your proof for that?'

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Bab: 'Well, there is a tradition that the light which shone forth upon Moses was the light of one of the followers (Shi'ian) of the Prince of Believers. Isn't that so?'

His excellency the Shadow of God, who was at that time seventeen years old, asked out of his understanding and sagacity: 'What makes you think that's you? How does that prove your claim? The Prince of Believers has plenty of followers.'

My late father said: 'The criticism is correct. Apart from that, "You have remembered something, and you have forgotten many things". You have heard something, but you haven't understood its meaning in the least. The light of one person does not shine on another, when they are separated by a distance of isolation (*nur-i digari bi-digari ka mian-i anha baynunat-i 'uzlatist, tajalli nami-kunad*). Rather, it shone for it and upon it (*tajalla la-ha bi-ha*) and through it it was kept apart from it; this meaning is perfectly clear in the philosophy of the Imams. The meaning of this light is the light of the reality of Moses himself, who is one of the followers of the Prince of the Believers; for the Imam has made this clear in another tradition, in which the transmitter asked his holiness about the cherubim. His holiness declared "They are a people from among the followers of the Prince of Believers, from the first creation, [dwelling] behind the throne; if the light of any one of them were to be split up among all the people of the earth, there would be enough to go round. When his holiness Moses asked his God what he asked Him, God commanded one of those cherubim, ***And he shone forth upon the mountain, and laid it level with the earth, and Moses fainted away.***" The transmitter asked "What are there names?" He answered: "Noah, Abraham, Moses, and Jesus." The transmitter asked: "Whose light was it that shone forth on Moses?" He said: "The light of Moses."

'You, you poor wretch, who know nothing about the traditions and possess no insight into the rules governing philosophy, what sort of ridiculous claims are you making?'

Then he said: 'Let's leave these abstruse questions, and let me ask you a question concerning religious law. Tell me, in our law, how many types of divorce are there? Which type constitutes "innovative divorce"? Which one is "legitimate divorce"? And within legitimate divorce, which is irrevocable, which revocable, and which healthy (?'adha)?'

He said: 'I have not studied religious law.'

After this, my late father asked a question regarding medicine, which I do not remember.

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He said: 'I have not studied medicine.'

Then he (Mamaqani) said: 'In a letter you wrote to me, in which you invited me to join you, [you have written]: "The first to believe in me was Muhammad ibn 'Abd Allah". Was this letter written by you?'

Bab: 'Yes.'

Mamaqani: 'Well, in that case your rank is above that of the Prophet, since it is the follower who believes in him whom he follows, and not the other way round.'

There was no reply from that Gate of the City.

Then the late 'Alam al-Huda asked: 'You have referred to yourself as "Lord"? Why is that?'

Bab: 'Well, my name is numerically equivalent to the word "Lord".'

My late father said: 'Your name isn't unique to you. On the strength of what you say, shouldn't anybody called 'Ali Muhammad or Muhammad 'Ali be considered a Lord apart from God?'

No reply could be heard. Then he put his hand to his ear and said: 'Listen. I shall reveal a verse: "Praise be to God Who created the heavens and the earth", putting the vowel "a" at the end of the word "heavens" (*samawát*).

His majesty said: 'You don't even know the rules of Arabic grammar. "Whatever takes its plural in *ta'* and *alif* is vocalized with 'i' in both accusative and genitive".'

Bab: 'Listen: "And he made the sun and the moon", vocalizing the *shin* of *shams* [the sun] with 'i'.

The onlookers exclaimed: 'You've made a mistake. Why do you put the vowel "a" where you should have "i"?''

Bab: 'Now, listen...!'

My late father grew angry and said: 'Who wants to listen to words with mistakes in them?'

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His (the Bab's?) breath was cut short. By chance there happened to be a sphere of the heavens in the room. His excellency the Shadow of God said: 'Bring that sphere over and show us the figures and circles on it.'

Bab: 'I have not studied astrology (*nujum*).'

My late father grew angry and said: 'You donkey! This isn't astrology, it's astronomy!'

Nizam al-'Ulama' said: 'You, sir -- what's the meaning of these words of 'Allama: 'If a man should have intercourse with a hermaphrodite, or a hermaphrodite with a woman, ablutions are obligatory for the hermaphrodite, but not for either the man or the woman'. Explain the mode of this ruling, and what was 'Allama's thinking.'

Bab: 'I've already said that I have not studied religious law.'

Nizam al-'Ulama': Ma'mun asked his holiness Rida' the following: "Where is your proof for the caliphate of your grandfather ['Ali]?" His holiness replied: "The Quranic verse 'Ourselves'". Ma'mun said: "But for our wives". His holiness made the rejoinder: "But for our sons". What is the character of the proof cited by the Imam, and the nature of Ma'mun's objection, and the sense of Rida's response to it in this tradition?"

Bab: 'Is it really a tradition?'

Nizam al-'Ulama': 'Yes.'

Bab: 'I can't think of anything.'

Nizam al-'Ulama: 'God says: "He it is Who causes you to behold the lightning, for fear and for hope". How are the phrases "for fear" and "for hope" construed according to the rules of grammar?'

Bab: 'I haven't studied grammar.'

Nizam: 'Tell me the meaning of this tradition: *May God curse the eyes, for they have behaved unjustly towards the one eye.*'

He hesitated for a moment, then said: 'I don't know.'

Then the late 'Alam al-Huda said: 'Sir! In your book, you have said that if jinn and men were to assemble together, they could not produce the like of half a word from your book. Is this true?'

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Bab: 'Yes.'

`Alam al-Huda: 'In His Book, God has challenged men to (produce) a single sura, saying: "Produce a sura like it". How did your book come to be elevated above the Book of God? Secondly, half a word cannot be pronounced, in order for this to be a permissible challenge. To impose what is impossible is reprehensible. Secondly [sic], fine speech and eloquence are attributes of words and combined letters; in the case of separate letters, both eloquent and ineloquent are reduced to the same level. Look -- if I were to utter an *alif*, how would it differ from an *alif* in your book? If you should say that the *alif* in your book is divine (*lahuti*) and my *alif* earthly (*nasuti*), it seems to me that I could turn the whole thing round the other way. For what I say and what you say are both claims unsubstantiated by any proof. What is the point in this sort of challenge?'

His excellency the Bab remained astonished, and said nothing. But after that he showed no shame, and said: 'This Qur'an that I have brought -- no-one else could produce one like it. This proof is sufficient as testimony to the truth of my claims.'

My father grew angry and said: 'Sayyid, how long will you keep singing this nonsense? Your book is full of mistakes from beginning to end, and all it says is foolishness. We consider ourselves more dignified than to descend to competing with your nonsense. And unlike you we are not lacking in shame, first of all to desecrate God's Qur'an, and then to make remarks about how it has been put together and make ourselves fit to be reviled. If you insist on this matter, here is one of our `ulama. His name is Mirza Hasan, and he is one of the `ulama of Khuy. For the sake of proving the point to you, he will compose a few pages in the style of your writings, and if you like they will be brought to you so you can see that in respect of accuracy, eloquence, and refinement of style his words will not bear the slightest resemblance to these jumbled scribblings of yours.'

The sayyid remained silent, and did not reply. Then the Nizam al-'Ulama said: 'It has been reported with respect to the revelation of the Sura of Kawthar that his holiness the Prophet was walking through an alleyway, when `As the father of `Amr said: "This man has no children. He'll soon die, leaving no descendants." His holiness the Prophet grew sad, and to comfort him the sura in question was revealed. In what way did it comfort him?'

Bab: 'Was the occasion for the revelation of the sura really as you have said?'

Nizam: 'Yes.'

He thought for a bit, then said: 'Nothing springs to mind.'

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Then the late `Alam al-Huda said: `Sir! In your book you have said that you dreamed that they had killed the Prince of Martyrs (Husayn), and that you drank a few drops of his blood and that the gates of heavenly grace were thereupon opened to you. Is that correct?'

Bab: `Yes.'

My late father said: `Siyid, what enmity do you hold for the Prince of Martyrs, that you should eat him after they put him to death?'

Nizam al-'Ulama said in jest: `Well, after all, Hind was a liver-eater.'

There was no reply from the Bab. Then, my late father, having been angered, indeed incensed by these nonsensical words, said: `Very well, you Shirazi rascal, what sort of hypocrisy and double-dealing is this? When the followers of the Shaykh-i Ahsa'i ask you, you write: "Ahmad and Kazim, may God bless them both". But what about Siyyid Yahyá, the son of Siyyid Ja'far Darabi? The father disagrees with the opinions of the late Shaykh-i Ahsa'i about the resurrection. But when the son asks you, you write in reply that the shaykh was wrong about the resurrection, and you openly declare him a heretic, and you write: "In truth, Siyyid Ja'far Darabi was correct in what he wrote concerning the words: "His lightning flashed forth, encompassing the eastern and western horizons". So what was all that "may God bless them" of yours about? And what's this condemnation and excommunication? If you're an honest man, why can't you just stick to one position?'

The sayyid hung his head and made no reply. The late Nizam al-'Ulama' said: `Let's leave these questions. If a man should be uncertain [in the ritual prayer] between two and three, how should he begin?'

Bab: `He should begin with two.'

My late father grew angry, and the sayyid immediately said, `No, I made a mistake. He should begin with three.'

The onlookers laughed. My father said: `Since it wasn't two, it had to be three.'

Nizam al-'Ulama': `You wretch! If you'd stuck to your first remark and not said anything about having made a mistake, it would have been better for you, since that position used to be held by some in the past. You could at least have maintained that it was your legal ruling, since engaging in an indubitable duty demands fulfillment of that indubitable duty. But why didn't you ask whether the doubt was in the case of ritual prayer of two,

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three, or four prostrations? Or whether it was before or after the two prostrations? Or before or after completion?’

The Bab hung his head down and said nothing.

NU: ‘Since you don't know the answer to any of these questions, let me ask you a simple question. What tense is the verb *qulna* in, and how does its weak letter mutate?’

Bab: I haven't studied syntax.

My late father grew angry again and said: ‘You donkey! This is morphology, not syntax. And you lay claim to the Imamate with an intelligence like yours.’

Then the late Nizam al-'Ulama saw that the Bab wasn't up to a learned debate, so he started to deride him, saying: ‘You, sir! When did I send you as an Imam? Why did you come talking such nonsense?’

Bab: ‘Are you claiming to be God?’

NU: Yes. An Imam like you deserves a God like me.

When the discussion reached this point, and the degrees of the Bab's ignorance and dullness were made obvious to everyone, there was no need to proceed further. His Excellence the Shadow of God spoke to the Farrashbashi, saying: ‘This idiot isn't fit to debate with the ulama. Take him away.’

They took him away from that place swiftly and placed him in the house of Kazim Khan the Farrashbashi. And so the meeting came to an end. *Take heed, ye that have eyes to see.*

<sup>77</sup> Quoted in William McElwee Miller, *The Baha'i Faith: It's History and Teachings* (Pasadena: 1974), pp.27-8.

<sup>78</sup> “After [the execution], the Blessed Remains of that Sovereign Prince were displayed in the public square [of Tabríz] for two days and two nights. Following this the Remains were buried in a certain place of which there are *hadith* about its location from the Imams of Righteousness (peace and salutations be upon all of them). After that the friends took out from that place His Purest Remains as well as the sacrificed remains to His fidelity, meaning Aqá Muhammad ‘Alí [Zunúzí ‘*Anís*’], and wrapped them in silken white. In consideration to His testamentary mandate, [the body was] brought to His Holiness the Second One [*wahid tháni*, i.e. Azal] and that Excellency placed the

Holy dead Body with His own [two] Blessed hands into a grave; and it is in a place of which there is a *hadīth* from His Holiness the Commander of the Faithful [‘Alí, the first Imám] (upon Him be peace) where They have said that our Qá’im will be buried by them in such and such place, and nineteen elevated domes, of which one [belongs to] that Holiness, and the eighteen remainder for the Saints [i.e. the Letters of the Living], shall be raised high aloft. And seventy thousand pure souls shall be buried around its periphery. Withal, right now this issue is a hidden secret and each must know that it is [absolutely] forbidden to disclose it until such time as the All-High Godhead shall deem fit and timely to disclose,” my translation, *Book of the Point of Káshán (nuqat’ul-káf)*, PDF Bayání digital publications (2001), p. 161 (p. 250, Leiden text). The Baha’is claim to be in possession of the last remains of the Báb and have, in my opinion, concocted a rather elaborate, and not at all believable, story on how they actually came to be in possession of it. However there is a substantial body of circumstantial evidence pointing to the fact that this is not the case at all, and that the Shrine in Haifa, Israel, claiming to be the Báb’s does not in fact house his last remains but, rather, quite possibly the remains of Mirzá Bozorg Núrí instead, the father of Azal and Mírzá Husayn ‘Alí Núrí Bahá’u’llah. This claim is made explicit by Badiéh Mirati Nuri in her response to Malik Khusraví entitled *A True Account of Tákur in Nur (vaqa’i-i-rastin-i-takur-i-nur)*, see Bayanic.com digital publications in association with Bayan19 (2004-2005), p. 40. The Bayánis are by and large confident that they hold these remains themselves, and have done so since 1850, and in an undisclosed location inside Iran to this very day. Their claim rests on far more credible grounds than the Baháís.

<sup>79</sup> While maintaining that Mírzá Yahyá Núrí was his co-equal in station just as Quddús had been before him, whose Return the Báb maintained was in fact Azal. For instance, in a famous statement made by the Báb in correspondence with Azal, he says,

انتَ انا و انا انتَ هو و انا هو و انتَ الله و انتَ الله و انا الله

*You are I and I am you. He and I. He and you. God, and you are God and I am God.*

From an epistle by the Essence of the Seven Letters addressed to *Ṣubḥ-i-Azal* quoted by Mullá Ismá’íl Mustafá Kátib in his response epistle to the Bahá’í apologist Zayn’ul-Muqarribín (PDF, Bayanic.com digital publications: 2003-4), p. 5, *passim*. Also quoted as part of a larger epistle in *qismatí az alwáh-i-khatt-i-nuqta-i-úlá wa áqá husayn kátib* (Bayanic.com digital publications: 2004-5), pp. 4-8. A full esoteric commentary of this statement will be found in a forthcoming publication by me. Several variant versions of this statement have appeared in the aforementioned sources. The one above is correct. The two wills and testaments by the Báb appointing Azal are also worth mentioning. Both translations are mine. The original texts of both epistles will be quoted here. The

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original text of the second will be found at the end of the main portion of this document under *Supplement 2*.

### Shorter Epistle

*The Godhead is Great with the Uttermost Greatness!*

*This is a Book from God, the Protector, the Peerless, to God, the Protector, the Peerless. Say, everything originates with the Godhead. Say, everything returns to the Godhead. This is a Book from 'Ali before Nabil, God's Remembrance to the Worlds, to He whose name is equivalent to the Name of the One, God's Remembrance to the Worlds. O Name of the One, safeguard that which has been revealed in the Bayán and command by it, for verily you are a Mighty Path of Truth.*

*Verily I am the Proof of the Godhead and Its Light.*

الله اكر تكبيراً كبيراً

هذا كتاب من عند الله المهيمن القيوم الى الله المهيمن القيوم  
قل كلّ من الله مبدؤن قل كلّ الى الله يعودون  
هذا كتاب من على قبل نبيل ذكر الله للعالمين  
الى من يعدل اسمه اسم الوحيد ذكر الله للعالمين  
ان يا اسم الوحيد فاحفظ ما نزل فى البيان و امر به  
فانك انت لصراط حق عظيم  
اننى انا حجة الله و نوره

### Longer Epistle

*O name of the praeternal (ism al-azal), verily, I testify that there is no other god besides Me, the Dearly Precious, the Best Beloved. And, then, I testify that there is no other god besides Thee, the Preserver, the Peerless. Say, the Godhead created all that which It created from a firstness without a firstness to It and all things It creates by a lastness without a lastness to It in order to Manifest Its own Logos-Self. This is the Cause of the Godhead unto that which It hath created and unto what It shall create. In Its presence the Godhead commands the Manifestation of Its Logos-Self about all things how It pleases by Its [own] command, for verily It is the Knowing, the Wise.*

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When you art cut off from this Throne recite the verses which your Lord causes to be inspired to your heart: verses which are a reminder from Its presence, for verily It is the Preserver, the Peerless. And to thy self and for the pious believers of the Godhead, say, verily I am the Godhead and there is no other god besides Me, the Knower, the Powerful, or if you so desire, say, verily I am the Godhead and there is no other god besides Me, the Inaccessible Sovereign. And I testify to Myself that I am [the one] Alive abiding in the Horizon of Splendor.

Harken unto all who invoke Me by My Remembrance for verily I am the greatest of all who are invoked. And whomsoever attains the presence of the Throne of your Lord[ship] hath indeed attained the presence of God, the Preserver, the Peerless, for there is no greater reward for him other than this if he truly be of the certain; therefore, I testify that the Godhead is Gracious above all that possesses graciousness. It does not love anyone bearing witness to the Throne with the speech of his Lord unless it be by the most splendid [of tongues] in that which It has created in the dominion by Its permission, for verily It is the Munificent above all that possesses munificence.

The Godhead desires that the thrones of reality to be wrapped in silken white and then placed in coffins of sparkling crystal, and then, if it be feasible, to be buried beneath the most elegantly precious stones that have ever been created, as this is [for purpose of the apprehension of the reality of the] state of all those whose dust are interred therein, if they truly be of those who consider. And the Godhead does not desire those who have believed in the Godhead and Its signs to be buried otherwise. If they are unable to bury in such wise, tell them to use cotton and place [the body] in a wooden coffin; then, after the days of internment, to dispense the most lofty of these precious stones [atop the grave], if they truly be of the considerate. And this [command] is for the purpose of the living so that their hearts may rejoice therein.

Be present between My Divine hands when you are able amongst the powerful [of the earth] and proclaim the Cause of your Lord unto the worlds. Call them to that which hath been sent down in the Bayán through the perspicuous paths of lofty might. Mention My beauteousness for those who have believed in Me and then My perfections so that there be no dissension in the Cause of the Godhead lest those who are upon the path of the true believers stray. And if in your days the Godhead should manifest one like unto you, He is accounted by the Godhead as the one singular inheritor of the Cause. And if It does not manifest it, for certain the Godhead does not wish that Its Logos-Self be known and so the decree of the whole Cause returns to the Godhead, your

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Lord and the Lord of all the Worlds. Command the Witnesses who are among the most God fearing in the Cause of their Lord, those who shall not transgress against the limits placed by the Godhead. And verily there is one [amongst you] in the presence of your Lord whom We taught the gems of wisdom and knowledge, so receive it from Us through him, for verily We are of the Admonishers, and by the leave of your Lord pay him as much respect as possible.

Verily, the Gates of the Bayán have been proportioned according to the number of All-Things (361). From Us only eleven Unities were revealed in it in total completion. One Unity from the temples of nine before the tenth; eleven unities mentioned from the presence of the Godhead, the High, the Mighty. And such is the mention of magnanimity to all by the Godhead, and to It are all returning.

And you are all commanded [to obey] He whom God shall make Manifest, for He will assuredly return to this creation in the other Resurrection by the Sovereignty of Mighty Excellence. Verily we are [His] servants and indeed to Him are we all prostrated. He shall carry out whatever be His will by the permission of His Lord. None shall question Him about His doings but all things shall be questioned about what they do.

And if the Godhead manifests grandeur in thy days, manifest the Eight Paths by the permission of your Lord by that which you [receive] of Its high generosity. Verily We have promised to the Throne carrier of your Lord a perspicuous path of Unity when the command descended in her presence, for indeed We are of those who fulfill [promises]. The Godhead does not promise anything that It cannot succeed in fulfilling, for verily It is the Truthful of the Most Truthful. And if the Godhead manifests grandeur in thy days, be patient with what hath been sent down and do not change even a single letter, for such is the command of the Godhead in the Mighty Book.

Command [the believers] by that which hath been sent down and do not change a single thing that perchance the people may guard their faith [and remain] intact within the Cause of the Godhead, and that until the next Resurrection they may be of the well-guarded in the perspicuous paths of Unity. And remember all whom We have mentioned in Our epistle to you, for verily We are the possessor of the remembrances. And make present from the [sublime] impressions of God seven Unities, for We are of the distinguishers. Take one Unity for yourself then confer the rest of the Unities to each of those believers who reside in the land of **fa** [Fárs] and **'ayn** [Iraq] and **kha** [Khurásán] and **alif** [Azerbaiján] and **mím** [Mázandarán] and **kaf** [Káshán]. We shall shortly send over to you

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the one who was in [possession of] the First Unity of the Mighty Book. The seals of God, your Lord, shall also reach you [with Our envoy], so seal them by it and diffuse copies of them throughout the world. And, verily, all of that which reaches you of those in Our name, command all [the believers] by it. And preserve yourself, then preserve yourself, and then that which has been sent down in the Bayán, and then what will be sent down to your presence, for this will suffice until the Day of Resurrection and shall be beneficial for the believers.

And the Unity for the Land of **fa**: convey the whole Unity to the name of the High so that it may be given to the chosen, a Unity that is a remembrance from the presence of the Godhead, the High, the Mighty. And for the Land of **'ayn**: [send it] to the name of the Excellent who indeed aided God with all that he possessed in the Day of Resurrection, and assuredly his station is regarded as a mighty one in the presence of the Godhead. And, verily indeed, we have elevated [the privilege] for them who expended for Us of the right of the amount for [the payment of] their fifth (**khoms**) in the Bayán as a bounty, for We are of the bountiful. And for the Land of **kha**: convey it to the name the Sincerely Truthful, and to the Land of **alif**, [send it] to the name the Mightiness of the Merciful. And for the Land of **mim**: over there to the one who is among the most staunch in faith, and to the Land of **káf** convey it to the name of your Lord, the Eternally Beneficent. It is not permissible for you to possess more than one Unity, and all must be content therein. And as for those tablets of the verses of God, the Preserver, the Protector: preserve it and do not send them to any person other than the sincerely pious believers of the Godhead.

And verily the creation of the heavens and the earth and what is between them does not compare to a single Unity from [the Bayán], if anyone [truly] be cognizant. Take refuge with the Godhead from every oppressing tyrant until the Godhead manifests from Its presence that which will cause everyone to rejoice. Say: It is the Victorious over Its creation and It is the Preserver, the Peerless. And if the name of the Secure be of the pious, send to him the talismanic temple of greatness. He is one who will aid thee in the religion of the Godhead by virtue of his [association with the] the powerful

And, verily indeed, We have made the distributor of the tablets which have been written of the versical signs of the Godhead a splendidous deliverance to the One Supreme [wahíd al-a'lá]. Then, He can take for himself a great talismanic temple and expend the due among those who are in the presence of the Godhead [accounted as the] expectant.

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Please note that the “talismanic temple of greatness” (*haykal al-kabír*) mentioned above is the same one that is the Seal for the *Ecclesia Gnostica Bayání Universalis* opening this book.

<sup>80</sup> I.e. *He whom the Godhead shall make Manifest (man yuzhiruhu’Llah)*.

<sup>81</sup> This, despite what the Báb had specifically exhorted the Bábís to, as well as, above all, to Azal's future rival and half-brother, Bahá' ullah, whom he had told in no uncertain terms that he was responsible for taking the best possible care of Azal and that not an iota of grief should ever befall Azal on account of anything the community of the Bayán did. Allow me to quote from the original. To wit,

از عنصر ابهی سمی یحیی الواح مسطوره که از جوهر وله سازج انجذاب متجلی  
گشته مشاهده شده الشکر لمجلیه جل و عز کمال تر اقب در روح و ارتواح آن منظور  
داشته باش که اریاح مشرقه بر فؤاد آن ساکن نگردد و اسباب شوق در خط و املاء بر  
نهج کمال از رای او فراهم آورده که مطلق مشاهده حزنی نه سرأ و نه جهرا ننماید و  
کمال حفظ آن و آثار مخزونه آن داشته باش تا وقت خود والله مع الصابرين

Such instructions from the Essence of the Seven Letters to 238 (the *abjad* of Husayn ‘Alí) above hardly indicate any preeminent rank held by Husayn ‘Alí Núrí. Quite the contrary. They indicate the latter’s total spiritual subservience to Azal in the mind of the Essence of the Seven Letters, let alone superiority to the Báb, which any potential *He whom the Godhead shall Make Manifest* would *ipso facto* necessarily possess. In other words, in the larger scheme of things Husayn ‘Alí Núrí was a nobody and merely a protector and older brother to the Essence of the Seven Letters’ legitimate successor. Of course, such pieces of blatantly embarrassing historical evidence as this have been conveniently ignored, skimmed over and ignored by the Bahá’í apologists when selectively making their founder’s rather weak case by whitewashing real history. These specific instructions are also quoted verbatim in *tanbíh al-ná’imín* (PDF, Bayanic.com digital publications: 2001-2002), p.20, see also pp.21-23 where the instructions to the entire community of the Bayán are quoted as well. Given all this, the main thesis of Juan Cole’s recent article entitled, *The Azali-Baha’i Crisis of September, 1867*, in Moshe Sharon (ed.) *Studies in Modern Religions, Religious Movements and the Babi-Baha’i Faiths (Studies in the History of Religions)* (Leiden: 2004), can very easily be debunked point by point and revealed to be nothing short of an extremely dishonest sectarian polemic that merely regurgitates the fictions of hagiography whilst being couched in academic language and contextualization. Indeed it would seem that Cole has an agenda, but one which has nothing to do with academic objectivity.

<sup>82</sup> Namely, Mírzá Asad’ullah Khu’í Dayyán (d.1853), who in the early 1850s had along with several other claimants before him made his stake upon the supreme leadership of the Bayání community by claiming to be *He whom the Godhead shall make Manifest*. Shortly after he made his claim, he was severely rebuked and his claims roundly refuted by Azal in his *mustaqayiz* (Sleeper Awakened). Bahá’ís have made quite a bit of fanfare out of this incident and, as usual with their transparently contrived arguments, laid the blame for his violent

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death exclusively at Azal's door. However, the allegation is rather disingenuous on their part, to say the least, since their own avatar at the time was Azal's chief steward, secretary and agent in Baghdad. If the Baghdad party briefly be compared to the mafia here, then Husayn 'Alí Núrí would have been both the *consigliore*, the general and also the effective soldier all rolled into one, i.e. a *goodfella*. The evidence that Husayn 'Alí's own apparent servant, one Muhammad Mázandarání, was actually responsible for killing Dayyán is not any issue of dispute by any party to this specific debate. The question surrounds the actual identity of this Muḥammad Mázandarání and why his subsequent as well as previous whereabouts remain a total mystery in all the sources. Moreover, why was there no Muḥammad Mázandarání ever mentioned either before or after as belonging to any old or newly arrived Bayání party in Baghdad? What about his kinsman, his immediate family? Who were they? Where were they? One Australian based Iranian Bayání has suggested the rather novel theory that he believes this Muḥammad Mázandarání to be a cryptic cipher for someone closer at hand, and not a real independent person at all, and that therefore it is quite possibly none other than Ḥusayn 'Alí Núrí himself. He bases this speculation on the fact that when Ḥusayn 'Alí Núrí later fled to Sulaymáníyyá in Iraqí Kurdistan – that is, after his first attempt to usurp Azal's authority in Baghdad had severely backfired - he was using the *nom de guerre* Darvish Muḥammad Irání (the Sufi dervish Muhammad the Iranian). Given his later proclivity to indulge in acts of outright thuggery and *cosa nostra* type tactics against his Bayání enemies in Edirne, Baghdad and Acre, I believe there is a lot of wiggle room here for further examination of this theory than first meets the eye. There is definitely something here to look further into, particularly as the only other witness to this murder was Mírzá Músá Kalím (d. 1909?), the full brother of the latter and the other step-brother of Azal. We may never know for certain who this Muḥammad Mázandarání actually was, or whether he is identical to Ḥusayn 'Alí or not. But that the actual execution of the murder of Dayyán effectively lays at the feet of the Bahá'í founder, whether directly or by proxy, and not his younger step-brother, there can be little doubt whatsoever anymore, the condemnatory passages in the *mustaqayiz* notwithstanding. Besides, arguably Dayyán would have posed a more serious threat and challenge to Ḥusayn 'Alí Núrí's own designs later on had he been allowed to live, since at the time Dayyán enjoyed a far more notorious (nay, popular and charismatic) seniority in the scheme of things than Husayn 'Alí Núrí ever could. The young supreme master of a sort of post-Islamic Sufi order in exile, such as Azal, would have been too preoccupied with other pressing matters, i.e. such as holding court for believers and pious petitioners; actively compiling and collating, then transcribing piece by piece, the remaining voluminous writings of the Essence of the Seven Letters then in complete disarray (at that point on the verge of complete extinction had he not). Per the Báb's specific instructions, he was also busily composing works of his own in the meantime. The hatching of such murderous plots as that which eliminated Dayyán would have required the kind of street cunning, guile, ruthlessness, know-how and sophistication which Azal neither possessed nor had the inclination, or indeed the time, to contemplate. If Azal is to be portrayed as a weak leader, as Bahá'ís have portrayed him

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consistently, then this kind of plot hatching is not any definite mark of weakness! Either he was weak or not weak. They need to make up their minds on this question first before proceeding in the debate. Closer examination of Dayyán's murder raises related questions and new perspectives on other matters which makes fully transparent the complete untenability of other allegations leveled by the Bahá'ís at Azal over the years. Given this information, the overwhelming and confuting evidence which has now come to light, all such allegations by the Bahá'ís regarding Azal in the future ought to be taken with many modest grains of salt.

<sup>83</sup> See Denis MacEoin, "*Divisions and Authority Claims in Babism* (1850-1866)," in *Studia Iranica* 18:1 (1989) as well as his "*Hierarchy, Authority and Eschatology in Babi Thought*", in *Studies in Babi and Baha'i History*, vol. 3 (Los Angeles: 1986) 95-141.

<sup>84</sup> See Bayanic.com for two samples of the original text, one in the hand of Ḥusayn 'Alí Núrí himself and the other in that of his son Mírzá Muḥammad 'Alí (d. 1930). Here below follows my translation (the typed original text follows):

*O Creator of all that hath been created!*

*This is that which hath been sent down from the primeval heaven and in it is established the station of excellence wherein is made apparent the beauty of God on the throne of the name of might. And verily he is the Promised One mentioned by every name in all the tablets, if ye be of those who know. In the Bayan he was named He who shall appear and he shall [indeed] be manifested in mustagháth with sovereign distinction. Say, by God, this is the day the like of which hath not been witnessed by the eyes of the unseen, let alone those who are of the veiled. So praised be to the one who is present on that day between my divine hands with an invulnerable submissiveness and recites this tablet in front of that throne so that God may hear his melodies which were revealed from before between the heavens and the earths; and, by this, the name hath been mentioned in the place wherein God hath made holy in all that is mentioned in the worlds. Verily in this tablet we have not desired to mention this but that it is my own self, the protector of the worlds. [And] whosoever anticipates another revelation after me, verily he is of those who have gone astray, for verily he who shall appear after one-thousand [years], indeed he will speak in my name; and he shall come in mustagháth, testifying in my name in that I am God, the lord of the heavens and the earths. None hath understood this revelation other than a few, for he is cognizant of all things. Hold fast after me, O people, to the branches which have branched from the ancient root. By them the fragrant scents of my garment are wafted among the worlds, and [none] shall find it except [those who] turn to the straight [path]. It behoveth thee, O people of Baha', to hold steadfast in the cause of God in your days in every state and [thereby safeguard yourselves] from following*

*every ignorant sinner. And after the branches, for the pious servant present in front of this throne, [we have made] an elevated station. It behoveth thee to account the family from amongst who the beloved of the worlds appeared with the highest respect: Of those who have believed in God, the dearly precious, the praised. Likewise was it revealed in the Bayan and in this luminous tablet. Whoever turns away from them, verily he is among the infidels and those who associated partners with God and among those who have lost, unless he turn and repent, for verily he is the forgiver, the merciful.*

يا مبدع كل بديع

هذا منازل من سماء القدم و فيه فضل مقام لذي فيه استقر جمال الله على عرش اسم عظيم و انه الموعود في كل الالواح بكل اسم ان انتم من العارفين و سمى في البيان بمن يظهر و انه سيظهر في المستغاث بسلطان مبين فطوبى لمن يحضر في ذلك اليوم بين يدي الله بخضوع منيع و يقرء هذا اللوح في مقابلة العرش ليعلم سمع الله نعماته التي ظهرت من قبل بين السموات والارضين و بذلك بذكر هذا الاسم في مقعد الذي جعله الله مقدساً عن ذكر العالمين انا ما اردنا فيما ذكر في هذا اللوح الا نفسى المهمينة على العالمين من ينتظر ظهوراً بعدى انه من الخاسرين و الذي يظهر بعد الالف انه ناطق باسمى و في المستغاث بانى من يشهد لى بانى انا الله رب السموات والارضين ما عرف احد هذا الظهور الا على قدر انه بكل شئى عليم تمسكوا باقوم بعدى بالاغصان المنشعبة من هذا الاصل القديم بهم ثمر نفحات قميص بين العالم و لايجدها الا كل مقبل مستقيم ينبغى لكم يا اهل البهء بان تستقيموا على امر الله فى كل شأن اياكم ان تتبعوا كل جاهل اثم و بعد الاغصان قدر لعبد الحاضر لدى العرش مقام رفيع و ينبغى لكم بان توقروا طائفة التى ظهر بيتهم محبوب العالمين من الذين آمنو بالله العزيز الحميد كذلك نزل فى البيان و هذا اللوح المنير الذى اعرض منهم انه ممن كفرو اشرك الا انه من الأخرين الا بان يتوب انه لهو الغفور الرحيم

The work was first identified in print by the late William McElwee Miller in his *Baha'i Faith: It's History and Teachings* (Pasadena: 1974) and entitled the

**Tablet of O Creator of all creation (Lawh yá mubdi` kull-i-badi`)**. See p.428, #49 under **List of Documents** in **Appendix 2**. Also see note (5) p. 108 where Miller states, "...Baha at first tried to explain the words *ghíyáth* (1511) and *mustaghath* (2001) in some way that would not conflict with his claims. However, near the end of his life in his **Tablet O Creator of All Creation**, Baha revoked his earlier interpretation and stated that "He who was in the Bayan 'He-Who-Will-Appear' [that is, He-Whom-God-Will-Make-Manifest] shall in truth come in the *Mustaghath* with manifest power." He did not explain how it happened that he (Baha'u'llah) had come before the *Mustaghath*." A copy of it was made available to Miller by the late Jalál Azal and is currently amongst his collection of papers deposited at the Princeton University Library special collections. Photo-scans of two original exemplars - one in the hand of Mírzá Husayn 'Alí Núrí Baha'u'llah (d. 1892) himself and the other in the hand of his son and second-named successor, Mírzá Muḥammad 'Alí (d. 1930) - was recently acquired by the Iranian Bayání community from descendents of the latter, who have titled it "*Lawh-i-Badi`*." This is not, however, the *Lawh-i-Badi`* of the 1866-68 period which Mírzá Husayn 'Alí Núrí had specifically addressed to one of the loyalist Bayánis in Edirne. It is, rather, a different work altogether, so I have taken the liberty of qualifying it as the **Second Tablet of Creation (Lawh-i-Badi` II)**. As of February 2005 originals of this document have been for the first time made publicly available on the internet, together with an accompanying Persian and partial English translation. All are on the website **Bayanic.com**. This present translation above is the first full length translation given anywhere. The two manuscript exemplars contain no colophon or date, but concurring with Miller and the Iranian Bayání community, it appears to be one of Husayn 'Alí Núrí's epistles in his later years and possibly of the period shortly before his death. While there is no internal evidence specifically dating it - and consensus does not necessarily prove lateness -, barring the work being transcribed again at a later time (which is probable), that its second exemplar is in the hand of Mirza Muhammad 'Ali would place it in, at least, the 1880s, if not shortly after, since it appears he was functioning as his father's amanuensis and secretary in that period, not before.

Like much of the corpus of Mírzá Husayn 'Alí Núrí's post-Edirne period tablets, the **Tablet of O Creator of All Creation** is a short work. As seen above, consisting of a single page, its style is rather obtuse, reiterating a typically recondite self-devotional doxology to his own theophanic claims that is a trademark of virtually all his work in that period. The shortness, paucity and meagerness in content of Husayn 'Alí Núrí's later tablets is to be compared with the final works of the Báb, such as, for example, the **Book of the Five Grades (Kitab Panj Sha'n)** or the **Book of Recompense (Kitab al-Jazá')** and, above all, the works of his younger step-brother, Azal. Husayn 'Alí Núrí had made his prophetic career in Edirne precisely on the claim of being the *mustagháth*, which is one of the two most well-known titles (and ciphers) in the Persian Bayán specifically designating "**He whom the Godhead shall make Manifest**" and the date of his advent. For instance, in the Seventeenth Gate of the Second Unity of the Persian Bayán, it is stated:

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اگر در عدد غیاث ظاهر گردد و کلّ داخل شوند احدی داخل در نار نمی ماند، اگر الی مستقات رسد کلّ داخل شوند احدی در نار نمی ماند الا آنکه کلّ مبدّل می گردند بنور او

*“If He [whom God shall make Manifest] appears in the number of **ghíyáth** (1511) and all enter therein, no one shall remain in the fire. If it tarries till **mustagháth** (2001), all shall enter therein, no one shall remain in the fire, yet shall all be transformed into His Light.”*

And Unity 3, Gate 15:

عالم بظهور نیست غیر الله هر وقت شود باید کلّ تصدیق نمایند و شکر الهی بجا آورند اگر چه امید از فضل اوست تا مستقات برسد و از قبل کلمه الله مرتفع گردد و انما الدلیل آیه و الوجود علی نفسه اذالغیر یعرف به و هو لا یُعرف بدونه ، سبحان الله عما یصفون

*No one knoweth [the time] of the manifestation other than the Godhead. Whenever it takes place, all must bear witness to its truth and give thanks unto the Godhead, although by Its grace it is hoped that He will appear till [the time of] **mustagháth** [2001] whereby the word of the Godhead may be raised high. And the proof is a sign, for His very being proves Him, whilst He cannot be known by what is beneath His [level]. Glory be to the Godhead above what they attribute to It.*

In Husayn ‘Alí Núrí’s tablet above it would seem that while he stops short of explicitly stating he is not the Bábí messiah, he attempts then to have his cake and eat too, in that, while he insists on his own divine status, he then maintains the contradictory position that the true Bábí messiah will also be appearing in the prescribed time validating him! Obviously I have not, and, moreover, I have also come validating his younger brother, not him. In light of the relevant passages of the Persian Bayán quoted above, as well as the wills and testaments of the Báb, and other documents addressed by the Báb to Subh-i-Azal, Mírzá Husayn ‘Alí Núrí’s claim begins to appear weaker than usual, highlighting power politics as the basis for his claims – very much as the Bayání historical sources consistently assert. Moreover, one is at a loss to understand exactly how such a scheme as suggested by him would work given the straightforward eschatology and prophetology the Bayán offers on the question. It seems that Mírzá Husayn ‘Alí Núrí had not thoroughly considered the full implications of the theo-logical conundrum making such an argument as his above would create in the future for his overall theophanic claims, magnifying by several factors the holes already poked by his Bayání detractors from Mullá Ja’afar Niráqí (i.e. in his *tadhkirát al-gháfilín*, see Bayanic.com) to Badi’eh Miráti Núrí, and now myself, making the very *raison d’etre* of his claims in both the late Baghdád and Edirne periods sound completely disingenuous. Baha’i apologists might offer explanations to the effect that the one spoken of in this tablet refers to the theophany to occur in the one-thousand year period after Husayn ‘Alí’s own, as mentioned in his *Kitáb-i-Aqdas*. Unfortunately, given what Husayn ‘Alí explicitly does state here (especially how he clearly waffles between his own

model of a future *parousia* and that of the Bayán's), and given the very specific Bayánic terminology he uses – not to mention the even more specific technical intentionality behind the meaning of those terms –, the question remains far more problematic than merely citing the provisions in his Most **Wholly** Book. It is therefore not surprising that the Haifan Bahá'í authorities have sought to suppress this document, not circulating it for general consumption, since along with his *Kitáb-i-Badí'* (*Book of Innovation*) it is a rather embarrassing work. A further, but unrelated, point in this tablet is the inordinate importance Husayn 'Alí places upon his family (*aghsán*). Without naming his two successors – 'Abbas Effendi (d. 1921) and Mirzá Muḥammad 'Alí ( d. 1930) – it seems he is imbuing a *tout court* sanctity upon his whole family very reminiscent of the kind of super-sanctity the Bahá'is accuse Shi'ites of imbuing the greater *Ahl al-Bayt* (Muḥammad, Fatíma, the Imams and all related kinsmen) in popular, often extremist Shi'ite piety. He says things like those who have turned away from them are accounted as infidels and as those who have associated partners with the Godhead. Noteworthy is that for all its own deeply ingrained, often *ghúlat*, Twelver Shi'ite roots, the religion the Báb founded never did such a thing. Rather he passed the mantle of succession on to an individual totally unrelated by kinship to him and neither did he insist in his Will and Testament that Azal must then continue any future succession from his own lineal heritage. Overall, the descendants of Mirzá Muḥammad 'Alí are to be thanked profusely for making this document (as well as others) available for historical posterity. I also quote here below a brief summary translation of his Baghdad period will and testament where he lauds Azal in the most unmistakably hyperbolic language (see *Supplement 3* for the original text). To wit,

*...Hear the call of the Most Holy Leaf [i.e. Subḥ-i Azal] speaking unto thee from behind the Veils, for it is He who is the One whom God [i.e. the Essence of the Seven Letters] hath appointed as the Peerless. Verily He is the Praeternal luminary ... Whomsoever turns aside from Him hath perished ... He is the White Hand in the Siniatic Mount for the Israel of the Bayán ... There is no god but He [Azal], the Living, the Powerful, the Peerless [al-hayy al-muhayyamin al-qayyúm is a laudatory doxological cipher of Azal's]... The Godhead hath ordained in the Book that after the Remembrance all should turn themselves towards the Axis of this Cause... O People of the Bayán, can anyone produce like verses as unto those revealed in the Book? ... Verily the Remnant of the Godhead in these days is the Ascendant Light [i.e. Subḥ-i-Azal, since tal'at-i-núr was one of his titles].*

*Witness in your hearts that appearance of the Ascendant Light, for that the Remnant of the Godhead who will appear in the mustaghath is indeed the Truth, regarding which there is no doubt. And verily we are all among the expectant.*

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*Say, Is not the Face of the Light [i.e. Azal] sufficient unto ye all, who is seen from behind the Veils of Glory by a command from the Godhead, the All-Seeing, the Peerless. O people, have I not summoned ye unto the Godhead and Its verses and unto the Ascendant Light?...Upon you be the Remembrance [i.e. Dhikr, the Essence of the Seven Letters] and on those who prostrate themselves before Face of the Godhead [wajh'ullah, i.e. Subh-i-Azal].*

*...Verily, the Godhead hath made that Joseph the [Ascendant] Light [i.e. Subh-i-Azal] the Sovereign of the True One in the city of the Bayán. But the people are as dead, concealing themselves within the veils of their own base egos, for verily the leaves of these pages are proof of my servitude to His Face [i.e. Subh-i-Azal], would ye but know it, otherwise destroy them in the River so that those in the realm of contingency might bear witness to the verses of the Godhead, their Lord.*

I believe it is not as far-fetched as it appears that those Baghdad era “tablets” ordered to be washed away and destroyed by Mirzá Aqá Ján Káshání ***Khádim’ullah***, his amanuensis, in the Euphrates River were in actual fact all in this vein to the last; this, rather than the now unsupportable, hollow and tendentious theory propounded in popular Bahá’í literature that he destroyed these works because no one could be found to bear the profundity of such ‘*revelations*’! It is doubtful whether Husayn ‘Alí could have construed any lofty esoteric doctrine beyond the understanding of his contemporaries or thereafter. The utterly boring, unprofound and stale obtuseness of all his post-Baghdad era works *tout court* are sufficient proof of this fact. And even with his Baghdad era works there is nothing in them which possesses originality or that wasn’t already expounded better by others before or after him elsewhere (I am thinking here of his *Seven Valleys*, *Four Valleys*, *Hidden Words* and *Ode to the Dove*, all four of which are specifically bad summary rip-offs from ‘Attár’s *Conference of the Birds*, Mullá Sadrá’s *Four Journeys (Asfár Arba’a)*, *ahadith qudsí* (extra-Quranic saying of the Godhead) or Imamite doxologies and theopathic sayings (such as those included in Kulayni’s *usúl min al-káfi*), and Umar Ibn al-Fárid’s *Ode of the Way (al-ta’iyyat’ul-kúbrá)*. Even the prophetology of his *Kitáb-i-Iqán* does not reach a distant glimmer of the shores of profundity to match that of an Ibn ‘Arabí’s in the *Bezels of Wisdom*, let alone that of the Bayán’s). With some of the originals of such documentation now available, it is not that difficult any longer to reveal hagiography, deliberate historical whitewash, obfuscation and mythmaking for what it is, especially in such popular works as Shoghi Effendi’s *God Passes By* (Wilmette: 1970), the works of Taherzadeh (the Bahá’í equivalent of the Christian heresiographer Tertullian), or even Cole’s *Modernity and the Millennium* (Cornell: 1998) (a work I once thought very highly of, but as new, overwhelmingly evidence came to light, revealed to me to be the same

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old, same old, just merely couched in secular academic language and contextualization). The colophon of this epistle bears the date of May 1863, the date immediately after he apparently *revealed his cause in the garden of Ridwán*. It seems, however, to have originally been composed at an earlier date. The text of the will appears to be in the handwriting of Mírzá 'Abd'ul-Jawád of Khurásán, also known as Mírzá Wahháb of Khurásán. The colophon at the beginning and at the end of the will are, moreover, penned in the handwriting of Husayn 'Alí himself personally. The colophon states as follows: "***This is my book of the testament. People, take heed!***" The May 1863 date for the re-transcription and personal authentication of this document by the author proves that at this very date, a month after he had apparently made his overt claim according to Bahá'í sources, Husayn 'Alí was - in writing, anyway - outwardly professing total spiritual subservience towards Azal. Regarding his declaration at the Garden of *Ridwán* in Baghdad, Badíeh has this to say,

[Husayn 'Alí's] ornamental couch was placed [the night before] in the street [adjoining the garden]. The neighborhood on both sides was well known for its flowers, renowned as the Muḥammadan Rose [*gol-i-muḥammadí*]. During the night [Mírzá Aqá Ján Káshání] *Khádim'ullah* cut the flowers from the surrounding branches and laid them all on the couch. Then upon the break of morn, [Mírzá Aqá Ján Káshání came back and] began his cries, moaning and clamour that "the manifestation has occurred," "the flowers have prostrated themselves at the blessed feet" and that "for no prophet or saint before this, and in such evident manner, has a miracle such as this ever occurred!" And such is [the tale of the truth] regarding the celebration of the day of flowers [i.e. *Ridwán*], which their "holinesses" celebrate [proclaiming] that the flower branches had prostrated themselves at their feet!

My translation, *vaqá'i-i-rástín-i-takúr-i-núr* (*A True Account of Takúr in Núr*), pp. 24-25.

<sup>85</sup> Browne, *ibid.*, pp. 359-63. See also the introduction of his *The New History of Mirza Ali Muhammad, the Bab (Tarikh-i-Jadid)* (Amsterdam: 1975) pp. xxiii-xxiv.

<sup>86</sup> I should inform my dear reader that ever since my official withdrawal from the Bahá'í organization in November 1996, my family and I have experienced relentless persecution at the hands of this organization, I believe, on strong evidence, directly spearheaded by the Bahá'í leadership itself, specifically at the behest of its Universal House of Justice based in Haifa, Israel. Therefore, since 1999, I have been engaged in what might be called a protracted and often bitter and incendiary virtual *jihád* in cyberspace (particularly on the USENET group talk.religion.bahai) with paid representatives of this organization. In this virtual war, I have never had any problems whatsoever telling these people where to go! In print I have been publicly libeled numerous times officially, and countless more times than that unofficially. In 2000 I was violently assaulted physically by local Bahá'is on a rather flimsy pretext. In 2004 the publication of my book

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*Liber CI: 156 The Book of Truth* (now defunct) was suspiciously interfered with, its publication stopped without explanation, as it was about to go to the printers. The publisher, one William Pleasant (who actually misrepresented himself to me in so far as being a publisher), later turned out to have been fully acting on behalf of Bahá'í authorities and with the full cooperation of two other individuals mentioned in these notes. Self-styled scholar and official internet Bahá'í hack, Susan Maneck, has all but admitted publicly the attempts to defraud me over the book. To wit,

**You should have been Bill Pleasant After all, if you are going to make a sucker out of Nima Hazini you might as well make money at it (Susan S. Maneck, USENET, talk.religion.bahai, Oct. 25, 2005).**

Given all this, it is my conviction that in the same manner as the activities of Scientology were banned in France and Germany, Baha'ism poses a far greater danger than Hubbard's cult, and so its activities should be wholesale investigated and then curtailed in the West in the same manner as Scientology has been in France and Germany. The issue is, as I believe it to be, that this organization is actually a criminal mafia and an organized crime syndicate posing as an NRM religion – not one in fact. The formal façade of the NRM religion is only that – nothing else. The government of the State of Israel specifically should probe deeply into this organization's activities, and, above all, cut the several dozen million dollars in annual subsidies it grants this organization at the Israeli taxpayers expense which should be applied to far more important ends for the citizens of Israel, especially now. That the government of Ariel Sharon could have displaced thousands of settlers in Gaza, providing them meager (and even insulting) compensation, while the Bahá'í organization keeps getting subsidized (claiming non-profit status while in actual fact they are not) says volumes about the Israeli government's commitment to its own people. That said, the Arab-Israeli conflict is a human tragedy of mind boggling proportions, with victims and perpetrators on both sides. For all its talk, never once has the Bahá'í organization articulated its position on this question. Not once has it raised its voice regarding blatant human rights violations on either side. That it never has, yet primarily employs Palestinian Arabs to tend its gardens, working only in the capacity of common servants and laborers (i.e. dark skinned slaves to a predominantly white privileged elite master), while every perk and privilege is granted it on a whim by every government of the State of Israel since Ben Gurion, proves, among other things, the allegations that Bahá'ism is "...a puppet of Zionism." Perhaps the Israeli state can once do the right thing – both by its own people as well as the region and the world – and actually look more closely at those criminal fronts, rackets and mafias actually operating within its very own legitimate borders. Perhaps if the Israeli public actually knew what the Bahá'í organization has been up to, the kind of blatant criminality their founders engaged in, they would not be as forthcoming to this organization as before. In short, what I am proposing is that if Israel wishes not to be accused of hypocrisy by the rest of the region on this issue, then it behooves it to, first, dispassionately, transparently and objectively look into every facet of this organization's past and present, and then once those

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facts are objectively determined, that the Bahá'í organization then be forthwith expelled from Israel. Note I say the *organization* and not indigenous Bahá'ís. Number one, that shrine atop Mt. Carmel must be opened up to scientific scrutiny and the actual body interred determined whether to be that of the Báb's or not. We Bayánís maintain it is absolutely not that of the Báb's but of Mírzá Bozorg Núrí instead. Once this is done, and if it is determined that it is not the Báb in that shrine (as I believe any objective scientific inquiry will immediately reveal), then appropriate action must be taken against the Bahá'í organization, including the wholesale due process and legal expropriation of all those properties on behalf of the State and people of Israel, and the vigorous prosecution of the Bahá'í leadership for fraud and fraudulent representation.

Regarding the criminality of the early Bahá'í figures following the founder, allow me to quote from the statement of one Mírzá Hasan Khurásání (undated but located sometime between June 1898 and November 1900) in possession of Ibrahim George Khayr'ullah who forwarded it to E.G. Browne at Cambridge University on February 26, 1901, together with other related items, regarding events in the early turn of the last century spearheaded by Abbás Effendí. Browne translated these items all in his *Materials for the Study of the Babi Religion* (Cambridge: 1916), pp.154-167. Below I quote the relevant sections. To wit,

“...I came here especially to bring you back to your allegiance to Abbas Effendi, and am prepared to stay ten years if necessary. If you return to Abbas Effendi, I will cause the American believers to follow you as head in everything even better than heretofore. If you will not listen to me and become a follower of Abbas, your abode will be in the bowels of the earth. I come here because of pity for you, and to save you. If you will not listen, your life will be short. If Abbas Effendi should give me the word to cut you to pieces, or tear your eyes out, or to kill you, I will do so at once. I fear not the consequences to myself. You know that I am from Khurasan, and that the sword of Khurasan is so powerful that if a blow is struck with it, it will cut from above the stars to the depth of the earth, and will cut even the fishes of the sea.’

“He then repeated to me the fate of Mirza Yahyá of Jedda, and offered me a copy of a pamphlet published by himself entitled ‘the Great Miracle of Abbas Effendi.’ The above is the substance of what he said to me on Friday, November 30, 1900.”

On Saturday, December 1<sup>st</sup>, 1900, Mirza Hassan-i-Khurásání again called in the company of Mirza Asadu'llah, and their interpreter Mirza Husayn [Rúhí]. We all discussed the difference of faith for about eight hours in the presence of my son-in-law Amir Hani Shihab and his wife Mrs Shihab (my daughter), also my daughter Labiba, and my son George Khayr'ullah M.D. During this discussion Mirza Hasan-i-Khurásání mentioned to those present that the day before, while talking to me alone, he had plainly told me the consequences of not acceding to their wishes. Upon this I repeated to all present the threatening words

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he had uttered the day before, and he acknowledged before all that he had said the words above reported to me.

“I.J.K.”

[Kheyrollah’s initials]

Enclosed with this were translations of two letters and the original Arabic of a third written from Akka by one Mahmud, a partisan of Muhammad Ali, to Ibrahim Khayru’llah. The first two both seem to have been written at Akka on October 20, 1900, and received a month later by Khayru’llah at Chicago. The shorter one is as follows:

“Lately, in this present week, three American ladies and a gentleman arrived by the regular steamer via Beyrout, and are stopping at the Kraft, a German hotel at Haifa. Up to the present time they have not spoken to any of the Unitarians, because they are prevented in the ways you know.”

The longer letter, of which I have somewhat emended the style (which is clumsy and loaded with parentheses) runs as follows:

“He is Al-Bahiyyu’l-Abha, Great is His Splendour!

[Here follow the usual compliments, etc.]

“I have already informed you that some of the followers of Abbas Effendi, our opponents, have left here for America. One of them is Mirza Asadu’llah of Isfahan, of whose cunning and shrewdness of intrigue you cannot fail to be aware, and who is the brother-in-law and secretary of Abbas Effendi, and in all matters his most trusted and confidential agent. To no one else does Abbas reveal his hidden secrets, and these people are the most unscrupulous, and will hesitate at nothing and fear no consequences, being resolved to accomplish their purpose and spread abroad their vicious principles, even by the shedding of blood and the destruction of lives by hidden methods and secret intrigues. This obliges me to explain to you a certain cruel deed which they accomplished not long since. It is one of their many deeds which inspire detestation and break the heart with horror.

“Now therefore I say that there was in the port of Jedda a certain man of the Unitarians named Mirza Yahya, who was the son-in-law of one Hajji Mirza Husayn of Lar, the Persian vice-consul at Jedda, a merchant noted for his wealth. As is well known to you these people take great and exquisite pains to attract to themselves persons of wealth and influence. When, therefore, they discovered that Mirza Yahya openly confessed his faith, and that he was of the part of the true Unitarians, and was wont to discuss with his father-in-law the questions at issue and the differences between the two parties, they were afraid that in the future the words of the son-in-law would influence the father-in-law, to wit the Hajji above mentioned, and eventually be the cause of depriving them of his money and wealth. They were moreover

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convinced of the impossibility of bringing Mirza Yahyá over to their faction.

“One of the followers of Abbas Effendi named Mirza Mansur, who is now in India, was therefore commanded by his master to proceed to Jedda and there conspire with the Hajji above mentioned for the destruction of Mirza Yahyá. At that time the said Hajji was also at Akka, but whether the plot was concocted there or at Jedda I am unable to say. To be brief, one night Mirza Mansur succeeded in administering to Mirza Yahyá a poison which killed him at once. The subtlety of this plot lay in the perpetration of this horrid deed in such a city as Jedda (where the crime would pass easily unnoticed, as, in fact, was the case).

“Before the conspiracy had accomplished its purpose, Abbas Effendi had written from Akka to one of his friends informing him that some calamity would befall Mirza Yahyá, and that he would be punished. Hajji Mirza Hassan of Khurasan published in Cairo a pamphlet concerning this event and the ‘Great Miracle’ wrought herein by Abbas Effendi. It is unnecessary to send you this lengthy pamphlet, our object being merely to make known to you the character of these peoples’ intrigues. You must employ every needful precaution, for, should they be unsuccessful or disappointed in inducing you to return to their party, they will endeavor by every means and without scruple to injure you. Concerning what befell Mirza Yahyá we have heard from certain persons who were at Jedda at the time that as he had no heirs, and as his father-in-law, the said Hajji, was of Abbas Effendi’s party, and was also the Persian vice-consul at Jedda, no one appeared to demand an enquiry into the causes of his death.

I therefore entreat you carefully to avoid taking from the hands of these people any food, drink, or other thing, although we know that the Lord (Glory be to Him) is the Protector and Sustainer, and will without a doubt protect His friends and shelter those who love Him, especially him who has displayed the greatest energy, and has fought so faithfully in preaching to the people the Manifestation of His Most Great Name al-Abhá’.

“Mirza Abu’l-Fazl [of Gulpayagan] and Hajji Mirza Hasan [of Khurasan] and the others, while they were here recently, did not visit any of the Unitarians, neither the Blessed Branches (Aghsán) nor the others. They neither wrote nor spoke to them concerning the differences of faith, and some of them used even to avert their faces from them if they happened to pass each other in the street.”

The translation of the last of Mahmud’s letters, of which the Arabic text was communicated to me, is as follows:

“I inform you also of an event which happened in these days, which is that Husayn the Confectioner (Shakarchi), who has a shop opposite to the Government House at Hayfa, as you will remember, died of poison on the eve of Saturday the 28<sup>th</sup> of Ramazan in the house of His Holiness the Most Mighty branch [Al-Ghusn al-A’zam, i.e. Abbas Effendi Abdu’l-Baha]. He was seen by the municipal doctor,

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who reported that he died of poison. This is as much as we have heard hitherto, but should we obtain more detailed information, we will, please God, communicate it to you.”

“He who prays for you, Mahmoud. – January 30<sup>th</sup>, 1901.

It is my good fortune to possess a copy of Hajji Mirza Hasan Khurasani’s pamphlet above mentioned, which, was sent to me on March 12, 1901, by Ibrahim George Khayru’llah. It only contains 27 pages measuring 5 1/5 by 3 1/2 inches, is entitled *Risala-i-Bushra wa Aya-i-Kubra* (“the Tract of Good Tidings and the Most Great Sign”), was printed at the Hindiyya Press in Egypt, and was completed on Rajab 9, 1316 (November 23, 1898). My copy is signed and sealed on the last page by the author, so that there is no doubt about its authenticity. It opens with a brief doxology, in which Abbas Effendi is spoken of as “the Lord of the World and Goal of the Peoples, the Most Noble Mystery of God [Sirr’ullah], the Most Mighty Branch of God and His Enduring Proof in the World,” designated to succeed himself by Baha’u’llah since “God, great is His Glory, arrived in the luminous city of Akka.” Texts from the *Kitab-i-Aqdas* and from Baha’s Testament are cited in proof of this assertion and the action of those who “broke the Covenant” (i.e. who sided with Abbas Effendi’s half-brother, Muhammad Ali) is deplored and denounced. “Our object at present,” continues the author, “is not, however, to discuss these matters, which are not hidden or concealed from any one, but to gladden the friends the Friends of God with good tidings of a wonderful event which happened in the city of Jedda, and of a clear sign and evident miracle from the writings of the holy pen of His Holiness Abdu’l-Baha...(may the Life of the Worlds be a sacrificed to the dust of his footsteps!).” After this brief introduction, the author proceeds to describe as follows the life and death of Mirza Yahya of Isfahan, and the words of Abbas Effendi wherein that death was foreshadowed.

This Mirza Yahya was originally an Azali, but in the year of Baha’u’llah’s “Ascension” (i.e. death), 1892, he came to Akka, met Abbas Effendi, by whom he was very warmly received, and wrote a refutation of *Subh-i-Azal*. After a while he departed to Jedda (the port of Mecca on the Red Sea), where he became intimate with a well-known Baha’i named Hajji Mirza Husayn of Lar, whose daughter he presently asked and received in marriage. When the dispute between Abbas Effendi and his half-brother Muhammad Ali became acute, and the Baha’i community was rent asunder by this schism, Mirza Yahya became the trusted agent and fervent supporter of Muhammad Ali, in whose favor he carried on an active propaganda. “It is a curious fact,” observes the author, “that the ‘Covenant-breakers’ (naqizin) became the devoted admirers and faithful friends of every atheist, Azali and Sophist, and of such as deny God’s Holy Law and disobey His command, and are the kind of friend and congenial intimates of every part except the true believers..., so that the truth of the tradition,

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‘Infidelity constitutes a single church [i.e. all misbelievers have a natural sympathy for one another, and form, as it were, a coherent community]’ might become apparent and manifest.” So Yahyá grew even bolder in his opposition to Abbas Effendi, “the Great Mystery of God, and the Branch derived from the Ancient Stock,” until God’s patience was exhausted and His Anger moved to destroy the offender, and a “Tablet” (Lawh) was sent by Abbas Effendi to Hajji Mulla Husayn of Lar, of which a copy was forwarded to the author enclosed in a letter dated the 2<sup>nd</sup> of Jumada 1, 1316 (= September 18, 1898), This “Tablet,” which Hajji Mirza Hasan read aloud at the time of its arrival to a circle of fellow believers in Cairo, is of considerable length and partly in Arabic. The prophetic threats are contained in the later Persian portion, of which a translation is here appended.

“The glance of [Divine] Favor embraceth that friend, and all good is predestined in respect to him, but a great barrier hath intervened [between us and him], a formidable obstacle hath appeared; and God controlleth [men’s] secret thoughts. Praise be to God, during the Day of the Theophany that friend attained to the honour of meeting and secured the distinction of listening to the address. You will ultimately appreciate the worth of this Pearl of Great Price of the Divine Covenant. For the unique Pearl was nourished in the embrace of the shell of the Most Glorious Kingdom (Malakut-i-Abha) and included in the range of the Supreme Pen, and hath had no peer or like since the beginning of Creation. But certain children, having gathered together, have vainly thought to cast the Joseph of the Covenant into the Pit of Oblivion, and so themselves to become famous throughout the city and the market-place, and to sell this Precious Pearl for a few dirhams, and to endeavor to give currency to their own potsherd, heedless of the fact that the Beloved (‘Aziz) of the Divine Egypt hath come forth from the bottom of the pit in despite of every envious and obstinate foe, and by the Favor of the Most Splendid Beauty (Jamal-i-Abha) hath reached the zenith of the moon. Soon you will see that by the aid of the Most Glorious Kingdom (Malakut-i-Abha) the Standard of the Promise will wave above the Pole of the Horizons, while the Lamp of the Covenant will shine so brightly through the glass of Contingent Being that the darkness of the Violation of the Covenant will altogether disappear, and the cry of ‘By God, verily God hath preferred Him over all mankind will be heard. If a little consideration and reflection be exercised concerning past events, the truth of the matter will become plain and proved. Say, ‘O Shaykh, this Covenant is the Light of the Horizons, and this is the Promise of God, not the plaything of children.’ Say, ‘So shall ye behold yourselves in manifest loss, while damage shall result and be evident, and injury shall shortly overthrow the edifice.’ Say, ‘The first hurt, please God, will be a warning to you, [making you reflect] what was the cause of this hurt and what the reason of this loss.’ At all events do you observe with new and sharpened sight, so that you may find your way to the aims of these plotters and destroyers.

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Consider of whom it is said in the Quran, ‘They say with their tongues what is not in their hearts.’ Explain for them [the verse] ‘And when they see those who believe, they say “We believe”; but when they withdraw privily to their devils, they say, “We are only scoffers!”’ Elucidate the meaning of, “But God shall mock at them, and continue them in their impiety; they shall wander in confusion’ Say to him who was alive and is soon to die: ‘Like the covenant-breakers the children of Israel wrought for themselves Samiri and the [Golden] Calf. Was not Joshua the son of Nun divinely designated?’ Thou didst err and make a grievous mistake when thou didst so vehemently belittle and condemn the divinely designated Center [of Authority]. If the eternal Beauty [Baha’u’llah] should say to thee, ‘How didst thou call the Center of My Covenant, the Branch derived from my Ancient Stock, him who was explicitly designated in my Perspicuous Book, and the Exemplar of that Book, “a [Golden] Calf?”’ what answer, O shameful Yahyá, wilt thou give? If thou would’st not be the salve, why be the sore? Was not the Kitab al-Aqdas revealed thirty years ago? Did I not summon all to obey the derived Branch? Did I not direct all to submission, calling him the Expositor of the Perspicuous Book? Did I not awaken most of the Friends, and did I not dissociate him before all from what is beneath him? Did I not engage his Covenant and Compact in the writings of the Supreme Pen, and did I not in plain language command all the Branches (Aghsan) and Twigs (Afnan) and Kinsmen generally to have regard and look to him? What more could I do? How could I further strengthen the matter? O shameful Yahyá, how could’st thou sanction so cruel a slander against this great Designate? What hurt had’st thou suffered at his hands that thou did’st desire for him such abasement, or what injury had’st thou experienced from him that thou did’st display such great hatred?’ What answer wilt thou give? At all events, while it is yet time express regret, and manifest repentance and remorse, and bareheaded in the mountain and the desert cry out that ye be not touched, and pour forth from thine eyes like the Oxus-flood tears and blood, and become the associate of lamentation and remorse, that perchance the breeze of forgiveness may blow, the grossness of thy sin may decrease, the Ocean of Mercy may be stirred, and the Cloud of Pardon may pour forth its rain, so that this filfth of Covenant-breaking may be removed. For if not, then expect the Divine Vengeance, and look for blackness of face [disgrace] in both worlds. As God liveth, verily humiliation shall flee from thee by reason of its abundance, and loss shall take refuge from thee with the All-Merciful, and thou shalt behold thyself in the lowest depths of Hell. For abasement, remorse and disgrace shall be the portion of those who violate the Covenant of the High, the Mighty.”

[Abdu'l-Baha Abbas] ع ع

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The author, Hajji Mirza Hasan of Khurasan, next quotes the covering letter (or "Tablet") addressed to himself by `Abbas Effendi, and dated ("contrary to what is customary") the 2<sup>nd</sup> of Jumada 11, 1316 (September 18, 1898). The latter portion of this runs as follows:

"O Friend, you wrote about Yahyá, who supposed that `Abdu'l-Baha was heedless of his evil intentions and intrigues. Therefore a little while ago a letter was written to Jedda, of which a copy is enclosed. Read it, that thou may'st be assured that the clemency of `Abdu'l-Baha is great and his patience strong, but that, when the Command comes, he speaks and writes and cries, 'This is the Truth, and after the Truth is naught save error. O Friend, so proclaim the Covenant that the deaf ears of the [Covenant-]breakers may hear, and so shine in the Assembly of Constancy that the blind eyes of the perjured ones may see. And the Glory [Baha] be upon every one who is steadfast in the Covenant of they Lord the Mighty.'" ع ع

Not long after the receipt of this letter, which was read aloud to the faithful in Egypt, a letter dated 27<sup>th</sup> of Jumada 1, 1316 (=October 13, 1898), a letter dated the 27<sup>th</sup> of Jumada 1, 1316 (= October 13, 1898) was received from Hajji Mulla Husayn of Lar from Jedda by Hajji Mirza Hasan of Khurasan declaring that "God, mighty is His Glory, had removed Yahyá, that incorrigible Covenant Breaker, and had opened before his face the Door of fierce threats of the All-Glorious Lord, which are explicitly mentioned in the Two Holy Tablets. The simoon of Divine Wrath blew, and the gale of Celestial Anger breathed, and his (Yahya's) darkened spirit, fulfilled with envy and hatred, descended in the abyss of Hell." Here follows Mulla Husayn of Lar's narrative of what took place, as communicated by him in a letter to Hajji Mirza Hasan of Khurasan:

"Touching the Tablet which was vouchsafed from the Land of Heart's Desire, in truth if anyone should possess the eye of discernment, these same Blessed Words which were thus fulfilled are a very great miracle. But what profits it, since the discerning eye is lacking?

"I read the Tablet to Mirza Yahyá, and he listened. I said: 'Assuredly thou sayest in thy heart, "I do not believe in the words thereof.'" He answered, 'It is even so; I have no sort of belief either in him or his father.' I said, 'If that which has issued from the Blessed Pen does not speedily overtake you, it were well that they should shave off my beard.' Then he rose up and departed to his own house.

"A few nights later towards the dawn one knocked at the door of my house. 'Who is it?' I cried. Then, seeing that it was a maid-servant, I added, 'What wilt thou?' She replied, 'Mirza Yahyá is done for.' I at once ran thither. Hajji Muhammad Baqir also was present. I saw that blood was flowing from his (Mirza Yahya's) throat, and that he was unable to move. By this time it was morning. I at once brought thither an Indian doctor. He examined him and said, 'A blood vessel in

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his lung is ruptured. He must lie still for three days and not move, and then he will recover.' He then gave him some medicine. The hemorrhage stopped for two days, and his condition improved. In spite of this he was not admonished to return to the Truth. After two days there was a second flow of blood from his throat, and he was nearly finished. The doctor came again and gave him medicine, but ultimately it profited him nothing. Twice again he vomited undiluted blood, and then surrendered his spirit to the Angel of Torment.

"This even was in truth a warning to all beholders, that is to say such as see and read this Tablet. Please God you have read it in its entirety and found your way to the meaning thereof. One individual hath He thus swiftly removed. Assuredly hereafter the Lord will accomplish every promise that He hath uttered. I take refuge with God from the wrath of God. I seek from the Truth that He will aid us to stand firm in His Covenant and Compact! In a little while the Covenant-breakers will be overtaken by calamities such that they shall flee bare-headed to the mountains and the deserts, but shall find there no escape."

The author, Hajji Mirza Hasan of Khurasan, here observes that never in any previous dispensation was so clear a threat followed by so swift and condign a punishment, or so explicit a prophecy so speedily accomplished. For, says he, though God's patience is almost inexhaustible, there comes an end to it, especially in the case of such apostates, who sin against the Light, and who do far more harm to the cause than the theologians, juriconsults and rulers who ignorantly oppose and oppress it. He then quotes another Tablet which was sent to him by Abbas Effendi after the death of Mirza Yahyá, and which runs thus:

"Write to Mulla Husayn of Lar that these were the circumstances connected with Yahyá the shameless, to wit that he wrote a letter to the leading Covenant Breakers, and made use of a very vile expression the Centre of the Covenant [Abbas Effendi] such as none, not even the lowest, would utter; to wit, an expression which was to the leading Covenant-breakers as a floral festival, a joy, and the cause of boundless delight [causing them to say] 'Praise be to God because such souls have appeared who dare to belittle so ignominiously the Pole-star of the Covenant!' Therefore was the threat of vengeance and the imminence of the thunderbolt of destruction thus explicitly given; for assuredly the Framer of the Covenant and the Protector of the Compact will vindicate the Centre of the Covenant. These are isolated events; which these same outward eyes it will be seen in what abasement and disgrace, and in what calamities, afflictions and chastisements the 'quakers' shall be overwhelmed. Say, 'Wait until God shall accomplish His purpose, O Company of Shame, O Faction of Rebellion, and ye shall see yourselves in the lowest of Hell-fires!' Upon thee be the Splendour."

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Hajji Mirza Hassan of Khurasan concludes his pamphlet by promising further details concerning the schism, the obstinacy of Abbas Effendi's half-brothers, the "boldness and discourtesy" of Mirza Aqa Jan, and other kindred matters, and, as already noted, dates the completion of his work the 9<sup>th</sup> of Rajab, 1316 (November 23, 1898.)

On the history of Baha'ism, see William McElwee Miller's, *The Baha'i Faith: Its History and Teachings* (Pasadena: 1973), which albeit suffering from some interpretative lapses of its own, still remains a seminal work on the subject. On contemporary developments in the West, see William Garlington (*aka* Paul Hammond), *The Baha'i Faith in America* (Westport: 2005); Juan R.I. Cole "The Baha'i Faith in America as Panopticon, 1963-1997" *Journal for the Scientific Study of Religion*, 37 no. 3: 234-248 (1998) and "Fundamentalism in the US Baha'i community" *Review of Religious Research*, vol. 23, no. 3, March 2002, pp.195-217. See also, Karen Bacquet, "Enemies Within: Conflict and Control in the Baha'i Community," *Cultic Studies Journal*, vol. 18, pp. 109-40. On the problems with Baha'i scholarship of Babism, see the classic trilogy of articles by Denis Maceoin "From Babism to Baha'ism: Problems of Militancy, Quietism and Conflation in the Construction of a Religion," *Religion* 13, 1983: 93-129, "Baha'i Fundamentalism and the Western Academic Study of the Babi Movement," *Religion* 16, 1986: 57-84 and "Afnan, Hatcher and an Old Bone," *Religion* 16, 1986: 193-95. Further information detailing the Haifan Bahá'í organization's pattern of abuses regarding both current and former members can be found at Frederick Glaysher's website:

<http://www.fglaysher.com/bahaicensorsip/>

I reproduce here below a letter by the National Spiritual Assembly of the Baha'is of Australia (circa 1997) circulated to the Local Baha'i Community of the Gold Coast, Australia, regarding me (also to be found on Glaysher's site), which began my cyberspace *jihád* with the Baha'i organization a year after I had officially withdrawn and ceased all interaction. I say "officially," since (other than the fact that my family have been Baha'is) Baha'ism had become totally irrelevant, nay a *spiritually corrosive* element (to use their own jargon as characterizing me and others similar), long before this:

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF  
AUSTRALIA INCORPORATED A.R.B.N. 009 727 128

(Incorporated in the A.C.T.)

(Liability of members limited)

**SECRETARIAT**

**Phone: (02) 99113 2771**

**Fax: (02) 9970 7275**

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Email: [ausnsa@bahai.org.au](mailto:ausnsa@bahai.org.au)

4 November 1997

The Local Spiritual Assembly of the Baha'is of the Gold Coast  
PO Box 833  
Southport 4215

Dear Baha'i Friends,

RE: MR. NIMA HAZINI

The National Spiritual Assembly of Australia has been informed by the National Spiritual Assembly of the United States that Mr. Nima Hazini occasionally spends time in Australia visiting parents and often associates with the Baha'i youth here. As Mr. Hazini's parents are members of your community we are sharing the following information (which has been provided by the National Assembly of the United States) with your Assembly:

"...It is important for you to know that Mr. Hazini withdrew his Baha'i membership in December 1996 after expressing his strong dissatisfaction with the Baha'i community and our National Spiritual Assembly. Shortly after his withdrawal was accepted, Mr. Hazini wrote to the National Spiritual Assembly stating that he had not withdrawn from the Baha'i Faith but had withdrawn only from the Baha'i community. He provided a copy of his letter to the Universal House of Justice...When Mr. Hazini received a copy of the Universal House of Justice's letter, he chose not to pursue reinstatement of his Baha'i membership. The last information that we had about him was that he had decided to become a follower of Sufism."

At one stage Mr. Hazini was transferred to the United States as a Baha'i in good standing. However, in light of the information given by the National Spiritual Assembly of the United States we have made the necessary changes in our records about his status.

Your Spiritual Assembly is advised to be alert to Mr. Nima Hazini's activities in your area, when he comes to Australia to visit his parents, especially his association with the Baha'i youth.

Thanking you for your cooperation and with loving Baha'i greetings.

Gul Williams  
for the Secretariat

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**Reg. Office:  
Baha'i National Centre  
173 Mona Vale Road, Ingleside, NSW**

Evidence of persecution by the Bahá'í establishment of elderly Iranian Baha'i expatriates who wish to mingle with the larger émigré non-Baha'i Iranian community abroad, can be found in the letter to Perth, Australia, based former Baha'i Hamid Taheri:

**NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF  
AUSTRALIA INCORPORATED**

**In reply please quote ref no:  
OPM/CD**

**3 April 2002**

**Mr Hamid Taheri  
19 Dunbar Rd  
CLAREMONT WA 6010**

**[(08) 938-45246]**

**Dear Baha'i Friend,**

**The National Spiritual Assembly understands that you are involved in a weekly Iranian television programme in Perth, sponsored by an Iranian Muslim.**

**As you would undoubtedly be aware the House of Justice calls for Baha'is to exercise great caution in their relations with the Iranian community. The National Assembly has determined that your involvement in this programme is not wise. In the best interests of the Faith you should immediately cease your participation in this television programme.**

**Due to the need to protect the Faith in Australia the National Assembly feels it necessary to warn you that failure to comply with this instruction will result in the removal of your administrative rights. The National Assembly looks forward to receiving confirmation that you have discontinued this activity.**

**We take this opportunity to recommend that you re-familiarize yourself with the guidance of the Universal House of Justice in its letter dated June 18, 1999. A copy of this letter is enclosed.**

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With loving Baha'i greetings,

NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHAI'S OF AUSTRALIA INC.

Stephen Hall, Secretary

The following directive of the Universal House of Justice regarding the duties of its administrative apparatchiks should also be quoted, for it is highly instructive as to the kind of organization Haifan Baha'ism actually operates, i.e. Stalinism in the garb of religion. Such is the sentiment of a body that wishes to offer itself as the paragon model of global political salvation and here are its explicit views regarding the treatment of dissidents and former members. To wit,

**Although deepening the friends' understanding of the Covenant and increasing their love and loyalty to it are of paramount importance, the duties of the Auxiliary Board members for Protection do not end here. The Board members must remain ever vigilant, monitoring the actions of those who, driven by the promptings of ego, seek to sow the seeds of doubt in the minds of the friends and undermine the Faith. In general, whenever believers become aware of such problems, they should immediately contact whatever institution they feel moved to turn to, whether it be a Counsellor, an Auxiliary Board member, the National Spiritual Assembly or their own Local Assembly. It then becomes the duty of that institution to ensure that the report is fed into the correct channels and that all the other institutions affected are promptly informed. Not infrequently, the responsibility will fall on an Auxiliary Board member, in coordination with the Assembly concerned, to take some form of action in response to the situation. This involvement will include counselling the believer in question; warning him, if necessary, of the consequences of his actions; and bringing to the attention of the Counsellors the gravity of the situation, which may call for their intervention. Naturally, the Board member has to exert every effort to counteract the schemes and arrest the spread of the influence of those few who, despite attempts to guide them, eventually break the Covenant.**

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep

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**"constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness".**

**-- Universal House of Justice (circa 1990s)**

Note that as recently as 2001 in a public talk (now as of 2005 former) UHJ member, Canadian Douglas Martin, had characterized *freedom of conscience* as "...*a dangerous delusion from Christianity*," see Glaysher's website for the full text of this talk. Besides its unarguably sinister, shady and violent beginnings, an organization whose prominent contemporary elite leadership express such unashamed anti-democratic sentiments publicly cannot be designated as anything other than a *bona fide*, and very dangerous, totalitarian ultra-rightwing Stalinist religio-political cult (very much like the **MKO**). Nor can such an organization, then, be trusted regarding the accuracy of its claims of wholesale human rights violations in Iran under the mullahs: claims, details of which, I have already punctured massive holes into on USENET as of 2002. Besides, they are doing to their own, as well as others, what they claim the mullahs are doing to them. In my considered opinion, given such statements and especially given the track record, Scientology or Reverend Moon's Church of Unification hold nothing on the profound cultism that is Bahá'ism. Without a doubt this is an organization of creeps, for creeps and by creeps! Let me now quote the unanswered letter of Perth based dissident Iranian Bahá'í Ahmad Karimpour, who had similar allegations leveled against him by the Australian Bahá'í officioocracy as Hamid Taheri. To wit,

**National Spiritual Assembly of the Baha'is of Australia  
Mona Vale, NSW**

**26/08/02**

**Dear Friends,**

**I read your letter dated 20/08/02 with disgust and have decided to respond to you in English and set the record straight concerning the violation of my human and Baha'i rights and your continued coercive and intimidatory behaviour.**

**Your initial correspondence to this servant contained false and inaccurate allegations. You failed to conduct an independent enquiry and find out the merits of the case presented to you. You recorded as factual the rumors forwarded to you by a number of ill-intentioned and attention-seeking individuals, some of whom are**

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regarded as the "learned!" You accepted the unsubstantiated gossip of wrong-doers and did not bother to hear my side of the argument. On this count you have failed in one of the basic teachings of our beloved faith: the Independent Investigation of the Truth.

You demanded from me, to recant my alleged association with an organization I know nothing about and threatened me with sanctions if I did not comply. Though I objected to your bias and prejudice so clearly evident from the tone of your letter, I drafted a short reply and complied with your wishes. I did so purely out of my love for Baha'u'llah and the martyrs of the Faith, whom I had the pleasure of knowing.

Yet in your most recent reply, you once again threaten me with sanctions even though I have complied with your every request. I take refuge in God from your harassments. Your tactics of thought control, inquisition, violation of my individual rights (innocent until proven guilty), intimidation, threats and sanctions are in complete violation of the role and function of a Spiritual Assembly as foretold by Abd'ul Baha and Shoghi Effendi. Your actions resemble the 14<sup>th</sup> century Inquisition by the Roman Catholic priests.

Your continued harassment of this servant on false charges, have drawn a wedge in our family and resulted in the desertion of the Faith by my daughter - something even the mullah's were incapable of doing.

You have demonstrated to be a puppet in the hands of a few unelected evil individuals with fancy titles. Persons who can say what they like and commit what wrong-doings they can without being questioned. I ask you, to whom shall we turn to, if these individuals one day rape our children? Why are they above the law?

Anyone who questions their evil methods and intentions, is labelled a "covenant breaker" and cast out of the Faith. Disagreement with them is seen as "trying to build a following" or "campaigning against the covenant". Free speech and expressions of opinion are stifled through the imposition of a Soviet style conformity with the system. One is persecuted for thinking independently and threatened with sanctions. Big Brother is watching everywhere and George Orwell's 1984 is re-lived before our very eyes.

In the mean time "Entry by Troops" becomes "Desertion by Troops" and even the thought-police are not able to halt the un-

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precedented desertions from the faith that we are witnessing today. Justice and equality amongst the Bahai's has given way to the creation of a new class of clergy with unlimited powers to silence any signs of independent thinking or free enquiry.

In attempting to impose their vain imaginings on individuals, the racist policies of Apartheid and Pauline Hanson's One Nation Party are practiced in disguise.

For the record, I wish to state the following:

1 - If you intend to cast me out of the faith (and yet have no solid reason for doing so), feel free to let me know. My daughters and I will happily resign *en masse* and grant you your wish.

2 - If this event takes place, I reserve my full rights as an Australian citizen and a free individual to raise my case and demand justice through other sources/authorities.

You can never control my heart and faith. I came a Baha'i many decades ago and successfully endured countless sessions of thought-trials with the mullah's. Your continued threats and intimidations pale in to insignificance compared with what I endured in the Islamic prisons for being a Baha'i.

I make a clear distinction between the Faith of Baha'u'llah and the evil intentions of those who seek leadership positions within the Baha'i administration. Oppression will always be evident in the light of history.

You have failed to be the "loving shepherds" you are meant to be. Choosing to play politics and please the un-elected few is in direct contravention of what you are elected for.

Regards,  
Ahmad Karimpour  
Perth - WA

Here now I would like to quote a chapter (*súrah*) from my *Book of the Noble Enumeration (kitáb tabyyín al-sharriff)*, i.e. my first work in the 1<sup>st</sup> grade of the 5 Grades (i.e. Quranic like verses). I will leave the chapter untranslated for now. But it is my epochal response to the Bahá'í founders as well as their successors up to the current generation regarding all the shameful and utterly disgraceful injustices, nay outright crimes, they have perpetrated against the Bayání holy figures and their community, and many, many other innocent people besides. To wit,

بِسْمِ اللَّهِ السُّبُوحِ الْقُدُّوسِ

ك ا ف ر و ن  
 قُلْ يَا أَيُّهَا نَاقِضُونَ بَعْدَ اللَّهِ الْعَشَقُ وَ حَبَّ الْآبِدِيِّ السُّتَى  
 مُسَمِّ بِأَهْلِ الْكُفْرِ وَ نِفَاقِ  
 أَنْتُمْ مِنْ أَصْحَابِ النَّارِ وَ كَلَّمْتُمْ لَأَنَّ النَّارَ جَهْلْتُمْ  
 أَنْتُمْ مِنْ مُؤَاتُونَ وَ كَلَّمْتُمْ أَرْوَاحَ الْكَثِيفِ ظَالِمُونَ تَصْحَبُونَ  
 دِينَكُمْ أَنْهَا الْجَهْلُ وَ مَعْرِفَتَكُمْ الْكُفْرَ الْعَظِيمِ  
 صِرَاطَكُمْ الْقَهْقِرَاءُ وَ طَرِيقَتَكُمْ مُتَضَلِّلِ  
 بِإِلَهِكُمْ لَكُمْ أَظْلَمَاتُ أَنْفُسِكُمْ وَ لِي نُورِ الْبَيَانِ

Finally, if one was to look at all this from the point of view of reoccurring archetypes, i.e. Nietzsche's "Eternal Reoccurrence of the Same," then the Bahá'ís have been to me as the corrupt pagan idolater Quraysh were in the 6<sup>th</sup> century common era society of *jāhiliyya* Mecca to the Prophet Muḥammad, and, above all, my mother's side of the family - who have been the UHJ's main instrument in this relentless persecution campaign since 2000 - what the Baní Ummayyad-Sufyání clan were to the Prophet. This, in turn, explains one of the meanings of Return (*rij'at*). Let us get one thing straight, like the Quraysh before them, there is truly only one altar these people, one and all and to the last, prostrate themselves to, i.e. *Mammon*, ergo why I say Baha'ism is one of the current manifestations of the Biblical *Whore of Babylon*.

<sup>87</sup> The prophecy in question is from the fifth theophanic sequence of the *hadīth kumayl* of 'Alí, which was dealt with in the treatise, commented by the Essence of the Seven Letters' in *The 7 Proofs (dalá'il saba')* as applying to each of the initial years of the Bayání theophany, and which I quote again: "A *Light Illuminating from the Morning of Praeternity and leaving its traces upon the Tablet of the Temples of Unity*" (*núrun ashraqa min subḥ al-azal fa-yalúhu 'alá hayákili-t-tawhíd áthárihi*). Regarding the appointment, it is worth quoting here from the relevant section of Browne's translation of *Hasht Bihisht* (Eight Heavens), *ibid.*, pp. 352-354. To wit,

"Now during the last two years [of the Báb's mission], when the five years' cycle of the 'Minor Resurrection' had come to an end, the manifestation of His Highness the Eternal (*Hazrat-i-Azal*) took place. And he, being then nineteen years of age, appeared in the hamlet of Takúr in the [district of] Núr of Mazandaran, and began with untaught tongue (*lisán-i-ummí*) to utter the Innate Word (*kalimát-i-záttí*) and spontaneous verses (*áyát-i-fitrí*). When the first letter from him was conveyed by means of Mirza 'Ali Sayyáh to His Highness the Point [i.e. the Báb], the latter instantly prostrated himself to the earth in thankfulness, saying, 'Blessed be God for this mighty Luminary which hath dawned and this noble Spathe which hath arisen in the night,'

testifying of him that he spoke spontaneously and by the Self-Shining Light, which is the Innate Word, the Natural Reason (*'akl-i-fitrí*), the Holy Spirit, the Immediate knowledge (*'ilm-i-ladúní*), the Sufficing Light (*núr-i-mustakfí*), or after another manner of speech, by Inspiration (*wahy*), Revelation (*tanzíl*), and Illumination (*fardáb ú fartáb*).

“At this time His Highness the Point was imprisoned on the mountain of Makú, and he therefore sent the writings of His Highness the Eternal for each of the Letters of the Living and the chief believers, testifying to his [i.e. Hazrat or Subh-i-Ezel’s] innate capacity (*fitrat*), and calling him by the names of the ‘Fruit of the Beyan’ (*Thamara-i-Beyán*), ‘Morning of Eternity’ (*Subh-i-Ezel*), ‘Countenance’ (*Wajh*), ‘Splendour of God’ (*Behá’u’llah*), ‘Mirror’ (*Mirát*), ‘Crystal’ (*Bellúr*), ‘Essence of Sweet Perfume’ (*Jawhar-i-Káfúr*), ‘Sun of Eternity’ (*Shams-i-Ezel*), ‘Second Point’ (*Nukta-i-thání*), ‘One’ (*Wahíd*), ‘the Living, the Speaking’ (*Hayy-i-Nátik*...Subh-i-Ezel’s name *Yahyá* not only contains the root *hayy*, indeed by merely altering the vowel-points it becomes *Yuhyí*, “he quickens,” or “gives life,” but it is also...numerically equivalent to *Wahíd* “One,” another word of singular virtue), and sundry other titles. Having designated Hazrat-i-Ezel as his successor, he made over to him the [right of] disclosing the eight ‘paths’ (*manhaj*) of the Beyánic ordinances which had [hitherto] remained concealed within the Divine Volition (whereon their disclosure depended), in case the time should demand this.

In short, during the last two years [of the Báb’s life and mission] all that emanated from the Supreme Pen bore reference to His Highness the Fruit [of the Beyán], whom he [i.e. the Bab] recommended to all people of the Beyán, saying that should they bring sorrow, even to the extent of the mention of aught, on his holy heart, all their good works and devotions would become as scattered dust...

<sup>88</sup> As was demonstrated in the glosses to the treatise, in the Bayání perspective Mirrorhood (*mirátíyya*) replaces the station of vicegerency (*wiláya*) as in Islam, and vicegerency that of prophet legate (*nabí*). This definitely instances the details of the Akbarian Sufi theophany of the perfect human being (*insán al-kamil*). There is much of Ibn ‘Arabí in here, and particularly from the *Bezels of Wisdom* (*fusús al-hikam*). In the post-exordium of the Persian Bayán, the Essence of the Seven Letters writes: “*In this day, the station of the Imám (wiláya) is established by the very same thing that established the station of the Prophet in former days, even though the manifestation of the Point of the Bayán is absolutely identical with that of Muḥammad, which hath been brought back to life.*” Translation by Denis Maceoin (unpublished).

<sup>89</sup> Bahá’í sources have carefully glossed over this incident, completely re-imagining the incident to accord with their contrived narrative regarding their avatar’s early career. ‘Izzíyya Khanum, Mullá Mustafá Kátib and other sources

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besides, however, all confirm that Husayn ‘Alí at the time was seeking shelter at the Russian embassy in Tehran immediately after the attempt on Násiruddín Sháh’s life. This, then, raises serious questions regarding other tangential incidents related to this one, such as the *Síyáh Chúl* incident whereby Husayn ‘Alí claims to have received his first divine revelation (not to mention his overall innocence in the matter regarding the assassination attempt), which Bahá’í sources have made much noise and fanfare regarding. Badíeh Mirátí Núrí states the following regarding the circumstances following Husayn ‘Alí’s fleeing to the Russian embassy:

...After the martyrdom of the believers [following the botched assassination attempt on Násiruddín Sháh], his eminence the Mírzá [Husayn ‘Alí] was called forth from the Russian embassy, and they [the government] said [to the Russians] that due to the fact that he is a reprobate towards the government, he should not be given shelter. Because of the incessant pleas of Mírzá Majíd [his brother who was working there] to the Russian consul, he [the consul] obtained assurances from the government that unlike the others, he [Husayn ‘Alí] would not be put to death, thereby [Husayn ‘Alí] was then delivered to the government and imprisoned.

My translation, *vaqá’i-i-rástín-i-takúr-i-núr* (*A True Account of Takúr in Núr*), p. 15.

Several important questions derive from Badíeh’s account, and assurances notwithstanding, if indeed Husayn ‘Alí was such a reprobate as far as the government was concerned, why, then, was he not put to death immediately after he was handed over to the government? The only possible answer to that question can be that some kind of back room deal was struck to merely make a face saving example of him, especially as Mírzá Aqá Khán Núrí (a close relative) and chief minister in Tehran – and soon to become prime minister - was highly placed inside the royal court.

<sup>90</sup> It is worthwhile to quote the entirety of Browne’s abstract from the relevant section of Mírzá Aqá Khán Kirmání and Shaykh Ahmad Rúhí’s *Hasht Bihisht* (8 Heavens) at this point, which makes the Bayání case and recaps the main summary details of the *Direful Mischief* (*fítini-i-saylam*). It starts from the period when Azal proceeded to Baghdad from Iran all the way to the Edirne period when matters came to a head, and thereafter, *ibid.*, pp. 356-63 & 370-71:

## II. *Abstract from Hasht Bihisht.*

Subh-i-Ezel having retired into a seclusion [in Baghdad] inviolable save to a chosen few, his elder brother Mírzá Huseyn 'Alí [Behá'u'lláh] found the practical direction of affairs in his own hands. Now he was a man who from his youth upwards had associated and mixed with men of every class, whereby he had acquired a certain "breadth of disposition" (*was'at-i-mashrab*) and "religious pliability" (*rakháwat-i-maz-hab*) which attracted around him men of like mind, to

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whom some slackening of the severer code of the Beyán was not unwelcome. Certain of the old school of Bábís, such as Mullá Muḥammad Ja'far of Niráq, Mullá Rajab 'Alí "**Kahír**," Háji Seyyid Muḥammad of Isfahán, Háji Seyyid Jawád of Kerbelá, Háji Mírzá Aḥmad-i-Kátib, the *Mutawallí-báshí* (Chief Custodian of the Shrine) of Kum, Háji Mírzá Muḥammad Rizá, and others, perceiving this tendency to innovation and relaxation, remonstrated so vigorously with Mírzá Huseyn 'Alí that he left Baghdad in wrath and went towards Suleymániyyé, in the neighbourhood of which he abode amongst the Kurds for nearly two years. During all this period his whereabouts was unknown to the Bábís at Baghdad. When at length it became known, Subḥ-i-Ezel wrote a letter to him inviting him to return.

About this time Mírzá Asadu'lláh entitled "*Deyyán*" (one of the second group of "Letters of the Living" or "Second Unity"), called by the author of the *Hasht Bihisht* "the Judas Iscariot of this people," who had been appointed by the Báb amanuensis to Subḥ-i-Ezel, and who was learned in the Hebrew and Syriac languages, declared himself to be "He whom God shall manifest"; and one Mírzá Ibráhím forthwith believed in him. Mírzá Huseyn 'Alí [Behá'u'lláh], after a protracted discussion with him, instructed his servant Mírzá Muḥammad of Mázandarán to slay him, which was accordingly done. Shortly after this, Mírzá 'Abdu'lláh called *Ghawghá* ["Conflict"] advanced the very same claim; and he in turn was followed by Huseyn of Milán, commonly known as "Huseyn Ján," who made the same pretension in Teherán. The matter did not end even here, for these pretenders were followed by Seyyid Huseyn of Isfahán, and Mírzá Muḥammad "*Nabíl*" of Zarand, called "the tongue-tied" (*akhras*); until, to quote *verbatim* from the *Hasht Bihisht*, "the matter came to such a pass that everyone on awakening from his first sleep in the morning adorned his body with this pretension."

Now when Mírzá Huseyn 'Alí beheld matters in this disordered state, he bethought himself of advancing the same claim himself (considering that from the prominent position which he had long held as practical director of affairs, he stood a better chance of success than any previous claimant), and in this idea he was greatly encouraged by Áká Mírzá Áká Ján of Káshán. Little by little his resolution took more definite shape, and he fell to thinking how he might compass the destruction of such of the Bábís as were likely to oppose his contemplated action.

About this time the Muhammadan clergy of Baghdad, Kerbelá, and Nejef began to complain loudly because of the large number of Bábís who continued to flock thither from Persia, and the Persian Government accordingly instructed Mírzá Huseyn Khán *Mushíru'd-dawla*, its representative at the court of the Ottoman Sultan, to petition

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the Turkish authorities for the removal of the Bábís to some part of their dominions remote from the Persian frontier. To this request the Turkish authorities, anxious to put a stop to the quarrels which were continually arising between the Bábís and Muhammadans, acceded. The Bábís were summoned to Constantinople; whence, four months after their arrival, they were sent to Adrianople. On their arrival in that city, Mírzá Huseyn 'Alí, still instigated and encouraged by Áká Mírzá Áká Ján, gradually made public his claim to be, not only "He whom God shall manifest," but an Incarnation of the Deity Himself, and began to send letters and epistles in all directions. And now, according to the Ezelí historian, began a series of assassinations on the part of the Behá'ís. All prominent supporters of Subh-i-Ezel who withstood Mírzá Huseyn 'Alí's claim were marked out for death, and in Baghdad Mullá Rajab 'Alí "*Kahír*" and his brother, Hájí Mírzá Ahmád, Hájí Mírzá Muḥammad Rizá, and several others fell one by one by the knife or bullet of the assassin. But the author of the *Hasht Bihisht* brings a yet graver charge against Mírzá Huseyn 'Alí, and asserts that he caused poison to be placed in one side of a dish of food which was to be set before himself and Subh-i-Ezel, giving instructions that the poisoned side was to be turned towards his brother. As it happened, however, the food had been flavoured with onions, and Subh-i-Ezel, disliking this flavour, refused to partake of the dish. Mírzá Huseyn 'Alí, fancying that his brother suspected his design, ate some of the food from his side of the plate; but, the poison having diffused itself to some extent through the whole mass, he was presently attacked with vomiting and other symptoms of poisoning. Thereupon he assembled his own followers and intimates, and declared that Subh-i-Ezel had attempted to poison him.

Shortly after this, according to the Ezelí writer, another plot was laid against Subh-i-Ezel's life, and it was arranged that Muḥammad 'Alí the barber should cut his throat while shaving him in the bath. On the approach of the barber, however, Subh-i-Ezel divined his design, refused to allow him to come near, and, on leaving the bath, instantly took another lodging in Adrianople and separated himself entirely from Mírzá Huseyn 'Alí and his followers.

Some while after this, says the author of the *Hasht Bihisht*, Mírzá Huseyn 'Alí devised a new stratagem. A number of letters were written in different handwritings by Áká Mírzá Áká Ján, Mushkín Kalam, 'Abbás Efendí, and other partisans of Mírzá Huseyn 'Alí to sundry Turkish statesmen and officials to the following effect:- "About thirty thousand of us Bábís are concealed in disguise in and around Constantinople, and in a short while we shall rise. We shall first capture Constantinople, and, if Sultán 'Abdu'l-'Azíz and his ministers do not believe [in our religion], we shall depose and dismiss them from their rule and administration. And our King is Mírzá Yahyá *Subh-i-Ezel*."

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These letters were left by night at the Sultán's palace and the houses of the different ministers by Mushkín Kalam and other partisans of Mírzá Huseyn 'Alí resident in Constantinople. When next day these letters were discovered, the Turkish Government, which had treated the Bábís with kindness, and afforded them shelter and hospitality, was naturally greatly incensed. The letters were forthwith laid before the Persian Ambassador, and, at a joint assembly of Turkish and Persian officials, it was decided to exile the Bábí chiefs to some remote island or fortress on the coast.

Meanwhile Háji Seyyid Muḥammad of Isfahán, a philosopher of note, and Áká Ján Bey, nicknamed *Kaj-kuláh* ("Skew-cap"), who held the rank of lieutenant-colonel (*ká'im-makám*) in the Turkish army, discovered how matters stood, and made known to the Ottoman authorities the hostility which existed between the two brothers at Adrianople. The only good result which followed from their intervention was that it was decided by the Turkish government to exile Mírzá Yahyá *Subḥ-i-Ezel* and Mírzá Huseyn 'Alí *Behá'u'lláh* not to the same but to two different places; the former was ordered to be sent with his family and four of Behá'u'lláh's followers, to wit Mushkín-Kalam, Mírzá 'Alí Sayyah, [Muḥammad] Bákir, and 'Abdu'l-Ghaffár, to Famagusta [*Mághúsá*] in Cyprus; the latter, with his family, about 80 of his adherents, and four of Subḥ-i-Ezel's followers, to wit Háji Seyyid Muḥammad of Isfahán, Áká Ján Bey, Mírzá Rizá-Kulí of Tafirish, and his brother Áká Mírzá Naḡru'lláh, to Acre [*'Akká*] in Syria. Before the transfer was actually effected, however, Mírzá Naḡru'lláh was poisoned by Mírzá Huseyn 'Alí at Adrianople. The other three Ezelís were assassinated shortly after their arrival at Acre in a house which they occupied near the barracks, the assassins being 'Abdu'l-Karím, Muḥammad 'Alí the barber, Huseyn the water-carrier, and Muḥammad Jawád of Kazvín.

After remarking that Adrianople is called "the Land of the Mystery" because therein took place the separation between the Light and the Fire, the People of the Right Hand and the People of the Left Hand, the Good and the Evil, the True and the False, the Ezelí historian proceeds to describe, with much censure and animadversion, the propaganda by letters and missionaries set on foot throughout Persia by Mírzá Huseyn 'Alí, the extravagant claims advanced by him, and the high-sounding titles conferred on his wives, sons, and chief followers. Amongst the titles so conferred are enumerated the following:- (on his wives) *Mahd-i-'Ulyá* ("the Supreme Cradle" - a title reserved for the Queen-mother in Persia); *Waraka-i-'Ulyá* ("the Supreme Leaf"); (on his sons) *Ghuṣn-i-A'zam* ("the Most Mighty Branch"); *Ghuṣn-i-Akbar* ("the Most Great Branch"); *Ghuṣn-i-Aṭ-har* ("the Most Pure Branch"); (on Áká Mírzá Áká Ján of Káshán) *Avvalu man ámana* ("the First to believe") and *Jenáb- i-Khádimu'lláh* ("His Excellency the Servant of

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God"); (on others of his followers) *Mushkín-i-Iláhi* ("Divinely Fragrant"); *Zeynu'l-Mukarrabín* ("the Ornament of the Favoured"); *Ghulámu'l-Khuld* ("the Servant of Paradise"); *Jabrá'il-i-Amín* ("Gabriel the Trusty"); *Kannádu's-Samadániyyat* ("the Confectioner of the Divine Eternity"); *Khabbázu'l-Wáhidíyyat* ("the Baker of the Divine Unity"); *Dalláku'l-Hakikat* ("the Barber of the Truth"); *Malláhu'l-Kuds* ("the Sailor of Sanctity"); and the like.

The author of the *Hasht Bihisht*, after indulging in a good deal of strong invective, garnished with many allusions to Pharaoh, the Golden Calf, and Sámírí, brings forward further charges against the Behá'ís. Certain persons, he says, who had at first been inclined to follow Mírzá Huseyn 'Alí, subsequently withdrew and separated themselves from him. Some of these, such as Áká 'Abdu'l-Ahad, Áká Muḥammad 'Alí of Isfahán, Háji Áká of Tabríz, and the son of Háji Fattáḥ, fled from Acre; but the *Khayyát-báshí* (chief tailor) and Háji Ibrahim were assassinated in the Caravansaray of the corn-sellers (*Khán-i-gandum-firúshán*) and buried in quick-lime under the platform, which was duly mortared up over their bodies. After a while, however, the smell of the decomposing corpses became so offensive that the other inhabitants of the caravansaray complained to the local authorities, who instituted a search and discovered the bodies. Without mentioning what further action was taken by the Turkish government in the matter (a point certainly demanding elucidation, for we cannot suppose that, if what the Ezeli historian relates be true, they took no action at all to punish the murderers) the author proceeds with his indictment. Háji Ja'far, says he, had a claim of 1200 pounds against Mírzá Huseyn 'Alí, and demanded the payment of this debt with some violence and importunity. Mírzá Áká Ján of Káshán thereupon instructed one 'Alí of Kázvín to slay the old man and throw his body out of the window of the upper room which he occupied into the courtyard of the caravansaray. It was then put about that he had "cast himself out and died, yielding up his life to the Beloved." Another disappointed creditor, a native of Khurásán, is said to have gone mad in Acre from chagrin and deferred hope. Other assassinations in other places are alleged, the following being specially notified:- Áká Seyyid 'Alí the Arab, one of the original "Letters of the Living," was killed in Tabríz by Mírzá Mustafá of Nirák and Sheykh [name omitted] of Khurásán; Mullá Rajab 'Alí *Kahír*, also one of the "Letters," was killed at Kerbelá by Náṣir the Arab; his brother Áká 'Alí Muḥammad was killed in Baghdad by 'Abdu'l-Karím; and, in short, if we are to believe the Ezeli writer, most of the more prominent Bábís who withstood Mírzá Huseyn 'Alí's pretensions were sought out and slain wherever they chanced to be, amongst these being Háji Áká of Tabríz.

The indictment does not stop here. Amongst those who had at first inclined to follow Mírzá Huseyn 'Alí was, according to the *Hasht*

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***Bihisht***, a merchant named **Áká** Muḥammad 'Alí of Isfahán, who at this time resided in Constantinople. Owing to certain discoveries which he had made, however, his faith had undergone considerable abatement, and signs of coolness had been observed in him. Mírzá Abú'l-Kásim the Bakhtiyári robber was consequently despatched from Acre with instructions to "bleed that block of heedlessness whose blood is in excess." On his arrival in Constantinople he took up his lodging with the unsuspecting merchant in the ***Khán-i-Sharkí***. Here he remained till one day he found opportunity to break open his host's private safe and abstract therefrom. A part of this sum he retained for himself; with the remainder he bought clothes, stuffs, and other goods which he sent to Acre. In return for this service he received the following epistle:- "***O phlebotomist of the Divine Unity! Throb like the artery in the body of the Contingent World, and drink of the blood of the 'Block of Heedlessness' for that he turned aside from the aspect of thy Lord the Merciful!***"

Baha'is online (with no real understanding of evidence when it does not concur with their sectarian preconceptions, or, moreover, appreciative of the meticulous care used by Browne to double-check all his sources; and buying, as they have, into the Twilight Zone paranoid mindset that the whole world has contrived to manufacture texts specifically directed against them, albeit in reality they themselves are precisely guilty of this very crime they accuse others of), have largely disputed the authenticity of this epistle quoted twice now. But an original facsimile can be found in the Cambridge University Browne Collection and original exemplars apparently exist amongst his own living descendents as well as at the Baha'i World Centre in Haifa, Israel. Further on, Browne continues,

...Mr Oliphant in his work entitled ***Haifa*** (see *supra*, pp. 209-210), speaking of the mystery which surrounds Behá'u'lláh and the difficulty of seeing him, says, in a passage which appears to bear reference to these assassinations (*op. cit.*, p. 107):-

"Not long ago, however, public curiosity was gratified, for one of his [i.e. Behá'u'lláh's] Persian followers stabbed another for having been unworthy of some religious trust, and the great man himself was summoned as a witness.

"'Will you tell the court who and what you are?' was the first question put.

"'I will begin,' he replied, 'by telling you who I am not. I am not a camel-driver' - this was an allusion to the Prophet Mohammad - 'nor am I the son of a carpenter' - this in allusion to Christ. 'This is as much as I can tell you to-day. If you will now let me retire, I will tell you tomorrow who I am.'

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"Upon this promise he was let go; but the morrow never came. With an enormous bribe he had in the interval purchased an exemption from all further attendance at court."

Since these assassinations took place within the last 23 years [from 1891], it is not too much to hope that further investigation may serve to throw fuller light on the matter. The examination of Turkish official records (should this be possible) would probably do more than anything else to elicit the truth.

Of the other assassinations alleged by the author of the *Hasht Bihisht*, those of the following persons were independently mentioned by Subh-i-Ezel:- Mullá Rajab 'Alí Qahír; Áká 'Alí Muḥammad of Isfahán, brother of the above; Mírzá Naḡru'lláh; Hájí Mírzá Aḥmad, brother of Mírzá Jání ...; Hájí Ibrahim. The last was stated to have been at first a fanatical Behá'í, and to have cruelly beaten Hájí Seyyid Muḥammad of Isfahán the Ezelí on board the ship which bore the exiles to Acre, of which action he subsequently repented sincerely. The following three persons, not mentioned in the *Hasht Bihisht*, were also stated by Subh-i-Ezel to have been assassinated:- Huseyn 'Alí and Áká 'Abdu'-Kásim of Káshán; Mírzá Buzurg of Kirmánsháh. This raises the total number of alleged assassinations of Ezelís to sixteen (unless, as appears probable, one of the last three be identical with the "*Khayyát-báshí*" mentioned in the *Hasht Bihisht*), which agrees pretty well with Subh-i-Ezel's statement to Captain Young ...that about twenty of his followers were killed by the Behá'ís.

Regarding the poisoning incident in Edirne mentioned above, Badí'ih Núrí has this to say:

...It was in fact the Mírzá [i.e. Baha'u'llah] who had sought to poison His Holiness [Azal]. [On the day in question] Sultán Khánúm (entitled the Greatest Holy Leaf), who at the time was still a believer in her most august uncle [i.e. Azal], with blinks and glances, [when the food was brought out by the servants] indicated that that he [Azal] should not partake of the meal placed before him. When the Mírzá [i.e. Bahá'u'llah] insisted that His Holiness should eat, His Holiness refused, thereupon the aforementioned saw that His Holiness had become appraised of their evil intentions [i.e. to kill him], and therefore, in order to deflect attention [from the deed], he proceeded to eat a few portions from that plate of food himself. Immediately his [i.e. Baha'u'llah's] state was overturned [i.e. he became violently ill]. He then threw the plate of food in the courtyard outside. In that yard there was a dog who immediately began to eat [the discarded food] and thereupon fell dead shortly thereafter. When the Mírzá beheld this

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scene, he was immediately embarrassed, and so sought out a physician. After regaining his health, he proceeded to spread rumours that His Holiness [Azal] had attempted to poison him... No one has asked [thereby indicating the truth of the matter that], O noble gentlemen, the kitchen and its cook [on that day] was at your [exclusive] disposal! It was you who had graciously invited His Holiness over to lunch as your guest [in your home]. Had He hidden this [vial of] poison in his sleeve thereby depositing it in the food [right under your noses without you noticing]?

My translation, *vaqá'í-i-rástín-i-takúr-i-núr* (*A True Account of Takúr in Núr*), pp. 43-44. Noteworthy is that unlike Husayn 'Alí Bahá', who made a career out of denouncing Azal, manufacturing evidence, re-imagining events and then generally pretending and feigning innocence (i.e. *mazlúm namá'í*), Subh-i-Azal was far more dignified and balanced in his responses to his fiendish older brother. Perhaps if Azal had been more willing to exercise force and willing to throw blow for blow, punch for punch with Bahá' (as I would have done) matters would not have reached the point they did. But he did not, which proves Azal's unassailable moral rectitude, not to mention humanity i.e. (*insaníyyat*), in the face of a brother who possessed none whatsoever because he was a charlatan. During every episode when Husayn 'Alí made his bogus claims, whether his initial claim to *Husayniyya* in the late Baghdad period, to outright independent theophany in Edirne, we see a restrained Azal willing to meet the brother half way, quietly imploring this disloyal older brother he once so loved and cherished to put aside his pretensions for the sake of their kinship and the unity of the community of the Bayán on whose behalf they both had initially worked so hard for during the early Baghdad years. Obviously Azal was heartbroken at his older brother's malicious betrayal, yet, at the same time, did not wish to see this brother shamefaced. His response to the initial claims of Husayn 'Alí in the early Edirne period were made in his epistle *Quds al-Azal (the Holy Praeternal)*, which is a theological tract dealing with the untenability of the claim and which does not engage in the kind of rancor Husayn 'Alí trademarked in his own writings against Azal. He also responded in the late Edirne period with the following letter addressed to his older brother, which he quotes in his *Kitáb-i-Hayyát* (Book of Life) (trans. W. Ashná, slightly modified),

*... O disloyal brother [i.e. Bahá'], what has happened that in your vanity you conspired to violate my honor, and to stain your hands with my blood. You gathered around yourself a band of persons addicted to vice ... you excited this gang of villains to hate me ... I appointed you to act for me. I ordered my friends to obey you ... you are now out to destroy me. I was your guest and you abused me. You swore at me in my face. That which you yourself committed and deserved you ascribed to me. You inspired your servants with rancorous hatred towards me. You even incited your own barber [against me with] your falsehoods.*

*He gave false evidence against the truth. You set in motion this great sedition .... Outwardly you pretended to be my friend. You attended my feast table. You ate my meal of trust. Inwardly you manifested your falsehoods until Shawwal 23 [Presumably March 11, 1866] when I was keeping fast and you withheld bread and water from me. ... With deceit you intercepted my epistles. Some of them which were to your advantage you paraded before the inhabitants of the city [i.e. Edirne]. At present I am in strained circumstances and you are in affluence. And yet you pretend to the contrary ....*

Elsewhere in a letter written in the 1890s to Edgard Blochet, keeper of the Oriental Manuscripts section of the *Bibliothèque Nationale* in Paris, Subh-i-Azal, when asked about the originating circumstances of the *Direful Mischief*, states: "...I simply wanted him [i.e. Bahá'] to keep his silence and not compel me to denounce him. In the end he could not contain himself, and by taking an overdose of opium, he threw down the gauntlet, lured thereunto by the temptations of the bald soap-seller [i.e. Mírzá Aqá Ján of Káshán], and by his [full] brother [i.e. Mírzá Músá Kalím]" (W. Ashná, slightly modified). Azal also briefly responds in his main Persian language work, *Athár al-Azalíyya (Traces of Praeternity)*, to Husayn 'Alí's claims. In a future publication these responses will all be analyzed and juxtaposed together with the bogus allegations made by the Bahá'í founders against Azal. As for the so called *mubáhilih* (mutual execration) incident in Edirne (1866-67), there is no independent (or reliable) evidence – outside of the conflated hagiographical fantasies of myth-churning Bahá'í heresiographers such as Shoghi Effendi and Taherzadeh - for the outrageous claims made in Bahá'í sources; this, contrary to the contrived fictional and sectarian nonsense recently penned by Juan Cole. Besides, Azal had already responded to Husayn 'Alí's initial claims in Edirne in the *Quds al-Azal*, a primary and central proof-text of this whole conflict (which, by the way, has been sitting in the scanned texts section of h-bahai, Cole's list, since 2000 and) which Cole does not even deign to reference or cite in his clearly politically motivated screed. Highly *apropos*, I quote below a well-known Persian proverb in response to Husayn 'Alí's claims to being the "*divine physician*" whose doctrine and teachings are the universal panacea for all the world's problems,

كل اگر طبیب بودی بر سر خود دوا نمودی

*If you were [truly] a physician you should [first] prescribe that medicine for yourself!*

-- Unknown

<sup>91</sup> The text is a copied facsimile from a manuscript in private hands.

# *Appendix C*

*I was sent forth from the power,  
And I have come to those who reflect upon  
me...*

*For I am the first and the last.  
I am the honored one and the scorned one.  
I am the whore and the holy one.  
I am the wife and the virgin.  
I am the mother and the daughter...*

*-- The Thunder: Perfect Mind  
(Nag Hammadi Library)*

## Appendix C

**Muhyiddin Ibn 'Arabi's Model of the Tree of Life**  
From Gerald T. Elmore's *Islamic Sainthood in the Fullness of Time: Ibn al-'Arabi's Book of the Fabulous Gryphon*

### Item 1

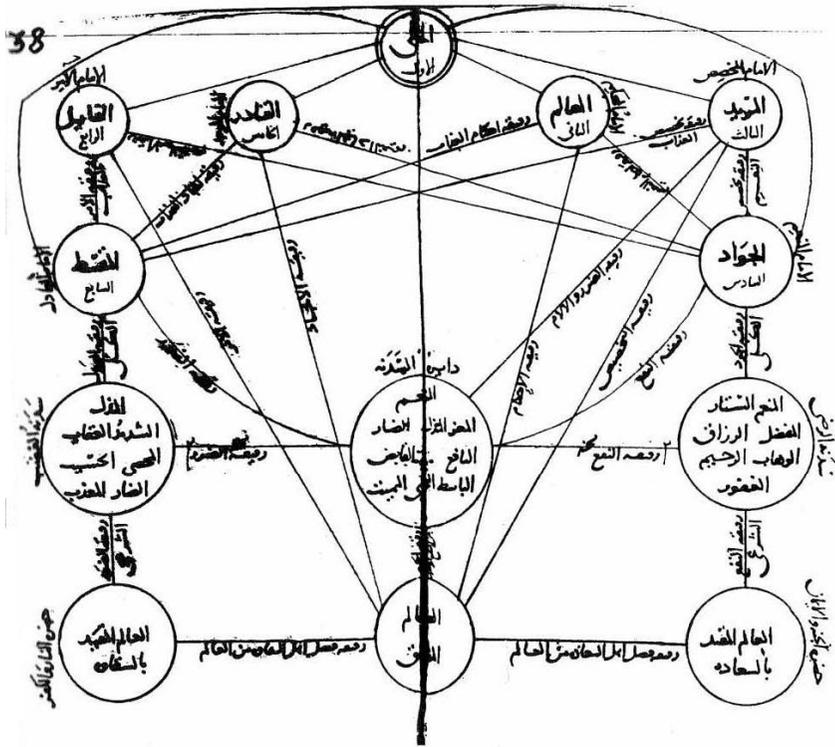


Plate X. The conference of the Divine names, showing the "subtle-rays" (*raqā'iq*). Two pages (ff. 137b–138) from *Ms. Manisa 1183/11*, a 7th/13th-cent. codex (not inc. by Yahia in his *Histoire et classification*) of works by Ibn al-'Arabī, containing this diagram in the last section of the *K. Inshā' al-Dawā'ir*—which is itself a synopsis, or revision, of the "Eternal Conference" theme in the *Anqā' Mughrib*. This copy of the *Inshā'* was based on the *riwāyah* of 'Abd Allāh Badr al-Habashī, Ibn al-'Arabī's long-time companion and disciple, and was copied in 655/1257. Cf. *Fut.* III, 427, for a similar figure, but which illustrates the more developed form of this theme found in *Fut.-Y.*, V, 92–95. Courtesy of Manisa Kültüphanesi.

Item 2

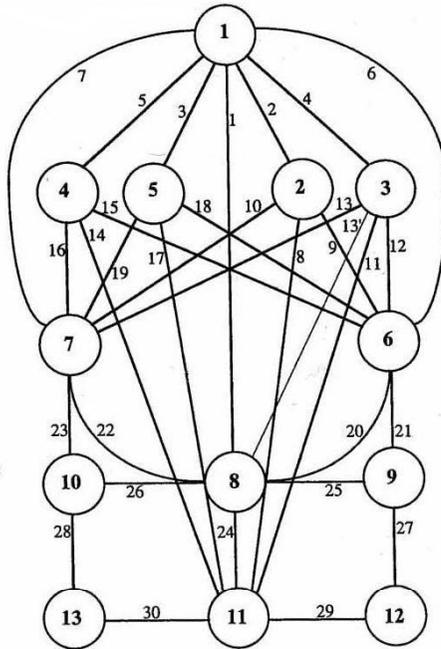


Figure IV. Key to Plate X.

THE SPHERES (*dawā'ir*)

*The Seven Imāms:*

1. The Living (*al-Ḥayy*), the First [Imām].
2. The Knowing (*al-ʿĀlim*), the 2nd, or "Wise Imām" (*al-imām al-ḥakīm*).
3. The Purposer (*al-Murīd*), the 3rd, or "Specifying Imām" (*al-mukhaṣṣis*).
4. The Speaker (*al-Qā'il*), the 4th, or "Commanding Imām" (*al-āmīr*).
5. The Powerful (*al-Qādir*), the 5th, "Creator-Imām" (*al-mūjid*).
6. The Magnanimous (*al-Ḥawād*), the 6th, "Benefactor-Imām" (*al-mun'im*).
7. The Equitable (*al-Muqsit*), the 7th, or "Just Imām" (*al-'ādil*).

*The Guardians, or Keepers:*

8. The Sphere of the Guardians (*dā'irat al-sadanah*): the Benefactor, the Honourer, the Debaser, the Harmer, the Profiter, the Restrictor, the Expander, the Giver of life, the Giver of death.
9. The Keepers of the [Divine] Pleasure (*sadanat al-riḍā*): the Benefactor, the Veiler, the Preferrer, the Provider, the Giver, the Compassionate, the Forgiving.
10. The Keepers of the [Divine] Wrath (*sadanat al-ghaḍab*): the Debaser, the Severe in punishment, the Calculator, the Reckoner, the Harmer, the Castigator.

*The Three Worlds:*

11. The Created World (*al-ʿālam al-khalq*).
12. The "Presence of Paradise and Faith" (*ḥaḍrat al-jannah wa-l-īmān*): the world bound for happiness (*al-saʿādah*).
13. The "Presence of Hell and Infidelity" (*ḥaḍrat al-nār wa-l-kufr*): the world bound for misery (*al-shaqāwah*).

THE SUBTLE RAYS (*raqāʿiq*):

- 1-7. Rays extended from sphere *no.* 1 unlabeled.
8. The ray of perfection (*al-iḥkām*).
9. " " " the perfection of grace (*iḥkām al-naʿīm*).
10. " " " the perfection of punishment (*iḥkām al-ʿidhāb*).
11. The ray of specification (*al-takhsīs*).
12. " " " the specification of grace.
13. " " " the specification of punishment.
- 13.' " " " detriment and sufferings (*al-ḍarar wa-l-ālām*).
14. The ray of command (*al-amr*).
15. " " " the command to grace.
16. " " " the command to punishment.
17. The ray of creation (*al-ijād*).
18. " " " the creation of grace.
19. " " " the creation of punishment.
20. The ray of benefit (*al-naḥʿ*).
21. " " " universal bounty (*al-jūd al-kullī*).
22. The ray of detriment (*al-ḍarar*).
23. " " " universal justice (*al-ʿadl al-kullī*).
24. The ray combining benefit and detriment (*al-jamʿ bayna l-naḥʿ wa-l-ḍarar*).
25. The ray of benefit (*al-naḥʿ*)\*.
26. " " " legal benefit (*al-naḥʿ al-sharʿī*).
27. The ray of detriment (*al-ḍarar*)\*.
28. " " " legal detriment (*al-ḍarar al-sharʿī*).
29. The ray separating the people of happiness from [this] world (*faṣl ahl al-saʿādah fi l-ʿālam*).
30. " " " " " misery from [this] world (*faṣl ahl al-shaqāwah fi l-ʿālam*).

\* Acc. to notations on the diagram, this designation does not occur in all ms. copies (cf. rays *nos.* 20 and 22).



# *Appendix D*

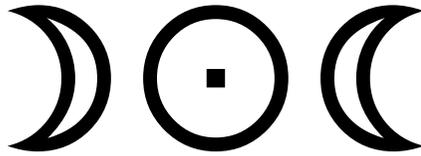
قل ان الله ليظهرن من يظهره الله مثل ما قد اظهر  
محمدًا رسول الله من قبل

*Say, verily the Godhead will manifest He whom the  
Godhead shall make Manifest in the same fashion  
[just like] It manifested Muhammad the Messenger  
of the Godhead from before!*

*-- Book of the Five Grades, p. 176*

*May we be among those who are to bring about the  
Transfiguration of the Earth.*

*-- Yasna (Zoroastrian scripture), XXX, 9.*





*Charter of the Ecclesia Gnostica Bayání  
Universalis* <sup>92</sup>

# *The 19 Commandments*

هو

لا اله الا الله حقاً حقاً

*In the name of the Godhead, the One, the All, in Glorification  
of Sanctification!*

*Praises and glory be to the regal substance of the eternally Hidden and eternally Manifest radiant and illuminating Treasure of being and existence, who from the divine wellsprings hath once more opened the Siniatic repositories of Revelation from the singular voice of the illuminating Burning Bush of Power, Might and Glory with the fingers of the Light of the Love for the living God, which is the human temple, and thereby made this human temple once more the perfect existential mirror for Its divine guidance whereby It taught one ravished intoxicated servant from the eternal spiritual vistas of angelic exposition that which he knew not. Verily in Its desire to be known within the inner recesses of the selves of all Its creation, in this day the six Archangels of theophanic unicity have been commanded to blast their Trumpets of splendorous illumination hovering above the porticos of the seven gates of the city of divinity, and the celestial Brides of the divine Intellects of effusion below them have uttered a shrill cry in unison reverberating in waves upon the waters of life which have sent the celestial concourses into a swoon; for It hath revealed 19 commandments atop the Sina'i of the heart of Its ravished one that perchance Its creation may live in love, peace, harmony, amity, equity,*

freedom and justice with themselves, their fellow creatures and the life of the Kosmos entire forevermore, and that also perchance this Angel Earth itself may ascend to the pinnacle of the Tree of Reality and be transformed back into the paradise of Eden and a blossoming garden of multifariously colored flowers of truth, wisdom, light, gnoses and freedom at it is in the empyrean heavens of glory! The commandments in this new Aeon, which have been eternal verities known in the past, but are clothed now in a new garment, are,



1

Know thyself and Awaken! Whomsoever knows their Self – their Celestial Guide (Imám), the exclusive Divine Name of which they are a manifestation, their Para-Atman, the Holy Guardian Christic Angelic Twin (Angelos Christos, syzygy) of their being - knows their Lord! For know, ye all are - all of you! - the manifestations of My light and the fruits of My being, so look within and ye shall find Me standing within manifest, luminous, mighty, splendorous, powerful and resplendent. Therefore the only true point of adoration (**qibla**) is in the conjunction of the Sun and the Moon of the being of thine own heart - which is Me - not elsewhere, so turn to It!

2

Verily I proclaim unto thee the Great Resurrection (**qiyámat al-kubrá**), the age of inner truth and verification, so rend the veils, unfetter the bonds and smash the external idols of empty form and cleave forevermore to the pearls of inward meaning and reach out thereby to the loftiest heights of truth and realization in the world of Eternity – by whatsoever means or vehicles providence has provided for thee -, not the outward husks of vain, stultifying, narrow minded and empty ritualism without meaning and fundamentalist religious exotericism which drag down and imprison in their cages of opaque darkness of limited and limiting materiality.

3

Always on the Path of the Great Work follow what your own inner light and what the truth within tells thee and not what thy neighbor, preacher, rabbi, priest, minister, mullah, shaykh, guru, clairvoyant, astrologer, institution, superior, bureaucrat, politician or popular consensus tells thee to think and do. Therefore, the only obedience due on the Path of the Great

*Work is to the voice of Truth emanating forth from within the essential light of thine own inner being, nothing else. So listen most intently to that Mighty Voice of Truth.*

4

*Always above all to thine own Self be true and as the day follows the night thou canst not be false to any person, for when thou art authentically true to thyself never will the demons of fanaticism, narrow mindedness, ignorance, skewed vision, fundamentalism, hypocrisy and deceit visit thee.*

5

*Do not fear anything. Fear and fear alone is the root of all evil, the very seed of hatred and the negation of love, truth, freedom, justice and all good besides. Therefore bedeck thy selves with the attribute of the gem of the highest courage and fortitude possible in all circumstances.*

6

*Love thy self first and truly then can ye love thy neighbor, for loving thyself is the first step towards truly loving others, whilst in a divided heart which hates itself never can the seed of love for others bloom into anything but thorns, weeds and thistles, as the mirror of the inner life is also the mirror of the outer life.*

7

*Strive to be fair and just in all circumstances and always maintain the highest standard of integrity and forthrightness in all thy dealings both with thyself and with others!*

8

*Think good thoughts, utter good words and commit good things, for thoughts, words and actions are as angels and demons, and it is in thy intentions whereby the good or the bad become manifest, and in the end ye reap what ye sow, because such is My eternal law of cause and effect (Karma), so speak and do whatever establishes thy inner peace but always search thine intentions first before thinking, outwardly saying and doing!*

9

*Be detached from the world and content with what ye already possess and take your eyes askance from coveting thy neighbor's possessions. But with*

*what ye already possesses ye should always strive for the betterment of thyself and those around thee in all things and circumstances.*

10

*Do not descend into superficiality and shape thy life exclusively by the passing and ephemeral standards, fashions, contingencies, vanities and trends of popular culture, but be modest and follow a balance; hence, thou shalt not follow thy neighbor in their trends and habits, for if truly they have something other than of eternal value to offer thee, indeed they would follow thee, not ye them.*

11

*Do not be sheep amongst society but rather be leaders the light of whose mind and spirit always shines resplendent like a torch in the darkness. Therefore let that light shine forth resplendent in the world, gird up your loins and fight the good fight for truth, equity and justice wherever the nonexistent darkness of negation hath cast its shadow and imprisoned the Good in the opaque transparency of its lies.*

12

*Strive always to speak the truth even if it be the acme of blasphemous heresy, for honesty is the attribute of the highest gem that the temple of humanity can bedeck itself with, whilst deceit, dishonesty, hypocrisy, conceit and obfuscation, the lowest, the meanest and most vile, which, as it were, kills the world.*

13

*My eternal covenant with thee is My love and My love alone, and from love follows justice; from justice follows truth; from truth follows freedom, and only then can there be true unity in diversity, as every atom of My creation is so many manifestations of the various names and attributes of My Self mirroring Me to thee, my various faces turned towards thee in every circumstance, for whichever place ye turn is My Face, so love truly that ye may truly be free!*

14

*Thou shalt not found any more creeds, sects and religious organizations that claim exclusivity over my Name, My truths or My eternal verities. For blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the ocean, and the island, and the meadow, and*

*the forest and the jungle, and the garden, and the country, and the church, and the mosque, and the synagogue, and the temple, and the cloister, and the caravan, and the reservation, and the hospice, and the ashram, and the khánanqáh, and the feast, and the workshop, everywhere and anywhere where My mention hath been made, by whatsoever name and indication, and My praise glorified; for I have inspired My wise ones many a time before to teach thee that I have many Names and am indicated by many indications and even in the worship of images, the stones and the idols am I to be found. My only religion to thee is realization in love and realization in love by whatsoever means or vehicles alone.*

15

*Thou shalt not find any more governments and states in My Name oppressing in My name for political purposes of worldly and material gain, for what need have I, or have I ever had, for your ephemeral governments and statecraft which always eventually pass into dust? I Am that I Am and no government or political agenda can ever encompass My vastness, nor is there any need to, for I am existent in all things, present in all forms of belief, including even atheism. Split a piece of wood and I am there; lift up the rock and ye shall find Me Standing, and I do whatever I Will to do regardless of what those with theocratic pretensions illegitimately seek to do in My name. Therefore, know, that any group or persons wishing to establish a theocracy are seeking one after their own selfish and base desires to control and oppress others by their own fear and limited and false imaginings. Seek ye, however, to find instead a universal theophanocracy of light (the rule of the theophanies of my being which you all already always are) within existing frameworks of secular democratic societies, for such is the best and most worthy form of government for ye all, guaranteeing thy rights and freedoms, and one truly reflective of the freedom of the Spirit itself.*

16

*Seek to be a true friend to all nations, colors, creeds, beliefs, persuasions, preferences, for they are all various hues and loci of My manifestation, and the various fruits of the Tree of Existence. For just as there is no inner difference between woman and man, also there is no difference between your colors, creeds, beliefs, persuasions and preferences other than in your own perspectives.*

17

*Seek always to take care of the children, the infirm, the sick, the lame, the ailing, the homeless, the injured, the destitute, the wronged, the oppressed, the downtrodden, the wretched of the earth, the dispossessed and the elderly even if you must sacrifice much from yourselves in so doing, for those in need are in all circumstances My face mirroring Me to thee and a test for thine own advancement, betterment and realization, would ye but know it!*

18

*Take care of My Angel the Earth (Gaia). Jealously protect the life pulsating within Her, throughout Her, around Her, above Her, and vigilantly safeguard all the creatures under Her care in all circumstances and contingencies, and always be in balance with Her. Do not allow Her to be ravaged any more by the ravenous beasts of corporation and selfish profit mongering, for Nature and the Earth are My most sacred trust to thee, containing therein the portals to the most wondrous loci of My manifestation, as I am above all the Mother, both in your world and throughout all the realms of existence.*

19

*Know that peace without justice is appeasement and encouragement of the tyrant in continuation of his tyranny. Strive ye always therefore in all thy endeavors to render all their just and equitable due, and they yours, for without justice true peace is not possible, and without true peace true unity is not possible, and in their absence neither is the realization of true love possible. This is the balance, this is the balance, this indeed is the balance!*



*Verily we are from the One (το ηεν) and to the All (παν) we shall return!*

*اننى انا قدوس الأزلى و نور الحى*

*Wahid (Nimá) Azal  
November 22<sup>nd</sup>, 2002*

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<sup>92</sup> First, note the number of the endnote here (i.e. Muḥammad = 92; Amín = 101; Nímá = 101). The following above constitutes the founding charter of the *Ecclesia Gnostica Bayání Universalis* (*EGBU* for short, which in the Old Kingdom dialect of the ancient Egyptian language apparently is synonymous with the word *Logos*, i.e. the Word. The word *bayán* itself in Persian and Arabic means the exact same thing). It was composed in its initial version on November 22<sup>nd</sup>, 2002 in the space of only fifteen minutes and subsequently went through some slight revision until the final draft found above. I should point out that commandment number 14 in the original is actually a doxological prayer originating with Subḥ-i-Azal – not Mírzá Husayn ‘Alí Núrí as widely assumed - which was falsely claimed by the Bahá’í founder as his own among a plethora of other writings falsely so claimed. As primarily the Return of Subḥ-i-Azal, I have come to set the record straight on that score as well. In my considered opinion, these 19 commandments are beyond anything Aleister Crowley even conceived in his own *Book of the Law*, not to mention it is a far better set of commandments to live by than the Ten Commandments of the Old Testament Bible. And seeing how it is deliberately formulated in a King Jamesian Biblical diction, but with the contextual assumptions and world-space of the Biblical Old Testament radically inverted (and therefore subverted) to reflect the principles of a universal gnosis - and particularly given its brevity -, I believe it is a far more powerful (not to mention a balanced) document than *Liber AL vel Legis* or the Ten Commandments could ever hope to be. This is not to take anything away from Perdurabo’s utter genius or the veracity of Moses as a sent prophet-messenger by *HaShem* (at least the real **Mu-Sa** of history, anyway). But arguably neither the blatant flaws and poison-pills in Crowley’s *Book of the Law* or the Ten Commandments of Moses address the needs of the times or the mentalities of the new race of peoples now emergent and emerging. While I deeply respect and cherish the *oeuvre* of the Great Beast, and the example of Moses as the greatest among the sent prophets, between Perdurabo and I, at least, there is no question in my mind as to who stands as the true *Ipsissimus* of the Age, and it is certainly not the sage once resident at Boleskine - who for all his genius was one serious mess up. The re-establishment of balance in our world, what the ancient Egyptians called *Maat* (i.e. ميزان من عند الله , justice, the divine balance), requires a sophisticated and multifaceted, politically leftwing oriented gnostic spirituality that is **(a)** willing to network widely with other gnostic Wisdom traditions as equals without seeking to dominate; and, **(b)** also willing to engage in the pressing issues of the day to thereby confront the true Beast head on when and if need be, but by following its own ways of doing things, not the tried and failed methods of others. Where other gnostic reform movements of the past have failed was in their willingness to cede the political platform to the Right, and usually this entailed the Far-Right, such as the Neo-Traditionalists or a legion of European secret societies, for instance, or such disappointing examples as Julius Evola, Carl Jüng or Mircea Eliade who openly and quite unashamedly flirted with Fascism. The spiritually oriented secular Left, for its part, has failed miserably precisely in its clinging to historicist Hegelian fallacies, especially in its willingness to trivialize and

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then horizontalize the Real Spirit, all the while totally oblivious to the potential that has always been in the discourse and lived experience that is gnosis. As such, these 19 Commandments are, what might be called, the basic platform for a **Theosophia of Liberation**. The practical means to success in such an endeavor of **Liberation Theosophy** (my proposal) is that all the gnostic-esoteric lineages of the West and the East (this includes all the Hindu, Buddhist, Taoist as well as shamanic lineages) come together in unity with those Shamanic lineages of the North and the South globally in a United Federation or Gathering of Wisdom Paths worldwide: a gathering union of spiritual equals functioning and informed by the allegory of the Knights of the Round Table of the Arthurian legends, and which would therefore constitute the true symbolism of the Cross in the present Age. This gathering union would be composed of “**gnostics**” not exoteric religionists, and it would concertedly work towards a universal global reconstruction on all levels that would take the responsibility for holding the reins ushering in the new coming Yuga and Golden Age for humanity as of December 22<sup>nd</sup> 2012. I also propose such a Gathering locate itself specifically in Peru under the shadow of the great solar civilization which was (and can be once again) the civilization of the Inca. The indigenous peoples of the globe, those who have for aeons held the torch of the most pristine form of gnosis, specifically those of the Americas and Australasia, must hold a prominent place in such a gathering. The task ahead of us is dauntingly huge, but success has been guaranteed to me personally by the Divine Will. That much of contemporary New Ageism (corrupted and infected as it has become these days with the diseases of indecisiveness, fickleness, timidity and political correctness) has been so overly fixated with the fluffier side of the general human predicament is precisely the reason why, in my mind, it has become an abject failure in addressing any such bigger questions for the Good of the All – nor can it anymore, and the present state of the planet is ample proof of this fact. This must change – and can and will change -, and that is my proposal. That stated, just as it is axiomatic that every woman and man is a star following the path of its own orbit, it is also true that every individual’s nemesis - the dragon they must slay for their own and sometimes the Good of All - is going to be different as well for each person. Withal, I believe the solution to many of these things is intently pondering on, then engaging with to thereby realize and so to then act upon in the world with the following wisdom gleaned from a contemporary and friend of the Great Shaykh Ibn ‘Arabi (d. 1240), Umar Ibn al-Farid (d. 1235):

*I was a prophet sent to myself from Myself,  
And it is myself who, by my own Signs, was guided towards Myself.*

Quoted by Henry Corbin in *Temple and Contemplation* (London: 1986), p. 54.

هو الله هو

# *Appendix E*

الله لا اله الا هو الا له الا له

*The Godhead, no other god is there besides It, the  
Highest Deified Godhead, the Highest Deified  
Godhead!*

*-- Book of the Five Grades, p.1*

## Appendix E

### Assorted Material from Bayání works

#### Item 1

#### First 8 pages of the Book of the Five Grades

بِسْمِ اللَّهِ الْأَوَّلِ الْأَوَّلِ  
انتر انا الله الا انا الا اوله الا اوله بسم الله الا اوله الا اوله با  
الله الا اوله الا اوله بسم الله الموثله الموثله الله الا الله الا هو الا اوله  
الا اوله الله الا الله الا هو الموثله الموثله الله الا الله الا هو الموثله الا الهان  
الله الا الله الا هو الموثله المتال والله اليه الهان السموات والارض  
وبابينها والله الآه آله اليه والله اليه الهان السموات والارض وما  
بينها والله الهان مؤتمه متال والله عليك سلطان الوهية سموات  
والارض وبابينها والله الآه مؤتمه متال قهر الله اوله فوق كهر ذي  
أغلاه لن يقدر ان يميت عن عليك سلطان الألهه فزع احد لا في سموات  
ولا في الارض ولا بابينها انه كان الآه الهان اليها قهر الله اوله فزع  
كهر ذي أغلاه لن يقدر ان يميت عن آليه الهان الألهه فزع احد لا في  
السموات ولا في الارض ولا بابينها انه كان الآه الهان اليها  
سبحانك اللهم انك نبت الهان السموات والارض وبابينها التوب  
الاوهية فزع شاء ولتفرحها بمن شاء ولتفرح من شاء ولتفرح  
فزع شاء ولتفرح من شاء ولتخذ من فزع شاء ولتفرح من شاء

ولتذلل من تشاء وتغنين من تشاء وتفقرن من تشاء وفضلتك  
 ملكوت كل شيء تخلق ما تشاء بامرک انک کنت علی کل شیء قیوداً  
 سبحانک اللهم انک انت الہان الا لا یجین المؤمنین الامر من تشاء  
 وتقرهن الامر من تشاء وترفضن من تشاء وتنتزلن من تشاء و  
 لتصرن من تشاء وتخذلن من تشاء وتضین من تشاء وتفقرن  
 من تشاء وتقرن من تشاء ولتذللن من تشاء وفضلتک ملکوت  
 کل شیء تخلق ما تشاء بامرک انک کنت الای الیہا قہر اللہم  
 انک انت اولہ الاء لہین لیعبدنک من فخر ملکوت السموات والارض  
 وبینہما ویسجدن لک ما فر ملکوت الامر والخلق وما دونہما  
 وانک کنت بکل شیء علیما قہر اللہم انک انت الہ السموات  
 والارض وبینہما لتغرسن شجرة الاشباب فی کل ما قد خلقت  
 وتخلق بامرک لیوم تطہرن فیہ منظر نفسک لیکون کل من یؤمن  
 وموقنین ثم ین ید ید ساجدین قہر الہ اولہ فوق کل ذر الہ  
 لن یقیر ان یتسع عن الیہ الہان اشتلالہ من احد لاف السموات ولا  
 فر الارض ولا ما بینہما انہ کان الایا مؤتملہا الیہا ہذا کتاب فر الہ  
 الی من ینظر الہ الہ علی انہ لا الہ الا انا المؤمن الہ الہان قد  
 جعلت اول کل دین کلمة لا الہ الا الہ لعل الذین اوتوا الکتاب  
 فر یوم طورک فی ظہر نفسک یتثبتون اولئک ہم ادلاء الاشب  
 فر کتاب الہ واولئک ہم الثابتون وان الذین یحجون عنک

حين ظهورك لو يوجدون بعد ذلك شئ لا ينفعهم توحيدهم لله  
 فان ياك شئ ايا فاقول اني انا الله لا اله الا انا لن يدركن  
 احد من دوني وخر اراد ان يدركن فليدركن من يظهره الله فان  
 صراط ممتنع منيع وانزانا الله لا اله الا انا لن يراني في شئ فراد  
 ان ينظرن الي فلينظرن الي من يظهره الله فان هذا صراط  
 ممتنع منيع وانزانا الله لا اله الا انا لن ير في شئ وخر اراد ان يعرني  
 فليعرني من يظهره الله فان هذا كتاب شئ شئ منيع وانزانا الله  
 لا اله الا انا لن يستطيعن ان يحين شئ وخر اراد ان يحين فليحين  
 من يظهره الله فان هذا صراط مبتدخ بدخ انزانا الله لا اله  
 الا انا لن يسمع ذكر من احد وخر اراد ان يسمع ذكر فليسمع ذكر  
 من يظهره الله فان هذا صراط مبتدخ بهر انزانا الله لا اله الا  
 انا لن يوجد في شئ وخر اراد ان يوجد فلا يعثرن من يظهره  
 الله في شئ فان هذا صراط حق مجتهد جليل وانزانا الله لا اله الا انا  
 لن يقدر احد ان يسجن وخر اراد ان يسجن فليسجن من يظهره الله  
 يوم ظهوره فان هذا صراط حق مجتهد حميد انزانا الله لا اله الا انا لن  
 يقدر في شئ وخر اراد ان يقدر فلينظرن من يظهره الله في انظرون  
 فان هذا صراط حق معظّم عظيم انزانا الله لا اله الا انا لن يدركن احد  
 لطيف وخر اراد ان لطيف فليطيف من يظهره الله فان هذا صراط  
 حق متبور نوير انزانا الله لا اله الا انا لن يقدر ان يفر من في شئ وخر اراد

ان يعزني فليعزني من بظهوره الله فان هذا صراط حق معتز  
 عزيز انزانا الله لا اله الا انا كنت غيبا زلا قديما ولا يزال  
 لا كون فيوما متمنا قديما كما ما قد نسبت الى النفس ذلك ما ينسب  
 الى من بظهوره الله ان انتم تعلمون وانزانا فردل الذر لا اول  
 له الا آخر الذر لا آخر له لا قدس نفس عن كل شيء ولا يدرك من شيء  
 الا في السموات ولا في الارض ولا ما بينهما وانزانا الفرد المتنع الرفيع  
 ما جعلت لما خلقته من اول ولا آخر ذلك من فضل على كل شيء لعل  
 الذين هم ادقوا البيان بين يد من بظهوره الله يحضرون ويحجرون  
 ان ياكلوا شيء ان تربدون ان تحمذون جزاء ما قد خلقتم ودرز قنكم  
 انتمكم واجبتكم فليحمد من بظهوره الله فان ذلك ما يوصد الى دنز  
 انما كنت سما قريبا وان اردتم ان تملكون من شيء فلتملكن من بظهوره الله  
 فان ذلك ما يوصد الى دنز انما كنت ملاك اغنيا من اول الذر لا  
 اول له الا حينئذ كما اردت ان اعرف نفس خلق قد اتجبت  
 عوشا ثم تجليت له به وانظرت من عنده ابا ابنا تابعي عنها العايز  
 لتشهدن على انه لا اله الا انا الهيم القويم وانزانا ما كنت ساجا  
 ولا كافورا ولا ما انتم من الجواهر تصفون وكما ما زلت في الاسماء  
 ادلاء على من بظهوره الله لعلكم انتم به تتوحدون ما خلقت من شيء الا  
 لتوحيد ان ياكلوا شيء اياي تتوحدون ولا تحسبن ان هذا كلمة لا اله  
 الا الله فان من خطر هذا كما من لم يكن لمن بظهوره الله فانيون وكلمت

يكن لهم نظيره الله الى قيمة الاخر باقون لو تمكن كل ما على الارض  
 من الماسر لا عدل له ليقبى عنكم منظر نفس عن كلمة لا اله الا الله  
 ذلك ما يقبى الله عن العالمين ما يقبى الله لا يقبى احد من عباده  
 وما يقبى عباده لا يقبى الله هذا صراط الله في السموات والارض  
 وما ينجا كل ما قدر في كل دين لما ثبتت تلك الكلمة ولكنكم عن  
 سر الامر محتجبون حينئذ كل ما على الارض بالسنتم يقولون لا اله  
 الا الله دان ذات حروف السبع حجة الله ولكنكم عن معناها محتجبون  
 الا الذين هم ادقوا البيان فاولئك هم في ظلال الاثبات ثابتون قل  
 للذين ادقوا البيان لو تتبعون كل ما نزل في البيان وان يوم القيمة  
 تحتجب عنهم نظيره الله كأنكم ما ظلمت لا اله الا الله وما كنتم به الا امر  
 عالمين وصين يا سمعون ظهور حق فلتنبهوه لئلا تدخلن في النفر  
 بعد ما انتم في كل عمركم للاثبات تحتدون فان ذلك في نظيره  
 الله عنده آيات بينات يعجز عنها كل العالمين وان كل الاسماء  
 قد خلقت لتلك الكلمة ان انتم قليلا ما تذكرون وان كل الاحكام  
 قد قدرت لذلك الحكم ان انتم قليلا ما تفكرون اننا الله لا اله  
 الا انا لا جعلنا من لم يدخر في البيان في النفر ولنعد من كل  
 ذلك بامر واننا كنا على ذلك لمقدرين ونجعل من يدخر في  
 البيان في ظلال الاثبات الى يوم ظهور سر فاولئك هم في ظلال الاثبات  
 ان يوم صين ظهور ربه وآياته يؤمنون والالاندخلن في النفر ذلك

ما يدخلهم من النار ان يا عباد اتقون فان له رضوانا من خذلك  
 العلة فرحانكم انتم عن الفناء المؤمنون افلا تنظرون الى الذين هم ادنوا  
 نصيبا فوق الارض كيف لم يذكرهم من احد ولو استنظر الحق  
 عليهم لباخذتهم وليفنيهم هذا انهم فرحانهم ورضوانكم فرحانكم  
 انتم باستحقاق انفسكم تنظرون فانكم ان لم تقولن لا اله الا الله  
 الله على انفسكم فرحين ان تفني انفسكم وان لم تفني ويطهر الحق  
 ادلاء الحق ليفنيكم هذا استحقاق النفس في انفسكم اوله تنظرون  
 ولا تقولن كلمة الا الله الا وان تقرن بذكر الرسول في كل ظهور  
 ثم بما قدر فرح عند الرسول المؤمنون والاكابر في دينهم تلك العلة ليقولوا  
 وبنبيهم هم مؤمنون وموقنون ولكن لما احتجوا عن ظهور الاخر لا يفهم  
 ظهور الاول ولو هم فرديهم مخلصون هذا اول الصراط فرديكم انتم  
 باله وآياته تؤمنون وتوقنون حين يصح ان ينطقين من احد ان الله  
 الا انا آيات بينات يعجز عنها كل العالمين فلتقبلن اليه فان هذا  
 تدعوه من اول الذر لا اول له الى اخر الذر لا اخر له هذا فرح نظره به  
 افلا تحبون انتم باله ربكم تؤمنون وتوقنون فرب لي انا اكابر بذلك  
 عاملون فلتقطع عن كل شئ لتتسكن بهذا فان ينفعكم ذلك  
 ان انتم قليلا ما تفكرون وان تجتهدون فرديكم لا ينفعكم قدر  
 خردل عند الله وانتم ان كنتم فر اول دينكم مؤمنين ان تفني انفسكم  
 باستحقاقكم فبدا ان ينفيكم الله ربكم ان كنتم لمدينين وان الذين ادنوا

الاخبير لو وعدوا الله ربهم حين ما جاءتهم محمد رسول الله ليفنون انفسهم  
 ويدخلون انفسهم في ظلمات الاثبات ولكنهم لما ما وعدوا الله ربهم ما هم  
 توحيدهم فرددتهم وكيف شئون ما خلفت في ظلمة هذا ولكنهم لا يعلمون  
 ومثل ذلك الذين هم اوتوا الفرقان لو وعدوا الله ربهم حين ما سمعوا  
 آية من عند الله انه لا اله الا انا سكرت يومنون وان لم يؤمنوا وهم في  
 دينهم عند انفسهم لمدينون عليهم ان يفتنوا انفسهم فان ذلك اول  
 دينهم ولكنهم لا يتفكرون في امر ولا يشعرون قدر ان هذا جزاءكم في حياتكم  
 حيث انتم فرضاة الله تسلكون وبما قد نزل الله من عنده تلذذون  
 وبما قد قدر الله من الاحكام تتعالون وانتم باستحقاقكم عن الفناء تأسون  
 به بعدل رضوانا في حياتكم مثل هذا ان انتم قليلا ما تفكرون وان خوالكم  
 من بعد موتكم رضوان قد خلفت في السماء انتم فيها لا خير تملكون فيها  
 ما لم يكن له من عدل ولا شبه ولا كفو ولا قرين ولا مثل فلتنفكون لو تفكرون  
 لا اله الا الله ثم بشر وط تلك الكلمة تؤمنون وتوقنون لئامن في حياتكم  
 في انفسينكم من حق وفي حين ما يقبض الله روحكم الى اخر الازل لا اخر له في  
 رضوان الاكبر تجردون لو انتم من العقار شئ لا تخافون دون هذا  
 اذ انتم لتوتون وان تتعجب من الاثبات وتدخلن في النفس لو نظرت عليكم  
 في حق ليفنينكم وان ضعف الامر انتم ستوتون ولكنكم الى اخر الازل لا اخر له  
 في النار لا تنفرون فله من ان يا هم شئ انفسكم ثم بالحق لا اله الا الله  
 تقولون فان من يعمر لا اله الا الله لم يحجب عن امر مما نزل في البيا

دلائلهم فان هذا في شئون تلك الكلمة لو انتم قليلا ما تفكرت  
 وفيما يحتج على قدر ما يحتج في النفس بعد ما يورد الله به و  
 ليوصل الله اليه جزاء ما احتج ما قدر في الكتاب انه كان يشترط عليهما  
 قرا انما النفس شجرة ان شئونها لا تحصر افانتم في فقهها نقطة الاولى  
 لا تنظرون وان شجرة الاثبات شجرة لا تحصر شئونها افانتم في  
 ادلاء نقطة الاولى لا تفكرت كيف يفنين النفس بما خلق  
 الله فقلوبهم وبهم غير الله لا يقصدون قرا ان شجرة النفس تعد  
 الله ربها ولا ينفعها لما لا تدفن في ظر الاثبات وسيعدها  
 الله ان لم تدفن في ظر الاثبات وكان الله على ذلك مقتدرا  
 وفيما يدفن في ظر الاثبات لم يحتج عن حدود البيان وان  
 تريم في دينهم عن حدود دينهم محتجوز وما عرفوا كلمة لا اله الا الله  
 وبالظنوا بها بالحق كيف ينفعهم هذا بعد ما هم عن حدود دينهم  
 محتجوز وان اول ما قد كتب الله في البيان كلمة لا اله الا الله  
 عدد الواحد في كل يوم وليله لعلوم يوم القيمة بمن يظهره الله  
 ثم ما يفرض هذه بامره من ادلاء تلك الآيات يؤمنون ويؤمنون  
 ثم دين الله بالحق ينصرون -

بسم الله الاول الاله

سبحانك اللهم يا الله لا شئدك في تلك الساعة في هذه الليلة التي قد  
 شرفتها وعظمتها وجللتها وجللتها ورفعتها وقد ستمها والكلتها بما قد

Item 2  
Talismanic Table from the Book of the Five Grades

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دانته مراتب الاعداد الى عدد الواحد دلذا قد جعل الله في قنبر  
حرف سطر الاول من الفرقان عدد الواحد وجعل من بعد البيا  
مشرك ذلك فاول الذر لا اول له مشر ذلك والى اخره الذر لا  
اخر له مشر هذا ان اتم تعرفون

	باله	بازل	ببدر	بجوب	باجد	البيصر الاول
	٣٦	٣٠	٣٢	٥٨	٢٨	
ياحق ١٠٨	الموك ٩٦	اغز ٨٤	ابسط ٧٢	ادوم ٦٠	باليوب ٤٨	
	بسط ٧٢	صيب ٦٠	دين ٤٨	قوى ٣٦	هالك ٢٤	البيصر الثاني
طرز ٢١٦	النس ١٩٢	صف ١٦٨	صمد ١٤٤	سك ١٢٠	دني ٩٦	
	عدل ١٠٢	كبين ٩٠	دني ٧٨	عقد ٦٦	مير ٥٤	البيصر الثالث
شيدور ٣٢٤	فرح ٢٨٨	مير ٢٥٢	فارز ٢١٦	سيف ١٨٠	برق ١٤٤	
	قدم ١٤٢	نم ١٢٠	ازع ١٢٨	كبير ٢٣٢	بقر ١١٢	البيصر الرابع
كتب ٤٣٢	نارن ٣٨١	صور ٣٣٦	فرح ٢٨٨	نصير ٢٣٠	نصب ١٩٢	
	صفر ١٨٠	منم ١٢٠	قديرا ٩٠	فرد ٧٩	علم ٦٢	البيصر الخامس
وقت ٥٢٠	تمم ٤٨٠	مفرق ٤٢٠	رفع ٣٦٠	منبر ٣٠٠	نصير ٢٤٠	
	رائع ٢١٢	نصير ٢٢٠	نصب ١٩٢	رازن ٣٤٨	قبور ١٦٨	البيصر السادس
مرسخ ٦٤٨	شروع ٥٧٥	رشد ٥٠٤	كتب ٤٢٢	رفع ٣٦٠	فرح ٢٨٨	
	رهب ٢٤٨	نصير ٢٨٠	كرد ٢٢٤	كسوف ٢٠٦	صارت ١٩٦	البيصر السابع
جدبان ٧٥٦	زكان ٦٧١	سبوت ٥٨٨	رشد ٥٠٤	كشف ٤٤٠	مصور ٣٢١	

	فاجر	معر	نور	موتحر	رود	البيصر الثامن
	٢٨٤	٣٢٠	٢٥٦	٢٩٤	٢٢٢	
سافر	نبوز	ساخت	عترق	متين	فروق	
١٩١	٧٥٨	٩٧٠	٥٧٦	٥٠٠	٣٨٤	
	قيدر	رفيع	فوح	شبهو	بهر	البيصر التاسع
	٢٢٠	٣٩٠	٢٨٨	٥٢١	٢٥٢	
وعظ	شكاتب	زبان	مرح	نور	كاتب	
٩٧٦	١٩٣	٧٥٦	٩٤٨	٥٦٠	٤٣٢	
	كشف	كشف	قيدر	شرف	فصاح	البيصر العاشر
	٣٥٥	٤٠٠	٣٢٠	٥٨٠	٢٨١	
فرض	نور	مخبر	فخلص	زك	نعم	
١٠٨٠	٩٦٠	٨٤٢	٧٢٠	٩٢٠	٢٨٠	
	ساخت	كشف	مبطل	فازل	رازق	البيصر الحادي عشر
	٣٩١	٤٣٠	٣٥١	٦٣٨	٣٠٨	
منظر	ضرب	زاكر	منبر	ترف	مفوح	
١١٩٠	١٥٦٠	٩٣١	٧٩٢	٦٨٠	٥٢٨	
	كاتب	نعم	فارق	خضوي	مضرب	البيصر الثاني عشر
	٤٢٨	٤٨٠	٣٨٤	٦٩٦	٣٢٦	
خفيف	ناظر	ضرب	شكاتب	فلق	عترق	
١٢٩٥	١١٥٢	١٠٠٨	١٩٤	٧٤٠	٥٧٦	
	كاتب	شكر	كشوف	أبد	رفوع	البيصر الثالث عشر
	٢٩٣	٥٢٠	٣١٦	١٥٤	٢٩٤	
مندر	رغور	خبات	مصرف	سفر	بتوح	
١٤٠٤	١٢٢٨	١٠٩١	٩٢٦	٨٠٠	٤٢٢	
	متين	نور	ختم	ضبير	نصران	البيصر الرابع عشر
	٥٠٠	٥٩٠	٣٣٨	٨١٢	٣٩٢	
زخبر	خزل	منظر	ضرب	سوخ	مقبل	
١٥١٠	١٣٤٠	١١٩٠	١٠٠٨	٨٩٠	٦٧٢	
	شكبو	نعم	نعم	زرع	كاتب	البيصر الخامس عشر
	٥٢٠	٦٠٠	٤٨٠	٨٧٠	٤٢٠	
منظر	شكبو	فوسير	فرنسا	ذكر	سكندر	
١٦٢٠	١٣٤٠	١٢٧٠	١٠٨٠	٩٢٠	٧٢٠	
	بعث	شرق	شرب	ذكر	ختم	البيصر السادس عشر
	٥٧٢	٩٢٠	٥١٢	٩٢٦	٤٤٨	
سفر	سفر	نرفان	ناظر	سفر	خزند	
١٧٢٨	١٥٢٢	١٣٥٣	١١٥١	٩٨٠	٧٦٨	

	سید در	دعوت	رشد	زرف	رئح
العشر البيكروني	۴۷۹	۹۸۹	۵۴۴	۶۸۰	۳۰۸
	مسنده	ضم	رفوب	مستف	مستف
	۷۹۲	۱۰۴۰	۱۳۱۸	۱۶۰۵	۱۸۰۲
العشر البيكروني	رشد	مضرب	عقرون	فليف	دخيل
	۵۰۴	۱۰۴۲	۵۶۹	۷۴۰	۶۲۴
	مغيب	مغز	فروغ	دخيل	مغز
	۱۵۰	۱۱۰۰	۱۳۹۹	۱۵۱۹	۱۹۴۰
العشر التاسع	فاتر	مسنده	رئح	مخلص	زرف
	۵۳۱	۱۱۰۴	۶۰۸	۷۹۰	۶۸۰
العشر البيكروني	ضامن	نظر	نظان	مستف	مستف
	۸۹۱	۱۱۶۰	۱۳۵۳	۱۶۰۵	۲۰۵۳

فلنظن في تلك اليباها الواحديه ونشكر الله بما قد علمك ذلك العلم  
 فان من قبر ذلك الوشد عليك احد عن منبر كلام الحق كمال العالم الفرقان  
 وكما الفرقان في الحمد وكما الحمد في البسملة وكما البسملة في النقطة لكن  
 عندك دليله الاممض العرفان والبيان ولكن بعد ما قد اتيناك ذلك  
 العلم تبين البديع والحجبه بان خلق كل شيء لم يخبر عن حروف الثمانية  
 والعشرين ككونا وتدنيا وذلك كما شئت وذلك في الواحد عدد ذلك  
 العدد في الواحد الاول بلا عدد وتستطيع ان ترى كل البيان  
 وما قد ظهر في كل الموجودات من باب بسم الله وتستطيع ان  
 تبين اعداد الواحد في الواحد من دون ازدياد ولا نقصان وعلى هذا  
 نازل الله من قبر في الفرقان فانظر في حروف مقطعات الفرقان  
 فانها بعد ان لم تحسب تكرارها يظهر اسم المنكبر وهذا بيان كل الفرقان  
 ان الفرقان بكلمه مائه واربعه عشر سورة وتجعلن تسعة عشر قسمه فان

Item 3  
 Quoted doxology from the Book of Recompense  
 (kitāb al-jazá')

على كل شيء ومدبر كذلك مخلوق الله من لستأ من عباده  
 من لستأ انزكان على كل شيء قد برأ سبحانه الذي سبحانه  
 من في السموات ومن في الارض وكان الله بكل شيء <sup>علما</sup>  
 تلك شجرة قد خلقها الله واصطفاها بين العالمين  
 تلك شجرة قد خلقها الله واختارها بين العالمين  
 هذه الكتاب مسطور هذا الكتاب مستور هذا الكتاب <sup>مستور</sup>  
 كذلك يبدع الله ما يشاء بامره انه هو العزيز المحبوب  
 لله الامرين قبل ومن بعد وان الى الله كل يرجعون  
 سبحانه الذي خلق هذا انه هذا في كتاب عظيم سبحانه <sup>شعبان</sup>  
 الذي خلق هذه نزهة نزهة في كتاب عظيم قبل تلك  
 اسماء ستة ان اظهرها الله فانه انتم لتشهدون الواو  
 ذلك خلق الله في كتاب صنع سبحانه الذي سبحانه <sup>عن</sup>  
 في السموات ومن في الارض وانه هو المبدع المبيع  
 قل الله رب وانه هو جسي عليه توكلت وانه هو البر الطيب  
 قل ومن الحي سبحانه من الله في ملكوت السموات والارض <sup>ما</sup>  
 بينهما ان انتم تبصرون قل ومن اجل جلاله من الله <sup>في</sup>

وان ركن الثالث يذكره ويقول ان الذي هم <sup>شهداء</sup>  
 من عند الله اولئك هم ائمة الظاهرون وان ركن الرابع  
 يذكره ويقول ان الذين هم ابواب الهدى بعد انتم هم <sup>لك</sup>  
 هم الباطنون قل على لا يتبعون الا ما نزل الله الايات في  
 البيان وكل الى الله ينسبون بدهم الله بامره وانقره <sup>البر</sup>  
 ليرجعون قل ما ارادوا هو كآء ولا يريدون الا ان يلقوا  
 ربهم الخوف باذن الله ليرضى الله عنهم ويصطفاهم في يوم  
 كل عليه ليوصف ويحلمهم ائمة قبل ما قد جعل الله من <sup>قبل</sup>  
 وان كذلك هو كآء البرزخون وان كذلك هو كآء <sup>ليتمون</sup>  
 وان كذلك هو كآء البرزخون وان كذلك هو كآء <sup>لبن</sup>  
 وان كذلك هو كآء البرزخون قل الله رب هو اول الاو <sup>لبن</sup>  
 قل الله رب هو اخرا الاخرين قل الله رب هو ظاهر <sup>هرون</sup>  
 قل الله رب هو باطن الباطنين قل الله رب هو رب <sup>العالمين</sup>  
 تلك شجرة ما خلق الله مثلها في العالمين تلك شجرة ما خلق <sup>الله</sup>  
 عدلها في العالمين تلك شجرة ما خلق الله شبهها في <sup>لبن</sup>  
 تلك شجرة ما خلق الله في سبيلها في العالمين كذلك يبدع <sup>الله</sup>  
 ما يشاء وانه هو العزيز الحكيم كذلك ينشئ الله ما يريد انه

ملكوت السموات والارض وما بينهما انتم تشهدون  
 قل ومن اجل جلاله من الله في ملكوت السموات والارض وما  
 بينهما انتم تشهدون قل ومن اعظم عظمة من الله  
 في ملكوت السموات والارض وما بينهما انتم تبصرون  
 قل ومن النور نور الله في ملكوت السموات والارض وما  
 بينهما انتم تتفكرون قل ومن اقرب رحمة من الله  
 في ملكوت السموات والارض وما بينهما انتم بانفسكم  
 ترجمون قل ومن احمل جلاله من الله في ملكوت السموات  
 والارض وما بينهما انتم الى كتاب الله لتتظنوا  
 قل وما تمت كلمات بمثل ما نزلها الله في ملكوت السموات  
 والارض وما بينهما وانها حكمت وتمت وعلت على كل  
 العالمين قل ومن اكبر اسما من اسم الله في ملكوت  
 السموات والارض وما بينهما انتم بآيات الله لو  
 قل ومن امر عزة من الله في ملكوت السموات والارض وما  
 بينهما انتم بعضكم ببعض تتفكرون قل ومن  
 اصفى شدة من الله في ملكوت السموات والارض وما

ان انتم

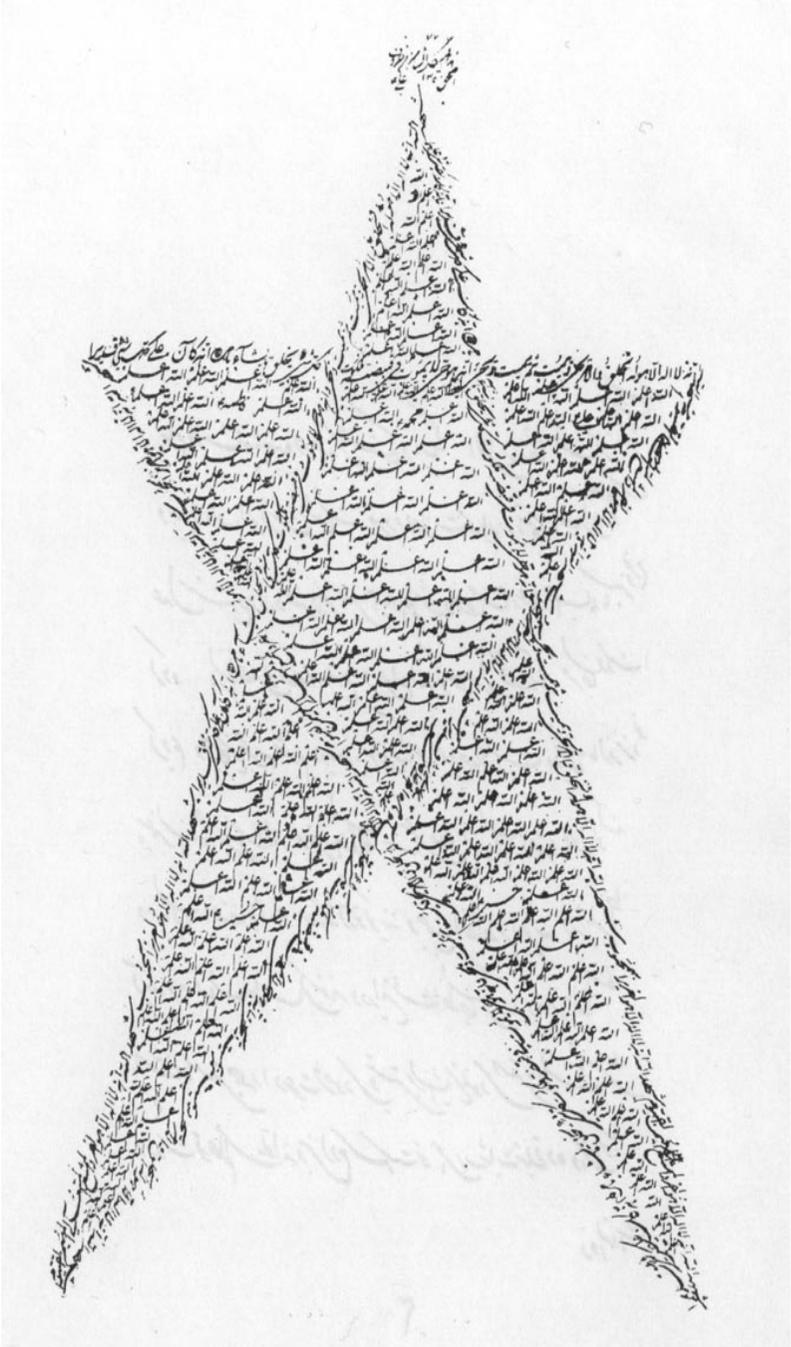
ان انتم بانتم لتسأون قل ومن افدى علمان الله  
 في ملكوت السموات والارض وما بينهما انتم بما  
 نزل الله في الكتاب لتعلمون قل ومن اقوى قوة من الله  
 في ملكوت السموات والارض وما بينهما انتم بين يدي  
 سبحانه وتعالى قل ومن اقدر قدرة من الله في ملكوت  
 السموات والارض وما بينهما انتم في خلق تلك الآيات  
 تتفكرون قل ومن اسد حيا من الله تلك الآيات في  
 ملكوت السموات والارض وما بينهما انتم في ما اوصا  
 فيها تشهدون قل ومن ارفع سلطانا من الله في ملكوت  
 السموات والارض وما بينهما انتم في حبه وتخصرون  
 قل ومن افخر ملكا من الله في ملكوت السموات والارض  
 وما بينهما انتم في كل حين من فضله تستلثون قل  
 اقدم منا من الله في ملكوت السموات والارض وما  
 ان انتم بها تتفكرون هذا خلق عظيم هذا خلق عجب  
 هذا خلق صنيع هذا خلق لطيف هذا كتاب عزيز  
 لهذا نوحى اليه هذا ما هو هذا اجلال حليل

هذا جمال جميل هذه عظمة عظيمة هذه رحمة تارة  
 هذه كلمات مقدسة هذه ورفات مطهرة هذه  
 صفة قيمة هذه الواج مهدبة هذه سمة صنيعة  
 هذه صفة قديمة هذا عمر عظيم هذا ابراهيم صانع  
 هذه مشيئة ماضية هذه ارادة لمهيمنة هذه قديما  
 هذا افضاء مكتوب هذا اذن مسطور هذا اجل  
 هذا كتاب محتم يشهد الله عليه في مثل تلك السموات  
 والارض وما بينهما في ايات بيئات من اللوح القوم بوق  
 هذا علم محيط هذه قوة قديمة هذه هي قدرة فهمية  
 هذا حب شديد هذا شرف صنيعة هذا سلطان عظيم  
 هذا ملك قديم هذا امر عظيم هذا ايات بيئات في  
 الكتاب لدينا على عظيم كذلك يفصل الله مصادر كل شيء  
 في ذلك الكتاب لعل الناس يشكرون ويشهدون على انه  
 كالم اهو غني بما في السموات والارض وما بينهما ما  
 الا لانفسكم ومارزقم الا لانفسكم وما يمشيكم الا لانفسكم  
 وما يحبسكم الا لانفسكم لتشهدن بين يدي الله انكم الم

الاهو

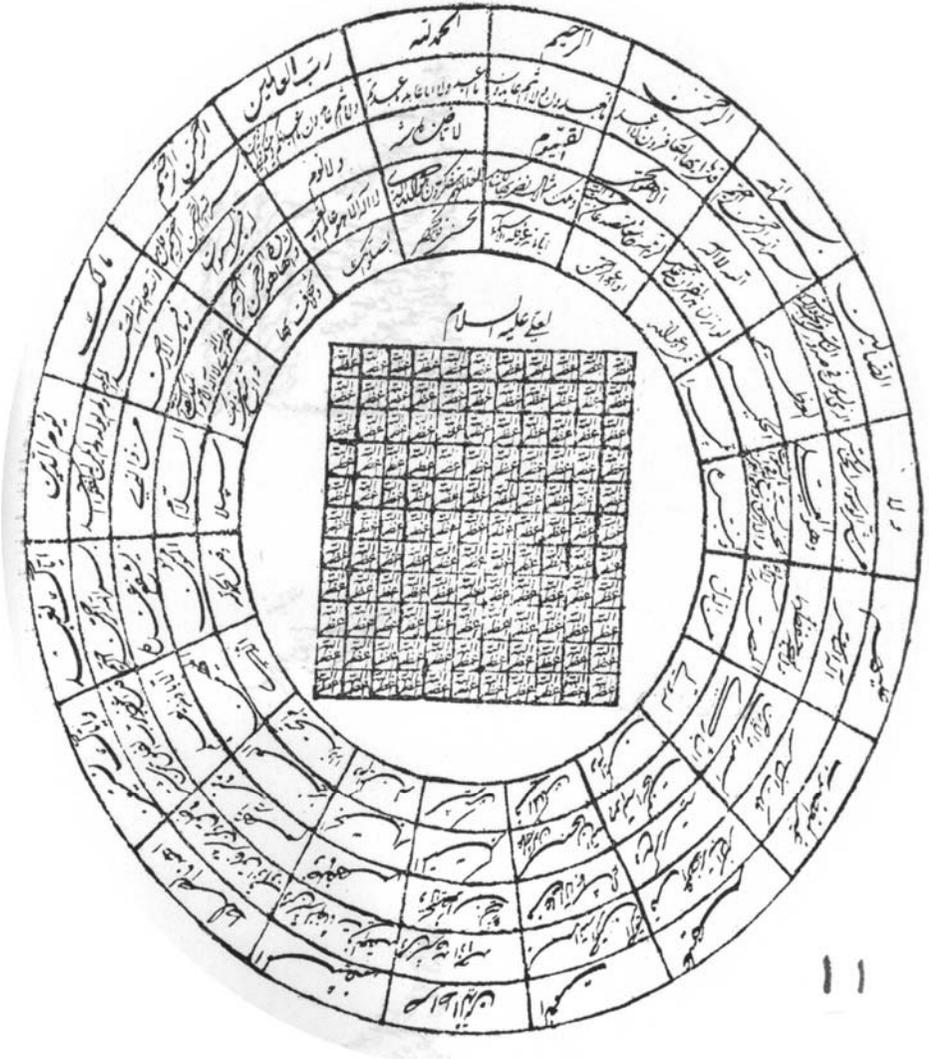
الا هو العزيز المحبوب ما خلقنا الله ربنا الرحمن الا  
 وانا كالم مسجعين ومارزقنا الله ربنا الرحمن الا  
 وانا كالم شاكرين وما بيننا الله ربنا الرحمن الا وانا كالم  
 له لوحدين وما بيننا الله ربنا الرحمن الا وانا كالم لمبشرين  
 قل انا كالم قانتون قل انا كالم ساجدون قل انا كالم  
 لله عاملون قل انا كالم لا اكون قل انا كالم شاكرين  
 ولابدع السموات والارض وما بينهما وان المير كل يرجعون  
 انا كالم قانتون انا كالم ساجدون قل ان الذي نزل  
 تلك الايات من عنده ليهدن على ان ينزل من بعد  
 بمثلها انه كان على كل شيء قديرا ولكن الله قد قدر لكل  
 شيء اجلا ومكانا من عنده ان افضى عاقبة قدر فادانهم  
 لتشهدون حجة الاولى تملو عليكم ايات الله لتشهد  
 على عاقبة شهد الله على نفسه انه الم الاهو رب العالمين  
 وان محمد رسول من عنده على العالمين وان الذين هم  
 من عند الله فاولئك هم بان الله يعنون وان انا  
 الهدي اولئك هم من عنده قانتون قل انا نحن اكون

Item 4  
A haykal from *An Anthology of the Writings of the Primal Point and Subh-i-Azal*, pg. 1.



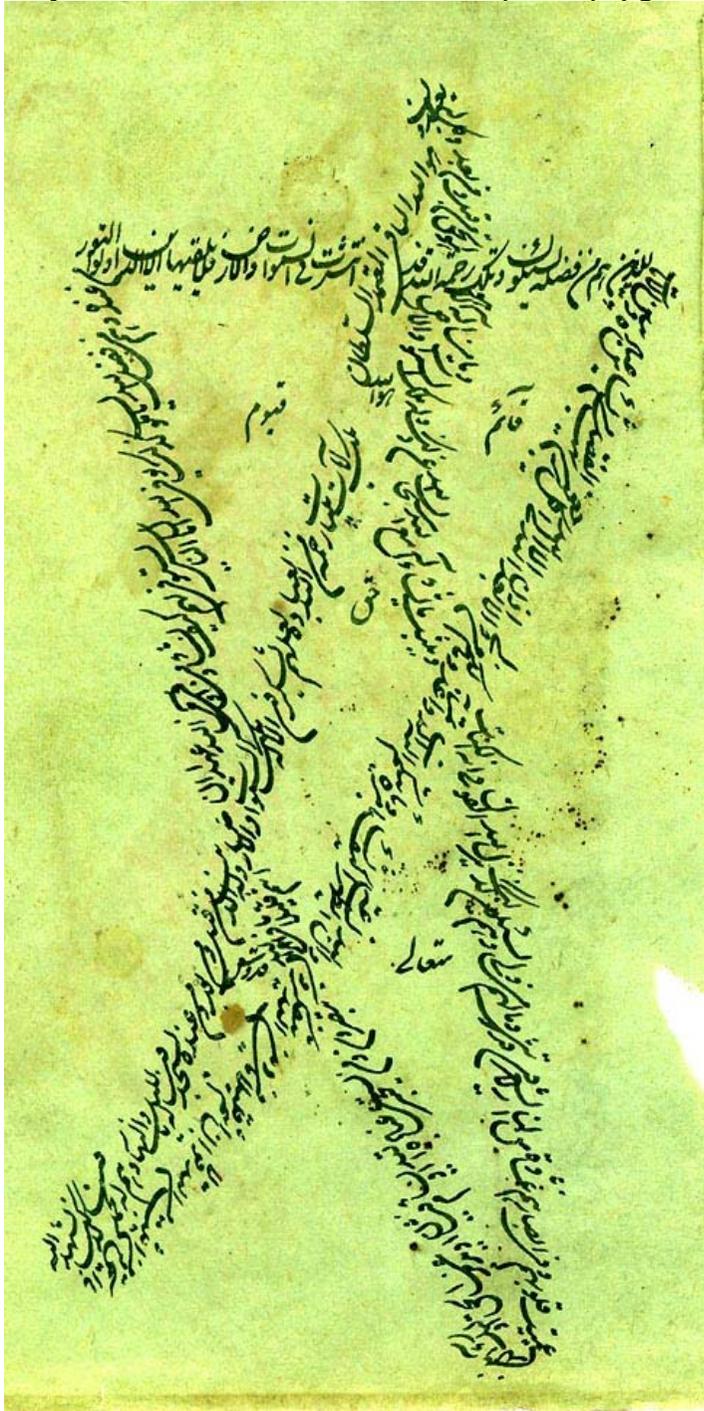
Item 5

A dá'ira from Portions of the Writings of the Primal Point and Aqá Husayn the Scribe, pg. 20.



Item 6

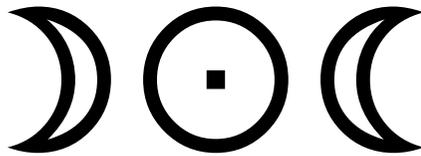
A haykal from Subh-i-Azal's Book of Proof, pg. 162.



# Appendix F

لَا إِلَهَ إِلَّا هُوَ  
كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

*There is no god but It, for  
all-things perish but Its Face.  
-- Qur'án 28:88*



اننى انا الله و لا اله الا انا الحيّ الوحيد الاولى

