



BAHÁ'U'LLÁH

Provisional Translations

1 BAHÁ 178 B.E

ERIC MICHOT

Personal Selection Volume I

VOLUME I

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بسم الله الرحمن الرحيم



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Súrih-i-Sabr, or Lawh-i-Ayyúb

Bahá'u'lláh

Tablet of Patience, or Tablet of Job

translated by Khazeh Fananapazir.

Originally revealed as "Súrih-i-Sabr, or Lawh-i-Ayyúb".

first written or published 1863

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One."

When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the

essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls.

They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated

in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests.[1] We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to

give a piece of bread until she had taken from Job's wife what she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants."

And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beautiful form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth

what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience.

These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek

help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, "This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God's pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles." So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God.

"Those who patiently persevere will truly receive a reward without measure." [2] Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent

but his temple has been ordained with the robe of patience. Thus has been taken God's Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God's destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true

patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones[3] in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the

quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds." [4] How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition? [5] Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord." [6] And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes.

Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali [7] and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We [8] taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Harken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him[9] and He has made His own hands chained[10] of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God"[11] in the "Days of God"[12]? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected[13] blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an[14], and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the

nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge[15]. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes.

As oft as a Messenger came to them they told that Messenger, "You have not been sent by God and Prophethood was sealed by the previous one." Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, "These are the verses of God that have been revealed in truth." Do not have discord in the Cause of God but gather on around this glorious

and transcendent shore. O people! Look at Me with the eye of God and follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, "By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell." They said, "God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: "They came to think as ye thought that God would not raise up any one (to Prophethood)."[16]

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say[17]: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till 'the end that hath no end'; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the "Hour" has passed in truth and the "Resurrection" has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people

of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may follow the interpretation of the term "Seal" as was uttered by the Tongue of the Name of God 'Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, "Muhammad the Sealer of what preceded Him and the Initiator of that which was to come[18]." In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God's Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be "firmly grounded in knowledge" and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by

them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beautiful form, may attain resurrection in this holy and blessed land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the

Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, "May God hasten by His Advent our deliverance!" And when He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones.

These people used to recite the verses of Visitation of Husayn every day and would accuse the doers of wrong against Him, so much so that every morning they would recite a hundred times, "O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad![19]" And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi[20]. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said "O my people, in truth the testimony of God has come and the countenance of truth is unveiled." O people of the Qur'an! Haste ye to it and do not turn your back therefrom. O my people!

The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.[21]

O my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble[22]. O people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, "O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner[23] is calling you and the day in which the heavens have been cloven asunder with the clouds[24]. Fear ye God and do not close your eyes from the most luminous and holy beauty."

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and

responded the truthful Summoned and there is one that has turned away and rebelled against God. Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to

render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God[25] and who would cast their eyes down when they

would recite their prayers and their Tablets of Visitation all these to express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth -- divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future.

For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan, the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the wrath of God. These

two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us.

Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit.

O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beautiful one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to

them so that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how many they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name.[26] And when they brought these to that city, the inhabitants of the city gathered around them,

some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it then that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them "Why did you kill those who believed in God and His verses?" they replied, "Because we find them to be unbelievers."

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur'an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth[27]? So why have you ascribed falsehood to those whom the Book of God testified to their truth, a Book after

which no falsehood comes[28] as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples' property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God's permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God's nearness and they are circumambulating His mighty throne and at all times the angels of God's bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God's knowledge and He comprehends all things.

Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world

and the next and the word of retribution has been enacted against them from the Mighty the Wise One.

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season.

O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves

from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beautiful melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma.

Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfilllest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.[29] Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret

of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.[30]

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause.

My fear is that the limbs of thy command may fall apart in this great revelation as these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment[31]! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew [maybe "the seal of"? (-J.W.)] the Vessel of Spirit - a Vessel that has been sealed with the Seal of divine protection from the

beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror[32] and commands us to be forbearing in this Most Great Agitation[33] when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity[34] and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God's hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes[35] on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven.[36] All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become

sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali[37]. But the servants disagreed about it and the divines of this Age objected to Him -- divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of 'Ali, the Self-Subsisting.

And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed[38] about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the "Samiri"[39] in your souls; beware lest ye fall behind the "Calf" when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment[40] of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour[41]! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who have circumambulating and directing themselves in the direction of divine love.

Notes

[1] Qur'an 20:40.

[2] Qur'an 39:10.

[3] Qur'an 35:15 and 47:38

[4] Qur'an 2:210.

[5] Qur'an 25:18 and 48:12.

[6] Qur'an 6:158.

[7] The Bab.

[8] Qur'an 36:12 and 78:29.

[9] Qur'an 40:74 and 72:7.

[10] Qur'an 5:64.

[11] Qur'an 6:31, 6:154, 10:45, 13:2, 18:110, 29:5, 32:10, 10:7, 10:11, 10:15, 18:105 and 29:23.

[12] Qur'an 14:5.

[13] Qur'an 20:124.

[14] Qur'an 2:143.

[15] Qur'an 3:7.

[16] Qur'an 72:7.

[17] This next verse is translated by Shoghi Effendi, *The World Order of Bahá'u'lláh* 116.

[18] This refers to the Tablet of Visitation of the Imam 'Ali addressing the spirit of the Prophet Muhammad, (quoted in the book of *Mafatih al Jinan*, by Qomi).

[19] Such maledictions are found in the Visitations of the Imams, see for example *Mafatih al-Jinán* of Qummi, "Ziyárat al-Amir Yawmal-Ghadir Alláhummal-'an awwala zálimin zalanu Aala Muhammadin."

[20]20 Haji Muhammad Taqi, surnamed Ayyub, *God Passes By* 130.

[21] Qur'an 25:26.

[22] Qur'an 25:13 and 4:124.

[23] Qur'an 50:41

[24] Qur'an 25:25

[25] The afflictions of the Prophet's grandson, the Imam Husayn.

[26] Shiraz.

[27] Qur'an 2:94 and 62:6

[28] Qur'an 41:42

[29] Crimson here refers to the Crimson Arc and the color red refers to the realm of divine decree called Qadá.

[30] It appears that in this passage there is a reference to the divine handmaidens mentioned in the Bab's revelation of Qayyumu'l-Asma and that these handmaidens came to hear the new melodies revealed by Bahá'u'lláh but then at the end of that revelation He is seeking that these handmaidens return to their tabernacles because at that point Bahá'u'lláh is surrounded by opposition of two parties: the people of Islam and the people of the Bayan. Further there are multiple references to the twin revelations and echoes of "Twin-ness" of many passages of Qayyamal-Asmaa for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaawa Inni An-al Nazir fi al Mashriqayn ... Nurayn... Turayn...Satrayn (twin lights, twin mounts, etc.)

[31]31 There are many references in the Qayyumu'l-Asma' to the blood-soaked Garment. The original story is from the Qur'an 12 where Joseph's blood-soaked garment is brought to his father. In the Bab's writings this brood becomes the blood of the Imam Husayn (Qayyumu'l-Asma 32 and 191). This blood-soaked Garment, according to the Bab, proclaims: "Verily, I am God ..." For Bahá'ís, Bahá'u'lláh represents the spiritual Return of the Imam Husayn.

[32] Qur'an 21:103

[33] Qur'an 14:21

[34] Conscious of its many nuances (see Mazandarani, Asraru'l-Athar), 'Ama has been rendered eternity.

[35] Qur'an 14:18

[36] Contrasting the "near" Baghdad to the "remote" Adrianople

[37] According to Bahá'u'lláh, the "Great Announcement" of Qur'an 78:2, 38:67 and 38:88 is the Bab.

[38] "Concerning what are they disputing? Concerning the Great Announcement. About which they cannot agree." Qur'an 78:1-3

[39] Qur'an 20:85-95 references to Mirza Yahya and Siyyid Muhammad Isfahani

[40] There are many references to Hin [i.e. moment of time], thus Qur'an 38:88 and 28:15.

[41] Nearly fifty references in Qur'an to the Hour; see for example 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1.

Qasidiyyih -Varqaiyyih

Ode of the Dove

Bahá'u'lláh

Translation by Juan R.I. Cole

In praise of the Beloved, secretly, in private.

He is the Exalted, the All-Glorious.

1. I was enthralled by light rays from a face
Whose advent dimmed and darkened every star,
2. As though the sunbeams of Her beauty's glow
appeared and dazzled planets from afar.
3. Her joy diffused the musk of the unseen,
Her stature raised the Spirit up above.
4. The End-Time's Trump resounded when She blew;
Her breath caused shadows of the clouds to move.
5. Her gleam reveals Mount Sinai's deathlessness;
Baha's bright light is kindled when She glows.
6. Then to Her west the sun of splendor dawned,
and to Her east, the moon of moons arose.

7. The mistral's fragrance wafted from Her hair,
and Beauty's eyes were solaced by Her gaze.
8. Her shining face gave Guidance sage advice,
and Moses' soul was cleansed by Her form's blaze.
9. The heart of hearts embraced Her eyelid's dart.
For Her locks' lasso, Being's head was bent.
10. Her footprints constitute My highest aim,
the earth She trod, the most high Throne's advent.
11. To win Her I have wept in every eye;
in exile, I have burned in every fire.
12. I spread myself out so that Her foot might
tread on My heart, and I win My desire.
13. I sought to gain Our union everywhere;
I scrawled letters of nearness on all earth.
14. And if I rush to oneness with Her light,
Then I am cast back, losing closeness' berth.
15. And if I plead for union, hands upraised,
She answers with a sword: "My lovers' prize!"
16. The firmness of our bond was My sole care;
Her goal is our relationship's demise.
17. I said, "To meet, I'd offer Thee My all.
Have mercy, do not publish My disgrace.
18. Since I love Thee too well, then make us one--
That we might for eternity embrace."
19. By revelation's secret! Everything
appeared from Her unveiling. She raised Me!
20. By Husayn's sorrow! Emulating Me,

the world-gyre is weighed down with agony.

21. "Thou art My breast's desire, My soul's sole hope,
My spirit's master and My light, My heart.

22. And after My hard journey, let's unite,
be intimates after My pain apart."

23. My incandescence kindled every fuel,
the Seen world was illumined by My sigh.

24. God's sea was dried up by My thirst, which the
wide stream of glory cannot satisfy.

25. And all the gore that I saw on the earth
bespoke the tears of blood that My eyes shed.

26. The ocean's but a drop before My tear,
The Friend's blaze was, before mine, underfed.

27. For My grief froze the great sea of delight;
the spring of sorrow flowed at My despair

28. My grandeur fainted and My brilliance swooned;
their gloating vanity snuffed out My flare.

29. My bones were whittled down, My body worn;
The fever of My heat burned up My soul.

30. Love for Thee felled Me, passion ground Me down.
To leave Thee melts Me; union is My goal.

31. The secret of My sorrow cleft the sky,
My anguish sundered the earth of the breast.

32. The tears in My eyes spoke of My heart's fire,
My face paled at the sighing of My chest.

33. My critics' gloating makes Me wail all night.
I plead all day since My support is gone.

34. For I have reached dishonor's lowest rung,
so that tongues stutter when they speak thereon.
35. The houris in their castles clothed themselves
in mourning black at My soul's deep despair.
36. I've fallen into anguish in all hearts;
I feel constricted in the open air.
37. Then from behind Me She cried out, "Be still!
and hold Thy tongue from all that it hath told.
38. How many Husayns like Thee wanted Me;
there love Me, just like Thee, 'Alis untold.
39. How many intimates I had who were
thy peers--and loves, superior to Thee
40. Who always wail but cannot reach My gaze
one instant, by the light of unity.
41. My dawn makes revelation's sun a star,
My brilliance makes pure light only a glint;
42. My soul's gleam renders Being's secret naught,
Of My love's flames all bonfires only hint.
43. My nature molded the creation's rite;
the White Palm was withdrawn before My hand.
44. The stern injunction came from a clear Cause;
My wisdom's fairness shaped the just Command.
45. The wave within Me stilled the ocean's surf;
the Holy Ghost stirred at My rapture's lights.
46. Immortal Moses swooned before My gaze;
My gleam destroyed the Sinai of all heights.
47. The spread of My Cause quickened all the souls;

old bones were wakened by My spirit's breath.
 48. The soul of this Cause circled round its House;
 My visage raised that House's soul from death.
 49. The B of "speak the secret" swooned before
 My Point! The B hides the realm of high lore.
 50. All guidance shines forth from My dawning Cause;
 the news of My descent, all the heights bore.
 51. My bounties lent birdsongs their melody,
 from My tune comes the humming of the bee.
 52. I rendered Thee a suspect by My Law:
 Thou didst another's love quaff, wrongfully.
 53. Thou didst bring forth depictions and kinships
 and crave names, thus departing from My way.
 54. Thou didst describe a self and say it's mine--
 the gravest sin, for therein limits lay.
 55. Thou didst desire a hopeless union, the
 condition for which Thou must satisfy:
 56. Thou must drain every cup of fate's ordeals;
 thy heart must spew the blood of tyranny.
 57. Thou must cut off all hope of comfort's touch;
 Thou must renounce every necessity.
 58. Thy duty is to shed blood in love's faith;
 a love-scorched soul is fealty to Me.
 59. Nights spent awake at slanderer's attacks,
 a constant stream of insults all the days;
 60. In My faith poison's as a healing drink;
 in My Path, fate's wrath is a tender grace.

61. Cease claiming to love, or accept all this,
For thus was it ordained in My Law's scroll."
62. In private I called out to Her, "My love,
My ultimate hope and My heart's sole goal!
63. I stand here in the presence of Thy might,
aspiring to all that Thou dost relate.
64. Here I am asking for all Thou dost love,
then here I stand, prepared for thy mandate.
65. My breast yearns for the shafts of thine assault;
My body craves the swords of cruelty.
66. Thy fire's My light, thy harshness is My wish;
My rest is thy wrath, My goal thy decree.
67. Look on the tears of My eyes, how they flow;
gaze on My inmost heart, how it doth fade.
68. Each day the spears of all have struck Me down,
and each night I died by rejection's blade.
69. I read each line of atheism's book;
each second I heard everyone's rude jeers,
70. And faced false charges of idolatry.
Each day I was transfixed by exile's spears
71. As though fate's woes descended just for Me,
and fury's blades were sharpened for My neck:
72. The grief of Jacob, Joseph's prison cell;
the Friend's white hot flames, and Job's tragic check;
73. And Adam's brooding, Jonah's urgent flight;
the sad lament of David, Noah's cry;
74. Eve's separation, Mary's agony;

Isaiah's trials, Zachariah's sigh.

75. My rain of grief hath sealed the fate of all,
My flood of woes gave rise to all distress.

76. See how I roamed the lands without a friend
save for the beast within the wilderness.

77. At My heart's breaking, springs broke through the earth;
My open eyes caused heaven's eye to flow.

78. My spirit's grief cut short the endless Soul;
the Most High Throne shook at My suffering's glow.

79. Red everywhere was reddened by My blood,
and from My tears there grew up this world's bower.

80. For bitter hurt in thy love's path is sweet;
From any but Thee heaven's mead is sour.

81. And iron's scars can be seen on My neck,
on My legs marks of fetters yet remain;

82. For not a day passed save that I was scorched
by clear prose and the hints verses contain.

83. My spirit disappeared, My heart dissolved;
My soul boiled from the pain of misery.

84. I was left with no spirit, heart or soul;
that I existed at all startled Me.

85. My secret's loftiness convicted Me;
I wish that My creation never rose.

86. For thus have difficulties wiped Me out,
and thus was I encompassed by My woes.

87. Then I ascended and withdrew alone;
I reached the real Encounter in My heart.

88. I saw Thy traits in My eyes' portraiture,
through Thine eye's glance, which is sharp as a dart.

89. If I had limits, they appeared from Thee;
If I had traits then they derived from Thee.

90. Night's darkness was fulfilled when I was roiled;
My joy refined the daylight's clarity.

91. No matter if I am today cast out;
I saw, when sent forth, the exalted light.

92. I knew Jerusalem by the Friend's glow;
I journeyed in Tihran when taking flight.

93. My inner light gave Me faith in the Light;
I rose up, by the spirit, in My soul."

94. I call on thee, life-spirit, to depart;
within Me, no part is left of the whole.

95. Transcendent spirit, climb down from thy throne;
for thee, My stigma is no source of blame.

96. I waken thee, My heart: thou must depart;
thou hast no honor in this realm of shame.

97. My patience: Bear all that which Thou hast seen,
of hardship and of ease in thy Love's way.

98. In spirit, She told Me to persevere:
"I knew of all the proofs Thou dost display.

99. Forget all that Thou hast known and adored;
idolatry, for Me, is unity;

100. For to Me Sinai's brightest glow is naught;
and the sublimest light is gloom to Me.

101. Thy verses' sketch of Me is a child's truth;

For My subjects, thy words of praise are sound.

102. I never ceased to dwell in sanctity,
and My transcendence hath remained unbound.

103. How many just ones, I deemed mere despots;
how many wise ones I saw as untaught;

104. How fleeting were immortals of all kinds;
how many learned never will know aught;

105. How many worshippers have disobeyed;
how many genuflecting have not kneeled!

106. My Being vindicated heaven's psalms;
My scripture hath unveiled scrolls that were sealed.

107. My atom made the cosmic sun revolve,
My drop evoked great praise from Being's sea;

108. The songs of all the creatures were to Me
the buzzing of a tiny ant or bee.

109. All minds turned unto My soul's ecstasy;
all souls were by My spirit's tune revived.

110. My raining Cause made deities divine;
all Lords have by My ample order thrived.

111. The Spirit's realm moved in Me by decree;
I set My foot down on Mount Sinai's throne;

112. At My light the star's radiance blazed forth;
the sun of rapture at My spirit shone.

113. Collected verses, revelation's gleam;
the Traces and Day-Stars of sanctity;

114. Thought's essences and contemplation's gems;
Light-beams' adornments, wisdom's jewelry.

115. The Alpha of My Cause judged everyone;
all wonders came forth from My soul's good will.

116. Thou didst leave Me and reckon thyself near,
and waters of whim in myth's spring didst spill.

117. Thou dost forsake the Unseen's light, in what
Thou wreakest in thyself--and My works lose!

118. Hold fast to the cord of the outward Cause;
to befriend light's concealed face must Thou choose.

119. Rend nearness' veil without a hint! Look on
the sacred Beauty secretly, within.

120. Be silent, for earth's Powers are disturbed.
Forbear! The Unseen's eyes wept a fountain.

121. In Thee is veiled meaning beyond knowledge
that even radiant minds never knew.

122. The holy mystery hides joy and friendship,
which Thou must not divulge if Thou be true.

123. Wert Thou to unmask what Thou didst behold,
the world would in a trice be lost to sight!

124. For thus the throne of glory hath decreed,
and so ordained the mystery of might.

125. They who attain are blessed for they kept faith;
blessed are they who embrace the wondrous Rite;

126. Blessed are the lovers for the blood they shed;
blessed are the ones who with My love unite.

127. Blessed are the sincere, who to the shade of
My Lordliness made haste from every side."

Ode of the Dove (Qasídiy-i-`Izz-Varqá'iiyyih)

Tablet study outline

by Jonah Winters

1999

Name of Tablet in Arabic or Persian:

Qasídiy-i-Varqá'iiyyih; its full title is "Qasídiy-i-`Izz-Varqá'iiyyih"

Translation into English:

"Ode of the Dove." Provisional translations have been published by Denis MacEoin in *Bahá'í Studies Bulletin* 2:2 (September 1983), with comments and additional translation issues offered by Juan Cole in *ibid* 2:3 and 2:4. Full translation by Cole of both the poem and Bahá'u'lláh's notes available at <http://bahai-library.com/provisionals>. It is also discussed in *Bahá'u'lláh: King of Glory*, 118, and *God Passes By*, 123, and a short passage translated on p. 118 of the latter. Cole's "Bahá'u'lláh and the Naqshbandi Sufis" discusses the circumstances surrounding this tablet, its themes and content, and its comparison with Ibn-i-Farid's Qasídiy-i-Ta'iiyyih in a fair degree of detail.

The original poem which Bahá'u'lláh is modelling is, to my knowledge, only available in translation in R. A. Nicholson's *Studies in Islamic Mysticism*, and this actually only about 1/3 of the whole poem. However, I discuss the poetical form of the "qasida" and summarize Farid's version in my "Themes of 'The Erotic' in Sufi Mysticism," at bahai-library.com/winters_themes_erotic_sufism (where Farid's original is referred to by one of its other titles, "Ta'iiyatu'l-kubra").

Significance of Name:

The name is likely a reference to Bahá'u'lláh as the Dove, for in the Notes He writes: "O people of the Bayán, and whoso draweth nigh to God and His verses in the Living One of Utterance: Give ear to that which the Dove of the divine Essence doth warble in the utmost rapture, overwhelmed with the love of God and with yearning for Him, having died to the self and now living in God, the Mighty, the Powerful" (trans. Cole). It is also, like the poem, a rhyming equivalent to Farid's, i.e. "Qasídiy-i-Ta'iyiyih" — > "Qasídiy-i-Varqá'iyiyih."

Tablet was revealed in:

Arabic, with Notes later revealed in Persian

Name of Recipient:

Recipient was a group of Sufis in Sulaymaniyyih

Reason for Revelation of the Tablet:

Shoghi Effendi summarizes best the full story in *God Passes By*, p. 123:

"Amazed by the profundity of His insight and the compass of His understanding, [the Sufis] were impelled to seek from Him what they considered to be a conclusive and final evidence of the unique power and knowledge which He now appeared in their eyes to possess. 'No one among the mystics, the wise, and the learned,' they claimed, while requesting this further favor from Him, 'has hitherto proved himself capable of writing a poem in a rhyme and meter identical with that of the longer of the two odes, entitled Qasídiy-i-Ta'iyiyih composed by Ibn-i-Farid. We beg you to write for us a poem in that same meter and rhyme.' This request was complied with, and no less than two thousand verses, in exactly the manner they had specified, were dictated by Him, out of which He selected one hundred and twenty-seven, which He permitted them to keep, deeming the subject matter of the

rest premature and unsuitable to the needs of the times. It is these same one hundred and twenty-seven verses that constitute the Qasídiy-i-Varqá'iyih, so familiar to, and widely circulated amongst, His Arabic speaking followers."

Such was their reaction to this marvelous demonstration of the sagacity and genius of Bahá'u'lláh that they unanimously acknowledged every single verse of that poem to be endowed with a force, beauty and power far surpassing anything contained in either the major or minor odes composed by that celebrated poet...

Date of Revelation:

Sometime between April 1854-March 1856

Place of Revelation:

While in retreat in the mountains of Kurdistan, north of Baghdad, near the town of Sulaymaniyyih. Additions to the Tablet were revealed in the Baghdad, upon his return.

Other Tablets revealed at about the same time:

Many prayers and odes extolling the attributes and glorifying the character of His Revelation were revealed by Him, almost all of which were lost. However, certain letters He wrote to eminent personages of the town exist, as does the tablet Saqi-Az-Ghayb-I-Baqa.

Style, subject, and genre of the Tablet: [?]

Style: This tablet contains both tones, that of command and authority and that of servitude, meekness and supplication.

Subject: Mystical Writings.

Genre: Poem

Voice of Tablet: [?]

Dialogue between two voices: that of Bahá'u'lláh, and that of the Holy Spirit personified as the Maid of Heaven.

Outline Contents of Tablet (if possible): Here is a summary of the Tablet's contents. If parts of it sound odd, it must be remembered that there is a clearly-defined ancient Arabic form of poetry called the "qasida," a romantic/mystical poem, which has a traditional plot, focus, and conclusion. Bahá'u'lláh is not only following this model, but is even more clearly reflecting — if altering — Farid's poem. (1) Bahá'u'lláh extols the beauty of the Maid of Heaven and how He longs union with her; (2) He laments over his remoteness from her and her rejection of Him; (3) Bahá'u'lláh begs the Maiden to end His exile, and pledges His sacrifice for her; (4) she rejects Him, and He is surrounded by enemies; (5) the Maiden tells Him that she has had many suitors [Manifestations?], all of whom she has rejected; (6) she chides Bahá'u'lláh that His love for her is false and His pledge of self-sacrifice not sufficiently sincere; (7) Bahá'u'lláh reiterates that He **is** sincere in His desire to sacrifice His very being for her; (8) the Maiden replies that, if He could only rend the final veils of nearness, He would attain union and learn divine secrets; (9) the Maiden blesses the sincere ones who have sacrificed themselves and attained her presence.

List the principal themes of the Tablet:

The principal themes are passages from the Qur'an; mysteries of God's revelation; the praise and glorification of the Most Great Spirit; the glorification of the attributes and splendors of the Maid of Heaven; His sufferings and the behavior of

His enemies; His determination to face any calamities which God might visit upon Him; the relationship between the Manifestation and the Spirit which animates and sustains Him; the immensity of the spiritual domains of God from which all Revelations descend.

Tablet's relationship to other tablets:

Besides the obvious relationship with Ibn-i-Farid's poem, there is surely also a relationship between this and other of Bahá'u'lláh's own Tablets. For example, it recalls the dialogue between Bahá'u'lláh and Carmel in the "Tablet of Carmel," and it is even more similar to the "Tablet of the Holy Mariner," which not only has much dialogic content, but has related themes and a poetic form.

Baha'u'llah's Notes to Qasidiy-i- Varqa'iyyih

His Ode of the Dove

Translated Juan Cole

These Notes were revealed by Baha'u'llah, in Persian, upon his return to Baghdad to supplement the Arabic "Ode of the Dove." They, too, were translated by Juan Cole to accompany his translation of the "Ode of the Dove." Some notes by Cole regarding his translation are appended, at the end of Baha'u'llah's Notes. Information about the circumstances surrounding the Ode and its Notes can be found in *God Passes By* 123 and *Revelation of Baha'u'llah* volume one, 62-64.

4. Shadows of the clouds: A reference to that which He hath said, Blessed and Exalted may He be, "That God should come down to them overshadowed with clouds [Q. 2:210]."

To move: A reference to the mountains moving, insofar as they will stir even as clouds, as He hath said, "and thou shalt see the mountains, that thou supposest fixed, passing by like clouds [Q. 27:88]." All these are signs of the Resurrection Day, and the events associated therewith.

7. Solaced: Which is to say, illumined. From the fragrance of Her locks the breeze of delight and splendor, and the perfume of compassion and glory, have been wafted from north of the paradise of the divine Essence, which stretcheth to the right of the eternal garden. In this wise, perchance the dusty bones of the substances of all created things shall be honored with life without end and

everlasting existence, and bestow honor upon the pride of Being through the agency of those heart-entrancing gales and pleasing, fragrant scents that waft from the wondrous and imperishable chalice that holds a new, incomparable wine. Even so, the eye of true Beauty, of which the sun of the heaven of Being is the least significant sign, did by gazing upon Her face become brilliant, radiant and illumined. Exalted be God, Her Creator, above that of which ye make mention.

8. When Moses cleansed and sanctified the feet of the divine Self, Who had been consigned to human form, from the sandals of contingent fancies and drew forth the hand of divine Power from the fold of grandeur in the cloak of splendor, He arrived in the holy, good and blessed valley of the heart. This is the base of the throne of everlasting effulgence and the seat of divine and glorious converse. And when He reached that land of Sinai, which lieth outstretched to the right of the illumined Spot, He smelled the perfumed odor of the Spirit from east of eternity, and perceived the undying lights from all directions, without direction. After the darkened glass of self had been removed, the wick of the divine Essence blazed forth in the lamp of his heart, ignited by the passionate scent of godly love and the flaming brand of the fire of divine unity. And after the stations of opposition had been eliminated, He arrived in the valley of eternal sobriety through the wine of the attainment to an incomparable Countenance and the pure nectar of the imperishable.

Through the attractive power of His longing for the divine Meeting, He became aware of the city of everlasting life. "He entered the city at a time when its people were heedless" (Q. 28:15). And behold, He discerned the fire of the timeless godhead, and shone with the light of the Almighty God. He said to His family, "Do ye tarry here. Verily, I observe a fire" (Q. 20:10). When He discovered and

perceived the visage of pre-existent, most gracious Guidance in the tree that is neither of the east nor the west (Q. 24:35), the changeable and ephemeral face was honored and glorified by attaining to the ancient, imperishable Countenance. In the blazing fire He discovered the wondrous, inaccessible visage of Guidance which had been concealed in the bosoms of the Unseen. This is that to which He then gave utterance: "or I shall find guidance in this fire." (Q. 20:10).

Even so, perceive ye the intent of the blessed verse, "He who made for ye fire from the green tree." (Q. 36:80). O would that there were a listener to comprehend it, and that one drop from the vast ocean of fire, one spark from the storehouse of flames, could be mentioned. But it is better, after all, that this pearl remain hidden within the shell of pure longing and stored in the vessels of secrecy, that every stranger might be excluded and every intimate friend may be garbed in pilgrim's dress before the Ka`bah of splendor, that he may enter the sanctuary of beauty. How happy is the soul that consumes the cage of the body in the flames of the fire of love, and becomes the familiar of the Spirit, that he may attain unto the exalted mercy of repose, and that the lofty bounty of glory may be bestowed upon him.

All that of which mention hath been made concerning the ranks of guidance and the grades of self-purification in the station of Moses--may peace be upon Him and our Prophet--hath reference to the manifestation of these effulgences in the world of outward appearances.

Otherwise, that Exalted One was always and shall forever be led by the guidance of God. Nay, more, it was from Him that the sun of guidance dawned and the moon of God's grace appeared. It was from His essential being that the flames of the divine Essence were ignited, and from the brilliance of His forehead that the light of eternity became radiant. He Himself resolved such doubts by the words He

spoke when questioned by Pharaoh about the man He had killed. He responded, "I did it indeed, and I was one of those who erred. And I fled from you when I feared you; but My Lord hath given Me judgment and hath made Me One of the Apostles." (Q. 26:20-21). The discourse hath come to an end, though in truth this matter is inexhaustible and unending.

17. My all: That is, "All that which hath descended upon Me of the stations of eloquent exposition and hidden meanings, and that which it hath been given to Me to know of the modes of the divine Names and Attributes, and that which God hath bestowed upon Me in the worlds of the unseen and the seen--all this I offer up that I might meet Thee once, and gaze upon Thee a single time."

I beseech Thy forgiveness, O My God, for that which I have presumed to assert in Thy presence. But, by Thy Might, if I were not so, I would wish to be so in Thy precincts, for without this nothing can ever benefit Me, and naught else can grant repose to My heart, even wert Thou to bestow upon Me all who are in heaven and on earth. I ask Thee, O My God, by Him Who witnessed in Thy path what none else hath witnessed, to send down upon Thy Servant the most great signs of Thy love and the evidences of Thy glorious loving-kindness, that My soul may be content in that for which it hopeth. Verily, Thou art powerful over all things.

23. Fuel: Even so, He saith, "the fire, whose fuel is men and stones." (Q. 2:24). Flames and intense anxiety are also intended.

28. Gloating: Malicious gloaters greater in number than the atoms of all created things, such as the eye hath not seen, nor ear heard, nor soul numbered, nor imagination conceived, like unto a downpour. Lo, it is as rainfall descending from the sky of heedlessness! Say: O people of the earth, oppose not Him in Whose

heart there is naught save the effulgence of the lights of the celestial morn. Fear ye God and turn not away, for if ye never love, ye will never hate. Once the love of God comes to exist, the loss of all else is of no importance. We praise God that He hath rendered Us un-needful of their love and mention. And He is God, Powerful over all things.

31. Cleft: A reference to the verse, "The heavens are well nigh cleft asunder from above." (Q. 42:5).

32 Fire: Flame.

34. Stutter: The stammering of the tongue.

40. Wail: With the sense of importuning and lamenting out of love and grief.

42. Bonfires: A reference to the verse, "Do ye tarry here: I observe a fire. Perhaps I shall bring you a brand from it." (Q. 20:10 [Regarding Moses and the burning bush.])

43. My nature: A reference to the verse, "God's original creation, upon which He patterned mankind's creation." (Q. 30:30). Rite: The verse, "Set thy face toward the religion, with pure faith." (Q. 30:30). Palm: "Now clasp they hand to thy side; and it shall come forth white, but unhurt." (Q. 20:22). Withdrawn: A reference to the verse, "Now draw they hand close to thy side." (Q. 20:22, 27:12, 28:32).

46. Gaze: "gaze toward the Mount" (Q. 7:143). Swooned: "Moses fell in a swoon." (Q. 7:143). Destroyed: "And when God manifested Himself to the mountain, He turned it to dust" (Q. 7:143)

49. B: By the letter B (ba'), existence was manifested and by the Point the worshipper was distinguished from the object of worship. Refer to the Tradition, "Everything in the Qur'an is contained in its first chapter . . ." and so on. Point: The meanings of the Point are innumerable, unlimited, and inexhaustible. The messianic Countenance, the universal Word, the divine Form, hath described the Most Great Throne, which is the place of descent and the seat of the Invisible Essence, with this exalted name and lofty appellation. It is reserved for this very Being. And the Lord is in Himself sufficient for a Witness.

56. Heart: The inmost heart, the blood of the heart, and the spirit are all three intended.

63. relate: That which hath been mentioned of tyranny and wrath.

72. Jacob: A reference to the verse, "and his eyes became white with grief" (Q. 12:82). Joseph: The verse, "I prefer the prison to compliance with their bidding" (Q. 12:33). Job: "Truly evil hath touched me" (Q. 21:83).

74. Eve: In her separation from Adam for forty days or more, as it is mentioned in the former traditions.

77. Breaking: "and We caused the earth to break forth with springs" (Q. 54:11). Broke through: "and their waters met by a settled decree" (Q. 54:11). Open: A reference to the verse, "so we opened the gates of heaven" (Q. 54:11). Flow: "With water which fell in torrents" (Q. 54:11).

88. Sharp: "and so thy sight today is piercing" (Q. 50:22).

115. Cause: The world of Cause is intended.

117. This effulgence is meant. It is an effulgence from the luminaries of the morn of Reality, and from the dawning rays of the sun of sanctity and splendor. It rose from the sun of Being, the moon of the Beloved and the Point of the Adored One, and shone forth upon the realities of all contingent beings and the inmost essences of all creatures. Then, through droplets from the elixir of divine Being and pure spray from the inexhaustible Fountain, this effulgence honored and adorned the very atoms of all existing things, and all those of which mention hath been made, with everlasting, perpetual life. It thus invested them with the mantle of imperishability and clothed them in the vestments of exaltation and the robes of eternity.

But in spite of all this, we have departed from this greatest of signs and this most great bestowal, and from these inextinguishable lights and imperishable gifts, nor have we been steadfast in this mighty handiwork, these perfect honors, this ancient glory, this unending grace.

We have remained shut away from the sanctified breaths of the Holy Spirit and the fragrant breezes wafting from the glow of intimacy, to such an extent that were a thousand Davids of Existence to serenade the dusty bones of mankind with psalmody and songs of beatitude in fresh and wondrous melodies, these latter would never stir nor move an iota. For all readiness for the descent of compassion from the heaven of divine Power hath vanished, and all have been imprisoned in the cage of the body and dazed by evil passions. They have swooned with heedlessness in such wise that they shall never regain consciousness nor reach the station of attainment and nearness, which is the original goal. What a sign of grief and regret we must breathe, for we have not been led by the quintessence of Guidance, nor have we emulated the essence of the Ancient of Days. We have

neither advanced toward the Sinai of His proximity, nor have we opposed His deniers. We have not patterned ourselves according to the attractions of His Holy Spirit, nor have we rendered the lights of His delight our exemplars. The quintessence of emulation is martyrdom, to which honor we have failed to attain; and it is to clad oneself in the robe of steadfastness, which we have failed to accomplish. Aye, we are surrounded by the Lake of His Essence, yet we seat ourselves and await a drink of water. We dwell in the shade of the Sun of His Eternity, and call for a Lamp! Such is the case with this Servant, with mankind, and with everyone in every land.

If even a flame from this Lote-Tree were to blaze forth, we would not thereby be ignited, but would, rather, arise to extinguish it! Happy is he who clothes himself in the garb of equity for this battle. If thou dost acquire this most great attribute, thou wilt most certainly attain to the most glorious bounty. This is that invisible golden thread by whose movement all creation is set in motion, and by whose quiescence all who are in the realms of the Worshipped One are brought to a standstill.

The breast must then be purified and cleansed from corrupt, groundless and satanic fancies, that the wondrous countenance of Equity might lift up its head from behind the mountains of Qaf.

Thereafter shall we experience the everlasting assaults of rapture and the divine ecstasies of yearning through the ruffling of the wings of the doves of eternity and the hands of the spirits of splendor. In the fluttering of love shall we then find rest and repose. This is the ultimate goal and the least of His stations. We must in every matter shun all else, which derives from the opposers of the eternal Truth. It is impermissible for us to sit and socialize even for a moment, for by God, the corrupt souls are melting away the pure ones, even as the blaze of dry firewood and cold,

white snow. Be not thou among those whose hearts grow hard at the mention of God, the Creator.

That which hath been mentioned in commentary upon this verse was as a kindness to the gaze of the opposers and a mercy to the eyes of the hateful, that they might not understand it according to their evil passions, nor interpret it thereby. These verses were spoken at the time when We travelled into exile in the lands of the Ottoman Empire. No one among the divines and eminent men of that realm made any protest or objection. But from the railing of this people, I believe that even after this explanation they will raise objections and by reason of self-delusion will become wayfarers on the path of vain imagination, error, idle fancy and blindness. To God is the setting out on the path, whether thankfully or ungratefully, whether advancing or fleeing away. When the seal of a perfume bottle is removed, those with a sense of smell can perceive the scent, whereas those suffering from rheum will remain deprived.

Were all to be stricken with the malady of rheum, this would not indicate a fault in the rose-water of Eternity, nor would the musk of Cathay thereby be brought into disrepute.

Praise be to Thee, O God, My God! I call upon Thee at that time, a time in which Thou didst send down upon Me the evidences of divine sorrow, which, were they to overflow into the universe, would cause the seen and the unseen world to pass out of existence, in such wise that the spirit well-nigh departed in its agitation. By Thy Might, and Thine invisible Eternality, were I to breathe a word of it, the hearts would burn in their inmost essences, the heavens and all that is in them would be cleft asunder and the earth and all that is upon it would be devastated. Alas, alas, thereby the fragrance of constancy would never be diffused from the garden of

glory, nor would the everlasting breezes be wafted from the city of splendor. The nightingale of pre-existence would never warble upon the crimson twigs, nor would the chanticleer of grandeur raise his voice in the kingdom of exaltation.

By the glory of Him Whom Thou has glorified and made the Manifestation of Thy Divinity and the Fountainhead of Thy supreme Power, I have forgotten every mention, and all the wonders of Thy knowledge, and the comprehensive signs of Thy wisdom which Thou didst teach Me aforetime. Nay, I was forgetful and oblivious, as though I were not in the realms of the seen. And by the Lives of `Ali and Muhammad, and by the pure Spirit, the compassion of the Merciful, the attraction of Mahmud, the distraction of Ahmad, the secret of the Beloved, the delight of the Pure One, I like not to remain in this kingdom even a second. And God was behind Me as My witness.

O people of the Bayan, and whoso draweth nigh to God and His verses in the Living One of Utterance: Give ear to that which the Dove of the divine Essence doth warble in the utmost rapture, overwhelmed with the love of God and with yearning for Him, having died to the self and now living in God, the Mighty, the Powerful.

Fear God, and do not differ concerning His cause. Worship naught else but Him, and wreak not corruption in the land of knowledge. Accept the counsel proffered ye by this Servant, upon Whom the darts of the divine decree have rained down from the crimson cloud, in such wise that none but God can ever estimate their number, or fully perceive them. O people, be merciful, fear God and devour not this Servant in the flames of your own selves. Torture Him not with the idle fancies of your base desires, and do not deliver Him into the prison of your heedlessness.

Do not slay Him with the swords of your hypocrisy, nor banish Him with the spears of your injustice and malice. For He hath but summoned ye to God, and shall never call ye unto anyone save the Manifestations of His Self, the Mirrors of His inmost Essence, and Him Who standeth in the stead of His Cause itself.

Say: Fear God, and oppose Him not, nor transgress the bounds of His counsel. Know yet that there is among ye one who worketh corruption in this good and blessed land. The malediction of God be upon him, and whosoever raiseth his hand without the approval or permission of God, or stirreth in disobedience to Him. Such a one is deprived of God's compassion. Whosoever taketh his hands from his pockets and followeth his selfish passions, casting the Cause of God behind his back, hath removed himself from the shadow of Providence, though he dwell in the vicinity of the shrine of God.

Whoso submitteth to his base desires and attributeth this to God hath forfeited the garden of His loving-kindness, and whoso faileth to detach himself from all who are in the heavens and on earth shall never be able to enter the kingdom of heaven. For he who hath in his heart aught else but the love of God shall never step foot in His city. The vengeance of the Lord be upon whoso teacheth anyone without His permission, and the awful might of God be upon whoso distributeth His words to any soul without His leave.

Juan Cole's notes to this translation

In 1977-78 while in Beirut I produced a translation of this work, with which I am now (nearly 20 years later) dissatisfied. The first translation was very neo-Romantic in style, with much dependence on Latin-derived words. I did not attempt a rhyme, nor a standard foot-length. I treated the poem as a series of independent couplets, of varying length, but with a basic iambic beat. I am going now to try something different, under the influence of Dick Davis's wonderful translation of `Attar.

I'm going to approach the poem as a series of iambic pentameter quatrains rhyming in abcb. The downside of meter and rhyme is that a) they make the translator depart from the literal meaning and b) they make the poem unrespectable among contemporary poets. The upside is that they preserve something of the feel of the original (which has a mono-rhyme and a classical meter, though the latter is sometimes departed from).

P.S. The prefatory line about silence may be a reference to the "silent dhikr" preferred by the Naqshbandi order of Sufis, among whom Baha'u'llah was then living.

P.P.S. The "face" is that of Baha'u'llah's houri, the bearer to Him of the Revelation, who represents the feminine aspect of the divine.

2. Many thanks to David, Frank, Terry and others who kindly took the time to comment on my "Ode" retranslation. With regard to meter, I promise to throw in some trochees time to time; this is in fact guaranteed by the impossibility of translating accurately and keeping an absolutely consistent beat. As for rhyme, well, perhaps this should in fact be looked at as an attempt at a song lyric, since

Baha'u'llah encouraged such things to be chanted and sung. I could have translated the poem as free verse, and maybe will yet. In the future, there will be no reason not to have several versions of such pieces, each for a different purpose, just as there is more than one version of Rumi. Anyway, I'm encouraged to continue:

The rhetorical devices employed here include the appeal to the tropes of love poetry for mystical purposes; the hyperbole of a lover boasting about the depth of his love; and his frustration at it being unrequited. It seems fairly clear that unrequited love is being employed as a symbol for the unknowability of God.

In Mediterranean societies the honor of the clan's men is invested in the chastity of their women, of whom they are therefore very protective. Because in the Muslim Middle East respectable women did not mix with unrelated men, and because their families typically married them off, romantic love was (and largely is) illicit. For an unrelated man who hasn't spoken to her father to show interest in a woman puts her honor and perhaps even life in danger (outraged fathers and brothers, feeling themselves disgraced, every year dump into the Nile tens of the bodies of their daughters or sisters who slept around). The woman is therefore obliged cruelly to reject him, at least in public, no matter what her true feelings. This entire complex of the uncertainties and illicitness of love, of endangered honor, and of an almost sado-masochistic love play, informs Middle Eastern classics such as Nizami's "Majnun and Laila." Ibn al-Farid innovated in taking this complex over for the purposes of mystical religion. I suspect this Muslim cultural complex influence St. John of the Cross in Spain. Frank would know better. (Incidentally, Victoria Rowe Holbrook insists that Eric Clapton's "Laila" was inspired by the Middle Eastern story of Majnun and Laila.)

6. Notes: "tha'r" in line 25 means blood, according to a manuscript in the hand of Zaynu'l-Muqarrabin kindly provided to me by the World Centre. Line 28 is almost certainly a reference to Azal's partisans in Baghdad, who so violently objected to Baha'u'llah's growing popularity there in 1852-53, and who probably were the ones who drove him to choose to leave for Sulaymaniyyah. Many of the other lines here have parallels with Ibn al-Farid's "Ta'iyah," and it would be interesting to carry out a detailed comparison.

In verses 1-36, of which I have posted provisional translations, Baha'u'llah praises the transcendent beauty of the Maid of Heaven, the Figure who bears to Him God's revelation, and He launches into a series of complaints about how He has suffered from His separation from her.

It seems to me that this motif of "separation from the beloved" is a way of symbolizing what Heidegger refers to as our "thrownness" in the world. Human beings come to consciousness without a clear innate understanding of the origin of their being.

They are, as Rumi says, like reed-pipes cut from reeds along the riverbed, alienated from their origin. Moreover, the Divine is transcendent, unknowable, and unattainable. Seeking our origins in God is just like being in unrequited love. The inaccessibility of the Beloved is a symbol for the unattainability of God.

In the next section of the poem, the Houri or Maid of Heaven replies to Baha'u'llah's complaints about separation. In this section of the Ode of the Dove, the Maid of Heaven is replying to Baha'u'llah's complaints and stressing her inaccessibility and power.

I will come back later to Baha'u'llah's notes on the poem, which explain some cryptic references. The reference to the Maid's nature and molding the creation's rite has to do with a hadith attributed to the Prophet that parents make a child a Christian or Jew, but children are by nature born "Muslim" (that is, submissive to the Will of God). This ties in with another hadith that the nature (fitrah) of the Creation is patterned after God's Nature (fitrah). This verse is thus saying that the Maid of Heaven is the Template for the cosmos.

The White Palm is a reference to the white hand of Moses.

The other Moses reference is to a famous verse of the Qur'an in which Moses pleads with God to show Himself to the prophet. God says "thou shalt never see me," and refuses. To demonstrate His unattainability, He *does* show himself to the mountain, which is destroyed by the sight. Moses then falls into a faint.

I myself am puzzled by the reference to the House (bayt) in line 48. I think it is the Kaaba in Mecca, around which pilgrims circumambulate. I suppose it could be the Bab's House in Shiraz. Or perhaps the archetype of both, in the Imaginal World!

The symbolism of the letter "B" has to do with a hadith that says Muhammad was the "B" and `Ali was the point beneath it." In Arabic the letter B has this basic form: ___/ , but shares it with a number of other letters. What gives the form the specific phonological value of "B" is one point underneath. In Jewish and Islamic letter-mysticism, this ability of the point to give forms meaning was stressed and used symbolically. Incidentally, our "B" is descended from the same Phoenician pictogram, "bayt" ("house") as are the Arabic, Hebrew and Greek equivalents.

I thought the other lines above quite touching in the aftermath of the Khomeinist onslaught against the Faith.

The note to verse 17 is very interesting in that it seems to me to be an early claim to supernatural knowledge, even though it is expressed very humbly. Baha'u'llah knows "hidden meanings" and the modes (shu'unat) of the divine names and attributes. The claims are so grandiose, in fact, that Baha'u'llah then feels compelled to apologize to God for expressing them. This is important, because some academics have questioned the earliness of Baha'u'llah's own messianic convictions about himself.

His note on verse 23 links the lover's intense suffering because of distance from the beloved to hell-fire. And, of course, this is the Baha'i definition of hell--existential distance from the divine beloved.

"...The discourse hath come to an end, though in truth this matter is inexhaustible and unending."

Note:

This passage is extremely important for Baha'u'llah's theophanology, since it explains how he thought the Manifestation of God could **both** be spoken of as traversing various spiritual stations and growing in spiritual stature **and** could be spoken of as an eternal sun of guidance. The former diction has to do with the *tajalli* or effulgence/manifestation of these attributes in the external world, while the latter diction has to do with the esoteric world. The metaphysical assumptions here derive from the Ibn al-'Arabi tradition. Baha'u'llah's solution is important, because otherwise Moses' admission in the Qur'an that he was among the sinners or those gone astray (Da:lli:n) appears to contradict the Shi'ite/Babi tenet of the 'iSmat or infallibility/immaculacy of the Prophets. Here is evidence that Baha'u'llah thought prophets could commit murder exoterically while maintaining their immaculacy esoterically (presumably on the level of the Universal Intellect).

I append the last, long substantive note Baha'u'llah wrote on his "Ode of the Dove," once he had returned to Baghdad, presumably in the latter half of 1856. It is clear from this note that he was criticized for having written and distributed the "Ode of the Dove," probably by Babi partisans of `Ali, and that some of the impetus for appending notes to the poem was to answer his critics and clarify verses that had been misunderstood. Baha'u'llah appears to allude here to his disappointment in Azal (who during Baha'u'llah's absence 1854-56 in Sulaymaniyyah had committed a number of enormities, including a further attempt on the life of the shah, entanglement in mafia-like gangs in the shrine cities, and marrying and then discarding a widow of the Bab--an act strictly forbidden in the Bayan). The restrictions Baha'u'llah attempted to place on Babi teaching and spread of the Writings are also apparent, and these derived from a new emphasis on "wisdom" in teaching the Faith. The last part of this note is missing in printed versions and is derived from a manuscript sent to me by the World Centre.

Law`-i-Náqús

The Tablet of the Bell

Bahá'u'lláh

Translated by Stephen Lambden

or Law`-i-Subhánaka yá Hu[wa]

The Tablet of “Praised Be Thou, O ‘He’!”

Introductory note:

Miscellaneous Bahá'í sources indicate that the wholly Arabic Law`-i-náqús (“Tablet of the Bell”) or (after the constant refrain) Law`-i-subhánaka yá-hú (“Tablet of Praised be Thou, O He!) is to be dated to 1280/1863 CE or to the period of Bahá'u'lláh's residence in Istanbul (Constantinople). The title Law`-i-náqús derives from the words “Strike the Bell” (sing. náqús) in the opening (post introductory) line (see below). Bahá'u'lláh wrote this work in his own hand on the evening of the (lunar) celebration of the declaration of the Báb on the 5th of Jumádí alAwwál 1280 AH = October 19th 1863 CE. It was apparently on that occasion that Áqá Muhammad ‘Alí Tambaku Furush-i-Ißfahání precipitated this revelation through the intermediary of ‘Abdu'l-Bahá (letter of Shoghi Effendi to Mírzá Badí‘u'lláh Ágahabadihi. cited Ganj, 71; Revelation of Bahá'u'llah 2:18).

He is the All-Glorious

This is the garden of Paradise, wherein arise the anthems of God, the Help in Peril, the Self-Subsisting; wherein ascend the soul-entrancing melodies warbled by the Nightingale of Eternity upon the twigs of the Divine Lote-Tree; wherein abide the Maids of Heaven whom none hath touched save God, the All-Glorious, the Most Holy; and wherein lieth enshrined that which draweth the needy to the shores of the ocean of true wealth and guideth the people to the Word of God. And this, verily, is naught but the manifest truth.

By Thy name “He”! Verily Thou art “He”, O Thou Who art “He”!

O Monk of the Divine Unity! Ring out the bell, for the Day of the Lord is come and the Beauty of the All-Glorious hath ascended His blessed and resplendent throne. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O Húd, Prophet of the Divine Decree! Sound the clarion in the name of God, the All-Glorious, the Most Bountiful, for the Temple of holiness hath been established upon the seat of supernal glory. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O Countenance of immortality! Pluck with the fingers of the spirit the sacred and wondrous strings, for the Beauty of the Divine Essence hath appeared, arrayed in a silken vesture of light. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O Angel of light! Sound a blast upon the trumpet at the advent of this Revelation, for the letter Há' hath been joined to the letter of ancient glory.¹³ Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Nightingale of heaven! Warble upon the boughs of this celestial garden in the name of the Beloved, for the beauty of the Rose hath appeared from behind an impenetrable veil. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Songster of Paradise! Trill out upon the twigs in these wondrous days, for God hath cast His effulgent rays upon all created things. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Bird of eternity! Soar aloft in these heights, for the Bird of faithfulness hath soared in the atmosphere of divine nearness. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O denizens of Paradise! Sing out and chant in the sweetest of tones, for the melody of God hath been raised within the Tabernacle of matchless sanctity. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O inmates of the Kingdom! Intone the name of the Beloved, for the beauty of His Cause hath shone forth from behind the veils, adorned with a luminous spirit. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O dwellers of the kingdom of names! Bedeck the furthest reaches of heaven, for the Most Great Name is come, riding upon the clouds of transcendent majesty.

Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O inhabitants of the Dominion of divine attributes in the Realm of Glory! Make ready to enter the presence of God, for the soft breezes of holiness have wafted from the sanctuary of the Divine Essence, and this, verily, is a conspicuous bounty. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O paradise of the Divine Unity! Rejoice within thyself, for the paradise of God, the Most Exalted, the All-Powerful, the All-Knowing, hath appeared. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O heaven of grandeur! Render thanks unto God within thine inmost being, for the heaven of holiness hath been upraised in the firmament of a heart of stainless purity. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O sun of worldly dominion! Eclipse thy face, for above the horizon of a resplendent morn there have shone the rays of the Day-Star of eternity. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O earth of knowledge! Swallow up thy learning, for the Earth of true knowledge hath been outspread through Him Who is the Self of God, the All-Glorious, the All-Bountiful, the Most High. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O lamp of earthly sovereignty! Put out thy light, for the Lamp of God hath been lit within the niche of eternity and hath illumined all that are in heaven and all that are on earth. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O seas of the world! Still the pounding of your waves, for a most wondrous Cause hath made to surge the Crimson Sea. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O Peacock of the Divine Unity! Utter thy plaintive cry amidst the thickets of the celestial world, for the melody of God hath sounded near on every side. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O Cockerel of eternity! Sound thy call in the forests of the empyrean heaven, for the Summoner of God hath cried out from every lofty height. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O concourse of ardent lovers! Rejoice in your souls, for the day of separation hath ended, and the Covenant hath been fulfilled, and the Beloved hath appeared arrayed in sublime and majestic beauty. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

O assemblage of mystic knowers! Let your hearts be filled with joy, for the time of remoteness hath passed, and the spirit of certitude hath appeared, and the countenance of the celestial Youth hath beamed forth, adorned with the ornament of holiness in the paradise of His name, the Almighty. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

Glorified art Thou, O Lord, my God! I beseech Thee by Thy Day through which Thou didst bring forth all other days, and in a single moment whereof Thou didst reckon up the appointed time of all that have been and all that shall be—Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

And by Thy Name which Thou hast made the sovereign of the kingdom of names and the ruler of all who are in heaven and all who are on earth—Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

To graciously enable Thy servants to dispense with all but Thee, to draw nigh unto Thee, and to become detached from aught else save Thee. Thou, verily, art the God of power, of might and mercy. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

Enable them then, O my God, to bear witness to Thy unity and to testify to Thy oneness in such wise that they may behold naught save Thee and shut their eyes to all else. Thou, in truth, art powerful to do what pleaseth Thee. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

Kindle, then, within their breasts, O my Beloved, the fire of Thy love, that it may burn away the mention of aught else, and that they may testify within themselves that from everlasting Thou hast dwelt within the inaccessible heights of Thine eternity, that Thou wert alone with none beside Thee, and that Thou wilt continue unto everlasting to be what Thou hast ever been. No God is there but Thee, the Lord of might and bounty. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

For were Thy servants who long to scale the heights of Thy unity to set their hearts upon aught except Thee, they could not be reckoned among such as have

truly believed, nor would the sign of Thy singleness be found within them. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

Glorified art Thou, O Lord my God! Such being the case, I implore Thee to send down from the clouds of Thy mercy that which shall purify the hearts of Thine ardent lovers and sanctify the souls of those who adore Thee.

Raise them up, then, through Thy transcendent power, and render them victorious over all who dwell on earth. This, indeed, is that which Thou hast promised Thy loved ones through Thy word of truth: “And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs.”¹⁴ Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

From the translator:

The non-qur’anic Arabic loan-word náqús derives from (Christian) Aramaic-Syriac (naposha/naqqús) and indicates a pierced wooden clapper-board which had a gong or bell-like function in making a noise when hit with a stick. It was used in Eastern Christian regions for calling the faithful to worship or to other religious functions. Around (Eastern) Christian churches the naqús was sounded or clapped and, like the Islamic mu’adhdhin, called the faithful to assemble for prayer. Perhaps this sound was heard by Bahá’u’lláh around Christian churches in Istanbul.

In Bábí-Bahá’í scripture and Shí’í/Shaykhí literature there are various references to the eschatological náqús. In a number of His Writings Bahá’u’lláh personifies

Himself as the “Bell” (nāqús) which summons the faithful to enter the Abhá paradise or Kingdom of God (the Bahá’í Faith). His Revelation is the ringing of the “Bell” of his Person which invites humankind to the assemblage of paradise. One may recall, for example, the following opening lines from the second Tablet of Bahá’u’lláh to Napoleon III:

O King of Paris! Tell the priest to ring the bells (lit. ‘strike the clapper-boards’ = nawáqís) no longer. By God, the True One! The Most Mighty Bell (al-nāqús al-afkham = Bahá’u’lláh) hath appeared in the form of Him Who is the Most Great Name (al-ism al-a‘Ūam), and the fingers of the will of Thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality, in His name, the All-Glorious (al-abhá) . . .

trans. Shoghi Effendi, *Promised Day is Come*, 29

In making the following tentative provisional translation I have consulted the Arabic texts of the Law’-i-nāqús published in *Adí‘ah-yi hadrat-i-mahbúb* (Cairo 1339/1920-1) 141-153 and *Risálih-yi ayyám-i-tis‘ih* (rep. Los Angeles: Kalimat Press, 1981) 100-106 as well as various Lights of ‘Irfán Book Four unpublished manuscripts. I have also benefited from consulting the previous translations of ‘Alí Kuli Khan and Marzieh Gail (unpublished) and that of Denis MacEoin (*Rituals in Bábísm and Bahá’ísm* [London 1994] App. XXVI, pp. 169-172).

The following translation is not, however, based upon a critically established text nor is it in any way superior to those just mentioned. As the translation is fairly literal it will at times be virtually identical to previous renderings.

In diverse ways and in cryptic, mystical, Sufistic language Bahá’u’lláh celebrates the power of His recently, Riḍván-intimated (late April early May 1863)

theophanic status. As the secreted “Monk of the Divine Unicity”, He is bidden by God to go some way toward disclosing His being a supreme heavenly Maiden possessed of the power of divine revelation.

In line [3] and elsewhere in the Law’-i-náqús, Bahá’u’lláh alludes to that portion of the Súrat al-huriyya (‘Súra of the Maiden,’ the 29th sura of the Qayyúm al-asmá’ mid. 1844 CE) in which the Báb makes reference to the partial yet stunning theophanic disclosure of a veiled, silken clad houri characterised by resplendent beauty (al-bahá). Both lines 4 and 5, furthermore seem to allude, for example, to the person of Bahá’u’lláh as a conjunction or incarnation of the letters “B and “H” which constitute that Beauty-Splendour (Bahá) which, according to a wellknown prophetic hadíth (greatly beloved of Rúzbihán Baqlí Shírází d.1209 CE) is his pre-existent Reality—the Prophet Muhammad is reckoned to have said “The Red Rose is expressive of the Beauty-Splendour of God” (al-ward al-a’mar min bahá’ Alláh)

Tablet of the Sun of Reality

Bahá'u'lláh

Provisional Translation by Stephen Lambden

O He!

The Sun of Reality is the Divine Word, the purpose of which is the instruction of the denizens of the domains of spiritual meaning and exposition. It is centered in Him for He is the Spirit of Reality and the celestial Water of mystic meaning, which hath ever been and will forever give, by virtue of His assistance and beneficence, life to everything. And His light, as evident in every mirror, reflects His own color. For example, in the mirrors of the hearts of wise sages, He manifested divine wisdom. It is likewise in the mirrors of the hearts of the mystic knowers, He manifested the wonders of mystical insight and the realities of proofs. All the peoples of the world, and whatsoever is evident therein, are brought into being through the rising up of the Divine Manifestation. From Him, the Most Beautiful Divine Names and the Most Elevated Divine Attributes are made manifest. From Him, all things become manifest.

By virtue of the Sun of the Word of God, reality is brought into being, for the Most Beautiful Divine Names and the Most Elevated Divine Attributes will for

evermore circumambulate around His Word. He is the Divine Fire! And it is on this account, that whatsoever is not of God is burned away from within the inmost depths of the hearts of such yearning lovers as are consumed by this fire. This is so on account of the conflagration precipitated by this fire. Indeed! It is the very reality of the celestial Water which is evident in this fire. Its outer reality is fire while its inmost depth is light.

It is on account of this Water that all things hath eternally remained and will for evermore exist: “Through Water are all things living” (Quran.21:30). We beseech God that we may drink of this divinely sweet water through this spiritual Fountain of Paradise and we may be detached from the world and its inhabitants upon the Pathway of His Love.

And may the Glory be upon the people of Bahá!

Commentary:

Translated from Persian and most likely revealed during Bahá'u'lláh's years in Akka (Acre), this untitled Tablet, provisionally entitled 'Tablet of the Sun of Reality', takes as its theme the divine person of the Messenger or Manifestation of God, who is described as the radiant Sun of Reality. As the Word of God, He shines throughout the universe as a great celestial orb, enlightening all who believe in His divine reality. In the Quran, it is mentioned that water is the source of all life. In the Bible, too, water has an important symbolic function in the creation of the world. In this Tablet revealed by Bahá'u'lláh, such life-giving water is identified with the mystical power of the Word of God. This "water" of mystical insight bestows spiritual "life" upon all things. In this Tablet, the Manifestation of God is not only identified with life-giving water, but also with a captivating divine fire, both elements being closely related facets of the same Reality and engendering spiritual rapture and illumination. Also true of this divine Reality is that while its outer appearance is fire, its essence is light. In this Tablet, the spiritual font of Salsabil, mentioned in the Quran 76:17-18, is interpreted figuratively as a fount of spirituality. This brief but probing Tablet outlines the relationships between the divine Sun of Reality, the Word of God, and the Manifestation of God who is the Divine Man, and illuminates the symbolic meanings of the Water of Life and the all-consuming Fire of the Divine Beloved.

Suriy-i-Qalam

Surih of the Pen

Bahá'u'lláh

Translated by Franklin Lewis, Peter Terry, Moojan Momen,
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The translation is based on *Athar-i-Qalam-i-Alá*, Vol. 4, pp 258-267
and *Risáli-yi-Tasbih-u-Tahlil*, pp. 124-139.

This is the Surih of the Pen, which hath been sent down from the heaven of eternity
unto them that have fixed their gaze upon His Throne.

In the name of God, the Most Wondrous, the Most Glorious!

O Pen of the Most High! Bear thou witness, in thine own self, that verily He is
God and there is none other God but Me, the Help in Peril, the Self-Subsisting.
Bear thou witness, then, by thine own essence, that verily I am God and that there
is none other God but Him, that all have been created at My behest and that all
abide by My command.

Bear thou witness, moreover, by thine inmost being, that this is the Beauty of
God which hath dawned above the horizon of the Unseen, a Beauty that hath ever

been, and shall ever remain, unknown to all save Himself. He, verily, is the Almighty, the All-Glorious, the Best-Beloved. Through but one of His effulgences the Day-Stars of majesty and grandeur have shone forth, the hearts of the denizens of the everlasting realm and the sanctified realities that lay hid beneath the mystic veil have been called into being, and the secrets of all that was and shall be have been laid bare.

O Pen! Let nothing dismay thee, for unto thee have We vouchsafed the inviolable protection of Our sovereign might and power, and into thee have We breathed a spirit, one breath of which would, if wafted upon the bodies of all existence, cause them to arise from their couches, unloose their tongues, speak forth, and bear witness in their inmost being that there is none other God but Me, the Powerful, the Glorious, the Exalted, the Mighty, the Peerless, the All-Subduing, the Self-Subsisting.

O Pen of Command! Be assured in thyself, and reveal then unto all beings a measure of that which God bestowed upon thee ere the creation of words and letters and the fashioning of all things, and ere the establishment of the kingdom of names and attributes and the revelation of His mighty and guarded Tablet. Say: This is a Power unsurpassed from all eternity to all eternity, could ye but know it, O concourse of the Spirit, and this is a Beauty unrivalled from the beginning that hath no beginning, could ye but perceive it.

Say: Whoso conceiveth the least design to confront this Pen, to presume partnership with it, to gain intimate access unto it, or to fully grasp that which emanateth from it, be assured that the Evil One doth whisper within his breast.

Thus hath the Divine Command been issued, could ye but understand. Say: By God! None hath ever been, nor shall ever be, able to rival Me amidst all creation. Thus hath it been inscribed by the Pen of divine revelation, could ye but comprehend it. Say: A single letter of Mine utterance hath, verily, brought forth the entire universe, the realities of all things, and worlds which none can fathom save God, the Almighty, the Most Manifest.

O Pen! Give ear unto that which the unbelievers have imputed to thee. Say: O assemblage of malice! Perish in your hatred, in your envy and your unbelief! By Him Who is the Eternal Truth! This is that Pen through a mere intimation of whose will the souls of the Concourse on high, and the realities of the denizens of the everlasting realm, and the essences of human hearts and minds, were all fashioned. This is that Pen through but a movement of which the sun of might and grandeur, and the moon of loftiness and sanctity, and the stars of grace and favour, were called into existence. This is that Pen through which were created the all-highest Paradise and all that abide therein, and the celestial garden and all that pertaineth thereto, could ye but comprehend. Say: Through but a single stroke have been manifested the knowledge of all that was and shall be, and the creation of all things past and future. Open then your eyes that ye may bear witness to this truth.

O Pen! Content thyself with that which thou hast so far intimated to the world of thy sovereignty and power, for the hearts of the envious are well-nigh bursting.

Veil, then, thy Cause, and reveal no more than this, for thy words would rend asunder the heavens of ancient glory, and cleave in twain the earth of holiness itself, and cause the inmates of the realm of grandeur to swoon away. Be patient in

thy heart, for the people of the world are incapable of beholding thy sovereignty or perceiving thy manifold signs, how much less of recognizing Him Who hath created and fashioned thee through but a single word of His utterance! Exalted is thy Lord above all that thou hast revealed in the past or wilt manifest in the future. Exalted is He above all that His sincere and well-favoured servants have comprehended or will ever comprehend. Content thyself, then, with that which thou hast thus far revealed. I swear by the One True God! Should all that are in the heavens and on earth and whatsoever lieth between them — whether trees, fruits, leaves, twigs, branches, rivers, oceans, or mountains — encounter a single word of thy pronouncement, they would assuredly speak forth that which the Burning Bush, springing from the soil of divine revelation, spoke unto Moses in that holy and blessed Vale.

O Pen! Give ear unto the wondrous account of that which God hath graciously bestowed upon thee. Detach thyself, then, from all thou dost possess, and announce unto the people the joyful tidings of the appearance of the Most Exalted Word in this mighty Revelation, that haply they may recognize their Creator and renounce all else but Him. Call then upon the Concourse on high to rejoice, saying: O ye exponents of grandeur sheltered beneath the tabernacle of majesty! O ye denizens of the dominion of power abiding beneath the canopy of glory! O ye dwellers of the kingdom of the seen and the unseen situate in the furthestmost precincts beyond the ocean of eternity! O ye manifestations of the divine names in the highest heaven!

Let your hearts rejoice in this Most Great Festival wherein God Himself proffereth this most pure chalice unto such as stand before Him with beseeming

lowliness and humility. Adorn, then, your souls with the silken vesture of certitude and your bodies with the broidered robe of the All-Merciful, for lo, a light hath dawned forth and shone resplendent from the horizon of My brow, before whose revelation all that are in the heavens and on earth have bowed down in adoration, could ye but perceive it.

Say: I swear by the one true God that there hath never appeared in all creation another like unto Him. Whoso asserteth otherwise hath gainsaid the testimony of God and is accounted among the faithless in His mighty and well-guarded Tablet. Say: This is the Light through which the inhabitants of the celestial world and their inner realities have been brought forth, and through which the embodiments of the heavenly realm and their inmost essences have been raised up. This is the Light through which God hath created worlds that have neither beginning nor end, worlds whereof none hath the slightest intimation save those whom their Lord hath willed. Thus do We disclose unto you the hidden mysteries, that haply ye may ponder the signs of God. Say: This, verily, is the Light before whose effulgence every head hath bowed down in lowliness, and before whose manifestation the hearts of the well-favoured of God, and the souls of His holy ones, and the inmost realities of His true worshippers, and beyond them His honoured servants, have prostrated themselves in adoration.

O inmates of the holy sanctuary! I swear by God! He in very truth is the Sanctuary of God amongst you and His sacred Precinct in your midst, the holy Site of the Spirit before your eyes and the Station of both inner and outer peace and security. Take heed lest ye deprive yourselves of the Sanctuary of His knowledge. Hasten unto Him and tarry not. This is that Sanctuary round which circle the

Manifestations of the Divine Being and the Embodiments of His eternal Reality, and whose court God hath hallowed beyond the reach of the outcast and the ungodly. This, verily, is that Sanctuary the blessing of whose service is sought by the Maids of Heaven, and them that dwell in the depths of the Most Great Ocean, and them that abide in the habitation of holiness and the realm of reunion — and yet the people, for the most part, comprehend not.

O denizens of earth and heaven! Abandon your couches and undertake the Most Great Pilgrimage for the sake of this pure and refulgent Beauty. Should God witness your inability to do so, He will exempt you therefrom and command you instead to approach Him with heart and soul. And they alone shall attain this who behold all that is in the heavens and on the earth as a day wherein none was deemed worthy of mention.[9] These are they to whom their Lord will give to drink, from His own hands, of the sealed wine of holiness. Verily, whoso turneth his face towards this most blessed and luminous Spot, round him shall circle resplendent suns whose effulgence knoweth neither beginning nor end, and above the horizon of his heart there shall dawn that Sun of suns before Whose light the orbs of worldly names are wrapped in darkness, if ye be of them that understand.

O Pen! Proclaim unto the concourse of eternity, saying: O ye that rove in the arenas of immortality! O ye that abide beneath the tabernacle of grandeur! O ye gem-like realities that lie hid from the eyes of creation! Descend from your lofty retreats to celebrate and rejoice, and to quaff from the cup of everlasting life that the hand of the All-Glorious is proffering on this Day.

This, in truth, is a Day the like of which hath never been witnessed in all creation, a Day whereon the Eye of Grandeur hath been cheered in the Seat of transcendent glory. O ye bearers of the throne of God! Adorn the most great throne on this Day, for the unseen Beauty hath appeared — He Whose presence the inmates of the all-highest Paradise and the dwellers of the garden of repose have thus far been powerless to attain. Say: By God! The Hidden Secret hath appeared in the plenitude of His glory and hath solaced by His beauty the eyes of all things seen and unseen, and beyond them the eyes of them that have cleansed their souls with the holy waters streaming from the ocean of the Name of their Lord, the Most Manifest.

Say: This is a Day whereon God hath made His own Self known and revealed it unto all who are in the heavens and on earth, a day whereon He hath established His sovereign ascendancy over the kingdoms of revelation and creation. How exalted, then, is this holy, this most blessed and best-beloved grace! This is a Day, moreover, whereon the Ancient Beauty hath appeared with such an adorning as to cause the veils to be rent asunder, and the mysteries to be revealed, and the fruits to spring forth, and all things to utter the praise of their Lord, the Unconstrained — a Day whereon the earth and all that it holdeth, and the heavens and all that they contain, and the mountains and all that they conceal, and the oceans and all that they treasure in their depths, have laid bare their secrets, though the people remain veiled therefrom. This is a day whereon the idols of misbelief and worldly desire have been shattered and the Ancient Beauty hath ascended His mighty throne.

The Spirit of glory hath called out from the precincts of eternity, and the Most Holy Spirit from the Divine Lote-Tree, and the Spirit of command from the Tree beyond which there is no passing, and the Spirit of might from the exalted dominion, and the faithful Spirit from the right hand of the Burning Bush, saying: “Hallowed be the Lord of mercy, Who hath appeared in the world of existence invested with that which mortal eyes had never beheld!” Say: He it is Who through a movement of His finger causeth the creatures of earth and heaven to perish, Who through a word of His mouth bringeth them to life again, and Who through a mere intimation of His glance turneth all creation unto the presence of God, the Help in Peril, the Almighty, the Best-Beloved.

Say: O concourse of monks! Abandon the churches wherein ye have glorified your Lord, for He Who ascended unto heaven hath in very truth come down again and circleth round the Throne of God. I swear by the one true God! In this Day the bells are pealing out in My remembrance, the Trumpet soundeth My praise, and the Bugle proclaimeth My Name, the Help in Peril, the Self-Subsisting. Deprive not yourselves of the grace of this day; hasten rather to the seat of the Throne, forsake that which ye possess, and take fast hold of the Cord of God, Who hath arisen and manifested Himself and spoken forth for all to hear.

O inhabitants of the realms of the seen and the unseen! Sing, O sing the most joyous melodies on this Festival of God which hath appeared with the power of truth and to which the former and latter generations had never attained, could ye but know it.

This is the Day whereon the Pen of God hath absolved all who are in the heavens and on earth. Thus hath His eternal command shone forth from the dayspring of His Pen, that ye may rejoice in your souls and be of those whose hearts are gladdened.

O Pen! Announce unto the Maid of Paradise:[10] “By God! This day is thy day. Come forth as thou willest, and array thyself as thou pleasest with the broidered robe of names and the silken vesture of immortality. Emerge then from thine eternal habitation even as the sun that dawneth from the countenance of Bahá. Descend from thy lofty heights and, standing betwixt earth and heaven, lift the veil of concealment from thy luminous face and shine forth above the horizon of creation as the black-eyed Damsel, that haply the most great veil may be torn away from the eyes of these people and they may behold the Scene of transcendent glory, the Beauty of God, the Most Holy, the Most Powerful, the Best-Beloved.”

“O Ancient Beauty! The unbelievers, verily, are lost in the stupor of idle fancy and are powerless to turn their eyes towards the most hallowed Court. Through the sovereign potency of Thine inviolable protection, Thou hast shielded me beneath the veils of light and guarded my beauty from the gaze of Thine enemies. Thine is the power to command; Thou ordainest as Thou pleasest through Thy word ‘Be’, and it is.”

“O Maid of Bahá! Step forth from the court of eternity, but let not thy most pure gaze linger upon the faces of mortal men. I swear by the one true God! None save them that are possessed of true insight can ever hope to behold thee in this most sublime vision.

Leave the kingdom of names on thy right and the dominion of attributes on thy left, and shine forth by My leave above the horizon of Mine inviolable protection, divested of all that hath been created in the realm of Revelation and shorn of all that hath appeared in the kingdom of creation, that thou mayest manifest the beauteous image of God in all regions. Intone, then, the sweetest of melodies betwixt earth and heaven, that all existence may be detached from aught save the face of thy Lord, the Most Holy, the Most Gracious, the Well-Beloved. Beam forth above the horizon of the Ridvan with the beauty of the All-Merciful, and let thy fragrant locks flow upon thy bosom, that the perfume of the garment of thy most gracious Lord may be diffused throughout the world. Hide not thy luminous form from the eyes of the concourse of Revelation, and withhold not thine ethereal veil of holiness from the gaze of the people. Present thyself, then, before the Throne with thy locks flowing, thine arms bejewelled, thy countenance blushing, thy cheeks aglow, and thine eyes adorned, and take hold of the snow-white chalice in My most exalted Name. Proffer then to the denizens of the realm of eternity the crimson wine of Mine all-glorious Beauty, that haply the concourse of Revelation may sanctify their souls in this most august Festival by virtue of this pure draught, and that they may emerge from behind the veil of concealment through the power of Mine almighty and all-powerful, Mine all-subduing and self-subsisting sovereignty.”

“By God! I am the Maid of Heaven, abiding in the midmost heart of Paradise, hidden behind the veil of the All-Merciful and concealed from the eyes of men. From time immemorial I remained shrouded in the veil of sanctity beneath the Tabernacle of Grandeur.

I heard a most sweet call from the right hand of the throne of my Lord, the Most Exalted, and I saw Paradise itself set in motion and all its inhabitants stirred up in their longing to attain the presence of God, the All-Glorious. Whereupon another call was raised: ‘By God! The Beloved of the worlds is come! Blessed be the one who attaineth His presence, and beholdeth His face, and giveth ear to His most holy, His most glorious and beloved utterance. The Voice of God hath enraptured the souls of the Concourse on high and the hearts of the dwellers of the everlasting realm, and the all-consuming ecstasies of love have caused them to tremble with yearning and to fix their gaze upon the court of sanctity, the station of unapproachable glory.’ Were I to speak in every tongue, I would nonetheless be powerless to describe that which I beheld in that state. And yet, in spite of this grace that hath encompassed all things, and this rapture that hath overtaken all that are immersed beneath the ocean of names, behold, I found the people of the Bayan veiled and heedless, and lying as dead in the graves of oblivion. O people of the Bayan! Reckon ye to be treading the path of the spirit even as ye have rejected this Revelation? Nay, by my Beauty, which God hath ordained as the manifestation of His own Beauty amongst all the former and latter generations!”

“O Maid of holiness! Forsake the mention of such people, for their hearts are as immovable as stones and impervious to all but the promptings of idle fancy. For they remain immature in the Cause of God and suckle the milk of ignorance at the breast of waywardness. Leave them to dwell upon the dust, and warble thou My melodies in the realm of eternity. Apprise, then, the inhabitants of Paradise of that which hath been manifested in the kingdom of creation.

Thus may they become attracted by Thy sweet accents, hasten towards this hallowed and promised Beauty, and become fully apprised of this Day — a Day whereon all things have been adorned with the ornament of names, a Day whereon every poor one hath found the source of true wealth and every deprived and sinful soul hath attained forgiveness.”

O people! Seek ye in these days the grace of God and His all-embracing mercy, and beware lest ye follow in the footsteps of every veiled and heedless soul.

Thus the summons of the Pen regarding this blessed and fated account endeth, in this Tablet.

O Pen!

Reflections on Suriy al-Qalam (Surih of the Pen)

by Sandra Lynn Hutchison

Introduction

Bahá'u'lláh's pen — one of the most enigmatic and mysterious of objects in the world of creation. A simple reed pen — *qalam*, in Arabic — held between the fingers of the Manifestation of God or by His amanuensis, served as the instrument through which a new revelation of the divine Word flowed and was delivered to the world. A pen that bears witness, calls out, weeps, and groans. A pen that raises its voice between earth and heaven. A pen that swoons away at the power of the words it renders. A pen so closely identified with the process of revelation, the creative function of the Manifestation of God, that it comes to symbolize the Manifestation Himself: the Manifestation becomes His Pen and His Pen becomes that marvelously-gifted instrument through which He reveals the Word of God to humanity.

In His Suriy-i-Qalam, or Surih of the Pen, Bahá'u'lláh has revealed a work that is both a probing meditation on and a powerful dramatization of His assumption of His mission as the Pen of Revelation.

Throughout the surih, the reader is privy to a series of interchanges between Bahá'u'lláh as the Pen of Revelation and the Divine Voice as it commands the Pen to write, and also, as the surih progresses, between Bahá'u'lláh and His muse, the Maid of Heaven.

The intensity of the utterance, the tone of immediacy sustained throughout, together with the frequent shifts in mood and voice as the Divine Voice speaks to the Pen, may give readers the sense that they are present at the very moment of the revelation of this surih. The extraordinary self-consciousness with which Bahá'u'lláh reflects on the revelation He is receiving, and the immediacy with which He re-enacts His encounter with the holy spirit, as symbolized by the Maid of Heaven, serve to generate one of the most ecstatic outpourings of revelation currently available to readers of English language translations of Bahá'u'lláh's Writings.

Little is known about the date or circumstances of the revelation of the Surih of the Pen, but the various references made in it to the Festival of Ridvan, together with its largely celebratory tone and theme, suggest that the surih was written in commemoration of this occasion. Moreover, the exuberance with which Bahá'u'lláh celebrates His Pen in the surih, suggests that it might be located in the Edirne period, the five years of remarkable productivity that immediately followed His declaration in the Garden of Ridvan. His preoccupation with the “unbelievers” further links this surih to the Edirne years, during which Bahá'u'lláh was subject to growing opposition from members of His family as He began to assert His divine authority in a more public way.

It was in Edirne that the break with His half-brother, Mirza Yahya, became known to the community; and it was in Edirne, that, as the machinations of His enemies escalated to an unprecedented level, attempts were made on His life, one by a poisoning from which His health never fully recovered.

The flight of Bahá'u'lláh's mind and soul as He moves between earth and heaven, human being and Manifestation, the Pen and the Divine Voice which, until the end of the surih, communicates the revelation the Pen is receiving, generates a complex web of perspectives that can make this surih challenging for the reader. Bahá'u'lláh speaks as the Pen of Revelation and also sets down the words revealed by the Divine Voice to the Pen. In other words, we read the words of the revelation Bahá'u'lláh is receiving, words of assurance and confirmation regarding His mission, and we also read Bahá'u'lláh's words of guidance to humanity as He takes up that mission. To add to the complexity of the surih, the metaphor of the pen is given further richness of meaning by the other metaphors employed to describe Bahá'u'lláh and His revelation, in particular, the metaphors of light and unveiling.

As in the modern novel or a poem for voices, points of view shift as different voices take up the theme of the surih. However, the structure that emerges from the interplay of voices can best be likened to the five-act play. But the unfolding dramatic action of this surih does not follow the conventional pattern of the five-act play, with its prologue, conflict, rising action and climax, falling action, and denouement. Rather, the Surih of the Pen enacts a divine drama in which the Pen moves from doubt to certainty, from grief to exultation until, in the final act,

He achieves union with His muse: the holy spirit as symbolized by the Maid of Heaven.

Invitation (Act One: Verse 1)

“In the name of God, the Most Wondrous, the Most Glorious!” — the invocation with which the surih opens sets the tone for what is to be communicated: the wondrous message of the Pen, the Pen of the Most Glorious itself, regarding this day, the day on which the “Most Exalted Word” has appeared in the form of a new Manifestation who brings a fresh revelation from God. The invocation is followed by a command as the Divine Voice calls Bahá’u’lláh’s Pen to testify in His “own self,” and by His “own essence” and His “inmost being” that there is “none other God but Me, the Help in Peril, the Self-Subsisting” and that “this is the Beauty of God..., a Beauty that hath ever been, and shall ever remain, unknown to all save Himself.”

The complex truths implicit in this invocation regarding the nature of the relationship of the Manifestation to the Godhead will generate, no doubt, a rich body of theology in future. But for our purposes here, all we as readers need to understand is that God is calling Bahá’u’lláh to assume His station as the Manifestation of God. As the revealer of God’s Word, the Pen is high above both heaven and earth but also the link between them. The imagery employed at the end of this passage suggests that Bahá’u’lláh, as the revealer of God’s Word, has come to bring light to the world and to disclose, by means of His Pen, secrets hitherto unknown:

Through but one of His effulgences the Day-Stars of majesty and grandeur have shone forth, the hearts of the denizens of the everlasting realm and the sanctified realities that lay hid beneath the mystic veil have been called into being, and the secrets of all that was and shall be have been laid bare.

Consolation (Act Two: Verses 2-5)

The opening verses of the second act of the drama are reminiscent of the Quranic Surih of the Pen, for in that surih, as in this one, God consoles the Manifestation in the face of the assaults of the unbelievers. In Bahá'u'lláh's Surih of the Pen, however, the Divine Voice also assures the Pen of protection and divine assistance:

O Pen! Let nothing dismay thee, for unto thee have We vouchsafed the inviolable protection of Our sovereign might and power, and into thee have We breathed a spirit, one breath of which would, if wafted upon the bodies of all existence, cause them to arise from their couches, unloose their tongues, speak forth, and bear witness in their inmost being that there is none other God but Me, the Powerful, the Glorious, the Exalted, the Mighty, the Peerless, the All-Subduing, the Self-Subsisting.

In the next verse of the surih, the Divine Voice commands the Pen to take up His divine mission, addressing Him as follows: “O Pen of Command!

Be assured in thyself and reveal then unto all beings a measure of that which God bestowed upon thee ere the creation of words and letters and the fashioning of all things. . . .”

Here and later on in the same verse, the Pen is identified with the Word of God, the Logos, which precedes and also brings into being the entire creation:

“Say: A single letter of Mine utterance hath, verily, brought forth the entire universe, the realities of all things, and worlds which none can fathom save God, the Almighty, the Most Manifest.”

What, then, is the Pen to reveal? As the Divine Voice makes clear in the next verse of the surih, the first task of the Pen is to make Himself known — to speak of His power and His beauty, and of the loftiness of His station:

Say: This is a Power unsurpassed from all eternity to all eternity, could ye but know it, O concourse of the Spirit, and this is a Beauty unrivalled from the beginning that hath no beginning, could ye but perceive it. Say: Whoso conceiveth the least design to confront this Pen, to presume partnership with it, to gain intimate access unto it, or to fully grasp that which emanateth from it, be assured that the Evil One doth whisper within his breast.

In the verse that follows, the Divine Voice consoles the Pen by condemning the “unbelievers,” disputing their false claims, and extolling the Pen:

O Pen! Give ear unto that which the unbelievers have imputed to thee. Say: O assemblage of malice! Perish in your hatred, in your envy and your unbelief! By Him Who is the Eternal Truth! This is that Pen through a mere intimation of whose will the souls of the Concourse on high, and the realities of the denizens of the everlasting realm, and the essences of human hearts and minds, were all fashioned. This is that Pen through but a movement of which the sun of might and grandeur, and the moon of loftiness and sanctity, and the stars of grace and favour, were called into existence. This is that Pen through which were created the all-highest Paradise and all that abide therein, and the celestial garden and all that pertaineth thereto, could ye but comprehend.

The unbelievers are consumed with envy and the people as a whole lack the capacity to recognize the Pen. Therefore, the Divine Voice urges the Pen to patience as well as to restraint, even suggesting that He continue to veil Himself, since the potency of His words is such that, on hearing them, even the holy ones might be overcome, and the earth and heaven compelled to give voice to that which was revealed to Moses in the burning bush:

O Pen! Content thyself with that which thou hast so far intimated to the world of thy sovereignty and power, for the hearts of the envious are well-nigh bursting. Veil, then, thy

Cause, and reveal no more than this, for thy words would rend asunder the heavens of ancient glory, and cleave in twain the earth of holiness itself, and cause the inmates of the realm of grandeur to swoon away. Be patient in thy heart, for the people of the world are incapable of beholding thy sovereignty or perceiving thy manifold signs, how much less of recognizing Him who hath created thee through but a single word of His Utterance! . . . Should all that are in the heavens and on earth and whatsoever lieth between them — whether trees, fruits, leaves, twigs, branches, rivers, oceans, or mountains — encounter a single word of thy pronouncement, they would assuredly speak forth that which the Burning Bush, springing from the soil of divine revelation, spoke unto Moses in that holy and blessed Vale.

Confirmation (Act Three: Verses 6-9)

Consoled now, assured of divine assistance, and cognizant of His power, the Pen is commanded to listen to the “wondrous account” of that which God has given Him; namely, awareness of His station as the revealer of God’s Word in this day. The Divine Voice then commands the Pen to sever Himself from the world and make known the joyous news: “Detach thyself, then, from all thou dost possess, and announce unto the people the joyful tidings of the appearance of the Most Exalted Word in this mighty Revelation, that haply they may recognize their Creator and renounce all else but Him.”

The Pen is next commanded to call the “Concourse on high” (an appellation that might be considered roughly equivalent to angels in some other traditions) to celebrate “this Most Great Festival,” the Festival of Ridvan:

Call then upon the Concourse on high to rejoice, saying: O ye exponents of grandeur sheltered beneath the tabernacle of majesty! O ye denizens of the dominion of power abiding beneath the canopy of glory! O ye dwellers of the kingdom of the seen and the unseen situate in the furthestmost precincts beyond the ocean of eternity! O ye manifestations of the divine names in the highest heaven! Let your hearts rejoice in this Most Great Festival wherein God Himself proffereth this most pure chalice unto such as stand before Him with beseeching lowliness and humility.

The commemoration of the Festival of Ridvan lies at the heart of this surih because it is on this occasion, that of His declaration, that Bahá'u'lláh becomes, at least in the eyes of the world, identified with His Pen. Although fully empowered before His declaration, His Pen might be said to be inactive, in a condition of potentiality. Only with Bahá'u'lláh's declaration is His Pen activated and is He launched on His mission to reveal God's Word. The Festival of Ridvan, therefore, represents what might be viewed, in the context of our drama metaphor, as the climactic scene in which the Manifestation, by taking up His Pen, becomes fully identified with His revelation, and, therefore, the embodiment of the Logos, or Word of God.

In the subsequent verses of the third act of the surih, the Divine Voice speaks to the Pen, affirming His uniqueness: “Say: I swear by the one true God that there hath never appeared in all creation another like unto Him.” Elaborating on the light imagery introduced in the opening section of the surih, the powerfully rhythmic prose in this passage lifts the utterance to progressively more elevated rhetorical heights as the Divine Voice proclaims the advent of the Manifestation of God:

Say: This is the Light through which the inhabitants of the celestial world and their inner realities have been brought forth, and through which the embodiments of the heavenly realm and their inmost essences have been raised up. This is the Light through which God hath created worlds that have neither beginning nor end, worlds whereof none hath the slightest intimation save those whom their Lord hath willed. Thus do we disclose unto you the hidden mysteries, that haply ye may ponder the signs of God. Say: This, verily, is the Light before whose effulgence every head hath bowed down in lowliness, and before whose manifestation the hearts of the well-favoured of God, and the souls of His holy ones, and the inmost realities of His true worshippers, and beyond them His honoured servants, have prostrated themselves in adoration.

The Divine Voice itself takes up the announcement in the final two passages of the third act of the surih, informing the “inmates of the holy Sanctuary” that the Pen, Bahá’u’lláh, has shifted the spiritual center of the world to a new Qiblih, a new Point of Adoration. Bahá’u’lláh is, the Divine Voice affirms, the “Sanctuary of God

amongst you and His sacred precinct in His midst, the holy site of the Spirit before your eyes and the Station of both inner and outer peace and security.” All people, therefore, should undertake a pilgrimage to Him; and if such a pilgrimage is not possible, they should strive to approach Him by means of the purification of their hearts and souls.

Proclamation (Act Four, Verses 10-13)

The command of the Divine Voice for the Pen to announce the appearance of the “Most Exalted Word” is followed in the fourth act by another command: to proclaim the greatness of the day on which the new Manifestation, Bahá’u’lláh, has appeared. He remains unrivalled in the entire creation, and the day on which He makes Himself known to the world has no likeness:

O Pen! Proclaim unto the concourse of eternity, saying: O ye that rove in the arenas of immortality! O ye that abide beneath the tabernacle of grandeur! O ye gem-like realities that lie hid from the eyes of creation! Descend from your lofty retreats to celebrate and rejoice, and to quaff from the cup of everlasting life that the hand of the All-Glorious is proffering on this Day. This, in truth, is a Day the like of which hath never been witnessed in all creation. . . .

The day is, the Divine Voice affirms, a day on which God has revealed Himself in the person of the Manifestation and on which He has asserted His omnipotence over all things: “Say: This is the Day whereon God hath made His Own Self known and revealed it unto all who are in the heavens and on earth, a day whereon

He hath established His sovereign ascendancy over the kingdoms of revelation and creation.” It is a day on which the “unseen Beauty” and “the Hidden Secret” have been revealed in the person of the Ancient Beauty, who has “appeared with such an adorning as to cause the veils to be rent asunder, and the mysteries to be revealed. . .”

Indeed, the day on which the Pen appears is of such significance that the prophets of the past ‘call out’ to celebrate it:

This is a day whereon the idols of misbelief and worldly desire have been shattered and the Ancient Beauty hath ascended His mighty throne. The Spirit of glory hath called out from the precincts of eternity, and the Most Holy Spirit from the Divine Lote-Tree, and the Spirit of command from the Tree beyond which there is no passing, and the Spirit of might from the exalted dominion, and the faithful Spirit from the right hand of the Burning Bush, saying: “Hallowed be the Lord of mercy, Who hath appeared in the world of existence invested with that which mortal eyes had never beheld!”

The Divine Voice tells the Pen to call the monks to leave their churches and seize their portion of grace in this day, a day on which “the bells are pealing out in My remembrance, the Trumpet soundeth My praise, and the Bugle proclaimeth My Name, the Help in Peril, the Self-Subsisting.” The Pen is also told to call out to the “inhabitants of the realms of the seen and unseen” and tell them to “sing the most joyous melodies on this Festival of God,” this Ridvan, when all humanity has attained the paradise of nearness to God by virtue of the Pen’s declaration of His

mission. It is this very Pen, Who, in this day, “hath absolved all who are in the heavens and on earth.” As if to underline the connection between God and His Manifestation, the revealer of His Word, the Divine Voice concludes by affirming that it is the Pen who communicates God’s command: “Thus hath His eternal command shone forth from the dayspring of His Pen, that ye may rejoice in your souls and be of those whose hearts are gladdened.

Union (Act Five: Verses 14-20)

In the final section of the surih, the divine drama reaches its climactic conclusion as the Pen engages in a dialogue with the Maid of Heaven. In a re-enactment of the moment of His declaration, Bahá’u’lláh merges with His muse, takes up His Pen, and sets down the words of His revelation. As He does, the Divine Voice speaks one last time, commanding the Pen to inform the Maid of Paradise that she it is time for her to unveil herself and “shine forth” as “the black-eyed Damsel”:

O Pen! Announce unto the Maid of Paradise: “By God! This day is thy day. Come forth as thou willest, and array thyself as thou pleasest with the broidered robe of names and the silken vesture of immortality. Emerge then from thine eternal habitation even as the sun that dawneth from the countenance of Bahá. Descend from thy lofty heights and, standing betwixt earth and heaven, lift the veil of concealment from thy luminous face and shine forth above the horizon of creation as the black-eyed Damsel, that haply the most great veil may be torn away from the eyes of these people and they

may behold the Scene of transcendent glory, the Beauty of God, the Most Holy, the Most Powerful, the Best-Beloved.”

In the subsequent verse, the Maid of Paradise addresses Bahá'u'lláh directly, lamenting that the ignorance of the unbelievers has kept them from recognizing Him and acknowledging that it is He who has ‘veiled’ her in order to protect her from the scrutiny of His enemies:

“O Ancient Beauty! The unbelievers, verily, are lost in the stupor of idle fancy and are powerless to turn their eyes towards the most hallowed Court. Through the sovereign potency of Thine inviolable protection, Thou hast shielded me beneath the veils of light and guarded my beauty from the gaze of Thine enemies.”

The Pen responds to the Maid, addressing her as the “Maid of Bahá” and calling her to “shine forth” with a divine revelation so that she may “manifest the beauteous image of God”:

“O Maid of Bahá! Step forth from the court of eternity, but let not thy most pure gaze linger upon the faces of mortal men. I swear by the one true God! None save them that are possessed of true insight can ever hope to behold thee in this most sublime vision. Leave the kingdom of names on thy right and the dominion of attributes on thy left, and shine forth by My leave above the horizon of Mine inviolable protection, divested of all that hath been created in the realm

of Revelation and shorn of all that hath appeared in the kingdom of creation, that thou mayest manifest the beauteous image of God in all regions.”

The Maid of Heaven becomes the — “Maid of Bahá,” and the Manifestation merges with His muse and claims her as His source of inspiration. In the Pen’s invitation to the Maid to come forth in all her luminous beauty, the connection between the unveiling of the Maid of Heaven and the Festival of Ridván as well as the metaphorical Ridván of attaining the Paradise of nearness to the God, is made clear. Employing imagery that is sensuous and, at the same time, suggestive of an otherworldly presence, the Ancient Beauty celebrates the beauty of the Maid, the now unveiled spirit of divine inspiration that informs and guides His Pen, in what might be described as a divine love song:

“. . . Intone, then, the sweetest of melodies betwixt earth and heaven, that all existence may be detached from aught save the face of thy Lord, the Most Holy, the Most Gracious, the Well-Beloved. Beam forth above the horizon of the Ridván with the beauty of the All-Merciful, and let thy fragrant locks flow upon thy bosom, that the perfume of the garment of thy most gracious Lord may be diffused throughout the world. Hide not thy luminous form from the eyes of the concourse of Revelation, and withhold not thine ethereal veil of holiness from the gaze of the people. Present thyself, then, before the Throne with thy locks flowing, thine arms bejewelled, thy countenance blushing, thy cheeks aglow, and thine eyes adorned, and take hold of the snow-white chalice in My most

exalted Name. Proffer then to the denizens of the realm of eternity the crimson wine of Mine all-glorious Beauty, that haply the concourse of Revelation may sanctify their souls in this most august Festival by virtue of this pure draught, and that they may emerge from behind the veil of concealment through the power of Mine almighty and all-powerful, Mine all-subduing and self-subsisting sovereignty.”

Now unveiled, the maid identifies herself as the “Maid of Heaven,” she who will serve as the muse for the Pen:

“By God! I am the Maid of Heaven, abiding in the midmost heart of Paradise, hidden behind the veil of the All-Merciful and concealed from the eyes of men. From time immemorial I remained shrouded in the veil of sanctity beneath the Tabernacle of Grandeur. I heard a most sweet call from the right hand of the throne of my Lord, the Most Exalted, and I saw Paradise itself set in motion and all its inhabitants stirred up in their longing to attain the presence of God, the All-Glorious. Whereupon another call was raised: ‘By God! The Beloved of the worlds is come! Blessed be the one who attaineth His presence, and beholdeth His face, and giveth ear to His most holy, His most glorious and beloved utterance. The Voice of God hath enraptured the souls of the Concourse on high and the hearts of the dwellers of the everlasting realm, and the all-consuming ecstasies of love have caused them to tremble with yearning and to fix their gaze upon the

court of sanctity, the station of unapproachable glory.’ Were I to speak in every tongue, I would nonetheless be powerless to describe that which I beheld in that state. . . .”

Employing as it does a language that reaches the limits of all language in its attempts to convey the ineffable nature of mystical experience, the maid’s response to the love song of the Pen might be ranked with the most ecstatic utterances we have the privilege of reading in the Writings of Bahá’u’lláh.

The maid concludes her response to the Pen with a lamentation: though the advent of the Beloved has encompassed all creation with a kind of “rapture,” the unbelievers, specifically, the “people of the Bayan,” remain “veiled and heedless.” The Pen responds by urging the Maid to turn her thoughts away from the unbelievers and towards her service as the “voice” of divine revelation:

“O Maid of holiness! Forsake the mention of such people, for their hearts are as immovable as stones and impervious to all but the promptings of idle fancy. For they remain immature in the Cause of God and suckle the milk of ignorance at the breast of waywardness. Leave them to dwell upon the dust, and warble thou My melodies in the realm of eternity. Apprise, then, the inhabitants of Paradise of that which hath been manifested in the kingdom of creation. Thus may they become attracted by Thy sweet accents, hasten towards this hallowed and promised Beauty, and become fully apprised of this Day — a Day whereon all things have been adorned with the ornament of names, a Day whereon every poor one hath

found the source of true wealth and every deprived and sinful soul hath attained forgiveness.”

With these words, the dialogue ends, and the dramatic action reaches its conclusion. Bahá'u'lláh, as Manifestation for this day, addresses the people of the world and urges them to embrace the His revelation: “O people! Seek ye in these days the grace of God and His all-embracing mercy, and beware lest ye follow in the footsteps of every veiled and heedless soul.” This surih, Bahá'u'lláh asserts in the concluding verse, is intended to serve as a “summons” to all people to ponder “this blessed and fated account”; namely, the story embedded in the drama enacted in the surih, of the unveiling of the Maid of Heaven and her union with Bahá'u'lláh, the Pen of Revelation.

Conclusion

After perusing the Surih of the Pen, readers may feel they have gained a deeper understanding of the challenges Bahá'u'lláh faced as He gradually lifted the veil covering His station and revealed Himself in the fullness of His glory. Moreover, on witnessing the drama the surih enacts, readers may feel called to reflect on the mysterious process by which a Manifestation of God becomes aware of His calling. Without doubt, those who give themselves fully to the reading of this surih, will find their souls lifted to the heights of ecstasy as they contemplate the majesty and grandeur of Bahá'u'lláh's Pen.

Lawh-i Kullu't-Ta'am

Tablet of All Food

Bahá'u'lláh

Translated by Stephen Lambden.

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He is Supremely Powerful in accomplishing that which He willeth through a command on His part. And He is God, Powerful over all things.

[I]

Praise be to God Who hath caused Oceans of Light to surge in the Divine Fiery Water; excited the Letters of the Dispensation (huruf al-zuhur) in the Incomparable, Beclouded Point and made the Hidden Mount to revolve about the Firmament of the Theophany, the Concealed Self, the Focal Centre of Eternality. He caused the Lordly Point to circle round the Most-Splendid, All-Enduring Ornament to the end, that all might testify that He is the True One; no God is there save Him. He, verily, is the Incomparable, the One, the Eternal, Who neither begetteth nor is begotten. He can never be likened to any single thing. And He, God, is the Majestic, the All-Compelling.

Praise be to God Who hath caused the Fiery Depths to overflow from the Purified, Sanctified Temple and made the Beauteous Deep to sprinkle forth refined, glorious Dewdrops. He hath attracted the Countenances characterised by the letter "H" (al-ha') through the unique, eternal melodies and enabled the Light-filled Dove to sing forth with warblings timeless and everlasting. This, to the end, that all might become aware that He is the True One; there is none other God besides Him, the Beneficent, the Almighty Who cannot be described by aught save His Essence or characterised by aught save His Eminence. He, verily, is the All-Powerful, the Wrathful.

Praise be to God Who hath caused the Light to circle round the twin Mounts of His Light and made the Light to revolve around the twin Spheres of His Light. He hath caused the Light to beam forth in the Loci of His Light and made the Light to be retained in the Repositories of His Light. He hath also caused the Light to scintillate through the impulses of His Light and made the Light to shine resplendent in the Countenances of His Light. Praise God! Praised be God! Worthy of praise is He Who establisheth His Own worth, for besides Him there is none other

[II]

So praised be Thou, O My God, O My God! Bereft of splendour am I, until I invoke Thee through Thy sanctified verses. No glory have I until I confide in Thee through Thine intimate Letters. Without radiance am I until I experience Thee through the secrets of Thy Might. And no lustre have I until I observe Thee in the hidden retreats of Thy Light.

So praised be Thou, O My God, O My God! We failed to invoke Thee at the moment which Thou madest Me one saddened before the surging of the Deep Sea of Thy blissfulness and made Me one grieved in the land nigh unto the billowing of the Fathomless Deep of Thy Joyousness. Likewise at the moment which, in Thy House, Thou madest Me one afflicted before the high courses of the Oceans of Thy Radiance.

So praised be Thou, O My God, O My God! We failed to adequately bear witness unto Thee in that Thou hast testified before all things unto Thine Own Self, through Thine Own Self, for Thou, verily, art God, no God is there except Thee. Eternally Thou hast rested upon the Throne of Glory and hath everlastingly been concealed by the essence of Bounty and Justice. Eternally and everlastingly Thou wast hidden in the Image Thou hadst aforetime in the magnificence of Glory and Beauty. Not a single person is capable of fathoming the fullness of Thine Interiority and no soul is able to describe the substance of Thine Identity. Whenever the holy ones attempt to become acquainted with Thee, they subscribe to falsity in the holy court of the King of Thy Munificence. And, as often as those who confess Thy Unity attempt to characterise Thee, they join partners with Thee at the intimate threshold of the Sovereign of Thy Might.

So praised be Thou, O My God, O My God! Thou art the One who created Me free of affliction in Thy dominions and provided for Me in such wise that not an atom of misfortune befell me in Thy regions. Such was the case, until Thou enabled Me to recognise Thy Remembrance and inspired Me as One acknowledging the truth for Thy sake; One obedient to His command as befits Thy Truth. Thou art the One Who deposited in Mine inmost essence, a Lamp from Thy Being, by means of which Thy Self might become known. It beamed forth in Thy

Kingdom and I found a haven in the court of Thy Might until oceans of sadness surged over Me -- a mere drop of which no soul could bear to drink. I wept to such an extent that the spirit well-nigh departed from My body. I was so filled with anxiety that the Spiritual Beings were sorely troubled. I was overcome with sorrow so as to grievously distress the Luminous Ones. And praise be to Thee, O My Beloved, on account of all that Thou madest to appear through Thy Power, ordained through Thy Will, decreed through Thy Judgement, and determined through Thy power of Accomplishment, for all these things are a proof of Thy Cause and a path unto the Sovereign of Thy Graciousness.

So praise be to Thee, O My God, O My God! How can I call upon Thee through the wonders of Thy Remembrance when the Path to the gnosis of the boundary of Thine Essence is cut off? And how can I not call upon Thee, in that Thou didst not create Me except for the remembrance of Thy benefits and the commemoration of Thy favours. So praise be unto Thee! I, verily, stand before Thee unto Whom all bow down in adoration.

So praise be to Thee, O My God, O My God! We failed to entreat Thee on those darkest of nights on which the Dove of the Command sang out on Mount Sinai, from the right side of the Crimson Tree, with the melodies of Thine Eternity; or, during those lengthy periods of gloom, when the Light-filled Bird warbled beyond the veils of the realm of concealed Divinity with the warblings of Thy Perpetuity. This inasmuch as Thou raised Me up unto the Heaven of the Unseen through the supremacy of the Sovereign of Thine Endless Permanency; made Me to ascend unto the Horizon of Evident Attestation through the power of the King of Thy Divinity; caused Me to be elevated unto the hidden retreats of Thy Oneness and ennobled Me through the meeting with Thy Countenance such that I came to abide

in Thy sanctuary and found a haven in Thine Expanse. I reclined upon cushions of Light through Thy bounty and rose up above the Heaven of Manifestation through Thy Munificence. Thereby did My heart find peace, My soul comfort, My being delight and My essence equanimity, for thereby was I numbered among those who are assured through the meeting with their Lord.

[III]

O thou glorious enquirer who art set aglow through the Fire of the Friend! Be thou assured that from the very first day that God aided Me through faith in Him and confirmation in His Cause, it was not my desire to respond to the enquiries of any among the servants. But since I found in thy heart a fire from the Proof of God and a brand from the Light of the Manifestation of His Self, the ocean of My affection hath surged and it is My wish to reply to thee through the power and might of God. My munificence overfloweth with the sprinklings of servitude in the Land of the Theophany, in order that the breezes of Light might attract thee unto the summit of exhilaration, and cause thee to attain that station which God hath decreed for thee in these days in which the winds of sorrow have encompassed Me on all sides. This on account of that which the hands of the people have committed for they have calumniated me without proof or written testimony. O Lord! Cast patience upon Me and make Me to be victorious over the seditious people.

Then know that for this paradisiacal verse [Q.], this choice fruit, divine song and heavenly pearl, are subtle meanings endless in their infinitude. I, by the grace and bounty of God, shall sprinkle upon thee something of the superabundance of its meanings that may serve as a memorial for the believers, a guiding light for the estranged, and a stronghold for the agitated. Then bear thou witness that for "food"

are diverse levels of meaning; it must suffice thee, however, that We expound four of them.

It signifieth the realm of the Throne of He-ness (Hahut), the Paradise of the Divine Oneness. None is capable of expounding even a letter of that verse relative to that Paradise. This inasmuch as that realm is that of the Mystery of Endless Duration, the Unique Sonship, the Incomparable Israelicity and the Resplendent Selfhood. Its exoteric aspect is the essence of its esoteric aspect and its esoteric aspect the essence of its exoteric aspect. It is inappropriate that anyone should attempt to elucidate a single letter of it. God, however, will disclose its mysteries when He willeth unto whomsoever He willeth. And I, verily, in view of My injury and My misery am not informed of even a letter thereof. This inasmuch as the matter cannot be related except on the part of God, its Fashioner and its Originator.

So praise be unto God, its Creator and its Lifegiver above that which those who confess the Unity of God assert. By He in Whose hand is My Soul! If oceans of Light should surge forth in that realm all who are in the heavens and on earth would assuredly be drowned; save, that is, a number of the Letters of this Dispensation ('Theophany'). In this respect God beareth sufficient witness as regards both Me and thee.

It signifieth the realm of the Paradise of Endless Duration, the Throne of the Divine Realm (Lahut), the Snow-White Light. It is the realm of "He is He Himself" and there is none other save Him. This Paradise is allotted unto those servants who are established upon the Seat of Glory, who quaff liquid camphor nigh unto the All-Beauteous One, and who recite the verses of Light in the Heaven of Manifest Justice. Thereby are they enraptured and from that "food" derive comfort.

It signifieth the Paradise of the Divine Unicity, the Golden [Yellow] Land, the Depths of realm of the Divine Omnipotence (Jabarut). It is the realm of "Thou art He [God] and He [God] is Thou" allotted unto those servants who do not cried out except with the permission of God; who act according to His command and ever restrain themselves in accordance with His wisdom -- just as God hath described them [in the Qur'an] for they are the honoured servants of whom it is written: "They speak not till He hath spoken; and they do His bidding" (21:27).

It signifieth the Paradise of Justice, the Verdant [Green] Land, the Fathomless Deep of Kingdom of God (Malakut) allotted to those servants whom "neither traffic nor merchandise beguile from the remembrance of God" (Qur'an 24:27) since they are the companions of the Light. They enter therein with the permission of God and find rest upon the carpet of the Almighty.

It signifieth the realm of the Paradise of the Divine Bounty, the Crimson Land, the Golden Secret, the Snow-White Mystery and the Point of human realm (Nasut). In it are the proofs of the Remembrance greatest, if you are of those who are informed.

[IV]

Ah! Alas! Then Ah! Alas! If the Primal Point were alive in these days and witnessed My grief he would assuredly, at all times, comfort Me, treat Me tenderly, and fill Me with ardent joy. At every moment would he strengthen Me. So Ah! Alas! Would that I had died after him, before these days, or were one quite forgotten, consigned to oblivion.

Say: O Thou Concourse! Comfort me! Do not culminate Me or hasten My affair for I am a servant who hath believed in God and in His signs [or verses], and there doth not remain of My days except a few. God, My Lord, is sufficient protector against you since he sufficeth Me and sufficeth he whom he desired aforetime. Sufficient is the careful account of His own Self. Lord! Pour out patience upon Me and make Me victorious over the disbelieving peoples who do not cry out except in accordance with their own delusions or move except as their idle fancies prompt them. Say: It is not for you to ask why it is this way for you neither comprehend nor understand,

[V]

O Thou Faithful One! When the breezes of love spilled over from the right-side of the Sinaitic Tree you were turned to the right and to the left; in that place, in the Cave of Light, you were protected with the permission of God, the Exalted, for He is God, Powerful over all things. And you acknowledged and understood all that We expounded for you. Then bear witness that We desire to expound further.

Then know that the significance of "food" is the essence of knowledge; that is, all branches of learning. "Israel" signifieth the Primal Point and the "children of Israel" He whom God, on His part, made a Proof unto the people in these days." Except what Israel made unlawful for itself [or himself]"; that is, that which the Primal Point made unlawful for his elevated ones and his servants.

Then bear witness that all that God decreed in the Book through His command and His power of interdiction is the truth about which there is no doubt. It is incumbent upon all to act in conformity therewith and to assent thereto. Let not the actions of those who have been spreading wickedness in the land veil you. They

suppose that they are rightly guided. Nay! By the Lord of the Realm of the Divine Cloud ! They are liars and calumniators. The nature of that party is such that they should never be allowed to eat even barley in these days. How then, can they possibly be allowed to eat what God hath forbidden in the Book? So praised be He, praised be He above that which the associators assert.

[VI]

O Thou Friend! Since you were irradiated through the orient light of the radiance of the splendours of the Morn of Eternity (subh al-azal) -- the lights of which [or, of whom] have filled the horizons -- and been captivated by the winning ways of the Light of Endless Duration -- the traces of which [or, of whom] have appeared upon the Temples of the Orient Light -- then know that the intention of "food" in these days in which the Sun shineth in the centre of Heaven and the Lamp of Eternity hath shed splendour upon the Luminary of the Realm of Divine Cloud, is none other than the Bearer of the Cause. "Israel" in this connection, signifieth the Primal Will by means of which God created all who are in the heavens and on the earth and what is between them. The "children of Israel" are those servants who were captivated by the Light of that Primal Will in the "year sixty" (= 1260 AH = 1844 CE) and thereafter until the "Day" on which He shall assemble the people before the Lord of the Worlds. God desireth not that anyone be oppressed but the people wrong their own selves. So know that the Light of God hath ever been established upon the Throne of Favour and will ever remain the like of what it was; though the people neither comprehend nor bear witness.

Since We have lifted you up to the summit of the Mount of Light, elevated you to the peak of the Mount of Servitude in the Land of Exhilaration, enabled you to

drink deep of the Water of the Divine Oneness from the Camphor Fount at the hand of the All-Beauteous Joseph, and given you rest in the Cradle of Tranquillity about which the Gladsome Ant sang forth -- therein your spirit enlivened, your soul delighted and your essence gladdened -- then thank God Who created you aforetime by a command on His part and made you to be numbered among those servants who are rightly guided through the verses of God.

[VII]

Now, at this moment, I cease not to complain of my sorrow and anguish unto God for He alone acknowledgeth My anxiety, is aware of My plight and heareth My lamentation. By He Who hath made the Bird[s] of Light to soar in the Land of the Theophany! None is to be found as dejected as I, for now do I dwell at the point of dust in obscure ignominy. There is no possessor of Spirit in the Dominion of God except he weepeth over Me to the degree that the heavens are well-nigh cleft asunder, the earth split open and the mountains levelled. This inasmuch as the Eye of Time hath not seen anyone as oppressed as I. And I, verily, have been patient and forbearing; have sat between the hands of God, trusted in Him and committed the affair unto Him, perchance He might comfort Me and protect Me from all that the people have committed.

Then know, O Kamal! If I should expound that verse [Qur'an 3: 87] from this day until the days find their consummation in **al-mustaghath** ("the One Invoked for Help"; abjad 2001] -- which is the Day when the people will rise up before the Countenance of the Living One, the Wondrous, the extent to which God would favour me through His grace and bounty [with numerous explanations] could not be estimated. This inasmuch as the Mystery of the Divine Oneness hath been set in

motion, the Ocean of Endless Duration hath surged and the Countenance of Light in the Heavens of the Realm of Unknowing, hath beamed forth from the right side of the Tree of the Command. This, in these days, in which the Sun of Manifestation hath risen in unique manner though the people are neither cognisant of its magnitude nor mindful of its subtlety.

So Ah! Alas! If they [the people] could but perceive, the Proof would never be hidden from them nor the Favour be beyond their grasp. Say: It is not for you to ask why it is so lest you join partners with God Who created you and aided you through a Light from before Him; if, that is, you are of those who truly believe.

Give ear, O Kamal! to the voice of this lowly, this forsaken ant, that hath hid itself in its hole, and Whose desire is to depart from your midst, and vanish from your sight, by reason of that which the hands of men have wrought. God, verily, hath been witness between Me and His servants. God it is Who beareth witness unto Me in all respects.

So Ah! Alas! If the Last Point, the Countenance of My Love, Quddus were alive he would assuredly weep over my plight and would lament that which hath befallen me. And I, for My part, would at this moment beseech his eminence and supplicate his holiness that he would enable Me to ascend unto the court of His might and recline on the cushion of his sanctity as I was wont to do in those days [now past] when I was free of the aforementioned misfortunes. O Lord! Cast patience upon Me and make Me to be victorious over the transgressors.

[VIII]

O Thou Faithful One! If you be of those who dwell in the Snow-White Forest, the Isle of the Criterion (al-Furqan), then know that "food" signifieth the Guardianship (al-wilaya) which God decreed for His people. The intention of "Israel" in this connection is the Point of the Criterion (al-Furqan) and of the "children of Israel" His trustees [= the Imams] who succeeded Him [Muammad] and by means of Whom God recompenseth His righteous servants.

And if you be of those who dwell in the Crimson Isle, the Orchard of the Exposition (al-Bayan), then know that We abandon the "food" [of the Islamic wilaya?] and desire the Primal Point [the Bab], the Pure Wine of the Divine Oneness in an elevated station. The intention of "Israel" in this connection is the Last Countenance [= Quddus ?], the Mystery of Endless Duration in an elevated station and the Countenance of Light, the Disengaged Manifestation, the Temple of the Divine Oneness [= Mirza Yahya?] in an elevated station whom the aggressors caused to be imprisoned in the land and concealed in the cities. So praised be God above that which the hands of the People commit. And God is not unaware of the actions of the people.

[IX]

Since, at this moment, the fire of love surgeth in the heart of al-Baha [Bahá'u'lláh], the Dove of Servitude singeth in the Heaven of the Divine Cloud and the Bird (Hoopoe) of Light warbleth in the midst of the firmaments, the Sinaitic Tree burneth of itself through the Fire of its own self above the Ark of the Testimony beyond Mount Qaf, [in] the Land of Realization, and the Ant of Servitude hideth in the Vale of the Divine Oneness in this "Night" with mystic

fidelity, wherefore do I desire to further expound that verse [Qur'an 3:87]. This inasmuch as God hath, at this moment, informed me about it through His grace and bounty. And He, verily, is the Mighty, the Generous.

Then bear witness that "food" signifieth the Ocean of the Unseen which is hidden in the Scrolls of Light and treasured up in the Inscribed Tablets. "Israel" signifieth the Manifestation of the Command in these days and the "children of Israel" the people of the Bayan. And that "food" was allowed for them [the Babis]; that is, for all who desire to ascend unto the Heaven of Bounty and to drink of the Water of Manifestation [or Pure Water] from that Cup, the Goblet of Servitude, which resembleth naught but a shadow in the land. I, however, ask God's forgiveness on account of that limitation. So praised be God, One worthy of praise and mighty beyond the attempts of the negligent to describe Him.

[X]

So Ah! Alas! If there should surge upon me a sprinkling from the Ocean of Divine Authorization from the Sovereign of the Realm of the Divine Cloud and King of Glory, I would expound that verse [Qur'an 3:87] with the accents of the spiritual ones, the sanctified myriads, and the melodies of the enraptured ones. Since I have not inhaled, however, the fragrance of realization or accomplishment then that which I have already set forth for you must suffice you; for it is sufficient proof unto those who were, in the days of their Lord, given to remembrance.

In view of the fact that you have sought and derived warmth from the Fire of Love and have found pleasure in the charm of the trace of ink in these apposite

Tablets, then bear witness and be assured that I [Bahá'u'lláh] have claimed naught but servitude to God, the True One. And God is my arbitrator against that which the people falsely allege.

Say: `Woe unto you on account of that which your hands have committed; hereafter shall you be brought before the Knower of that which is hidden and that which is manifest [see Qur'an 9:106b] and assuredly, in this respect, be questioned.'

Say: `O People of the Concourse! Be not astonished at the handiwork of God, the mercy of God and His blessings upon you, if you are of those who are informed. Fear God! and know that the handiwork of God radiates forth in the image[s?] of the Lamp of Eternality among the artistry of the people. How is it that you neither consider this nor bear witness unto it?'

[XI]

Then Ah! Alas! By He Who hath restrained the dove of sorrow in the breast of al-Baha' [Bahá'u'lláh]! All that I have witnessed from the day on which I first drank the pure milk from the breast of My mother until this moment hath been effaced from my memory in consequence of that which the hands of the people have committed. And God is aware of all that pertains to the people though they are not informed.

Say: `O People of the Realm of the Divine Cloud! Issue forth from your habitations and present yourselves in the sanctum of Light, the manifest Divine Cloud, the most-great House of God, as hath been decreed, with the permission of God, the Exalted Who beareth witness, in the Tablet of the Heart.'

[XII]

I, verily, conclude this discourse in that the Dove of Light sang forth aforetime at the moment of its [His] arrival in the Land of Exhilaration and warbled with the accents of the heart. And you know, O my beloved, that, for the sake of God, I desired authorization since patience, on account of my love for the unveiled beauty of God, had departed from me. And you know that a son of adultery wilfully desired to shed My blood.

Nay, by the presence of Thy Might! I do not pledge allegiance unto him, either in secret or publicly. It is God alone Who causeth the day of the spilling of My blood to draw nigh and when My tears shall be sprinkled upon the dust. So, O would that this My day were the day of the shedding of my blood, for my ardent desire is for the soil. So praised be God, One Worthy of Praise and Mighty, above that which the associators assert with respect to His description. And praise be to God, Wondrous Lord of all the Worlds.

Lawh-i-Kullu't-Ta'ám

Tablet study outline

by Jonah Winters

Translation into English:

"Tablet of All Food." This tablet was translated by Stephen Lambden and published in the *Bahá'í Studies Bulletin* 3:1 (June, 1984), and a revised version of his translation can be found at the Bahá'í Academics Resource Library, <http://bahai-library.com>. It is summarized by Bijan Ma'sumian in "The Realms of Divine Existence as Described in the Tablet of All Food" in *Deepen* magazine, 3:2:2 (Summer, 1994). It is also discussed in *Bahá'u'lláh: King of Glory* pp. 112-113, in *God Passes By* p. 116, and a short passage translated on p. 118. Many books on Sufism discuss the Sufi terms "hahut," "lahut," "jabarut," "malakut," and "nasut." Juan Cole's "Bahá'u'lláh and the Naqshbandi Sufis," in *Studies in Bábí and Bahá'í History, vol. 2: From Iran East to West*, addresses Bahá'u'lláh's unique use of the terms. Jack McLean produces a very thorough analysis of the worlds of God in his "Prolegomenon to a Bahá'í Theology," in *Journal of Bahá'í Studies* 5:1 (1992).

Significance of Name:

Mírzá Kamalu'd-Din was seeking explanations of the Qur'an verse III:93 (III:87 by some numberings). Pickthall renders this verse as: "All food was lawful unto the children of Israel, save that which Israel forbade himself, in days before the Torah was revealed. Say: Produce the Torah and read it unto us if you are truthful."

Yusuf-Alí renders it as "All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Torah was revealed. Say: 'Bring ye the Torah and study it, if you be men of truth.'" Yusuf-Alí also provides the following note: "The Arabs ate the flesh of the camel, which is lawful in Islam, but it was prohibited by the Jewish Law of Moses. But that Law was very strict because of the 'hardness of heart' of Israel, because of Israel's insolence and iniquity. Before it was promulgated Israel was free to choose its own food." The name of the Tablet thus refers to the "all food" which was lawful to the Children of Israel.

Tablet was revealed in:

Arabic, in a style similar to that of the Báb

Name of Recipient:

Hájí Mírzá Kamalu'd-Din of Naraq

Reason for Revelation of the Tablet:

Mírzá Kamalu'd-Din, a man of culture who once visited the Báb, went to the Báb's nominal successor, Mírzá Yahyá, seeking elucidation of this Quranic verse. Disappointed by Yahyá's answer, he then turned to Bahá'u'lláh, who in response revealed this Tablet, which so impressed its recipient that he declared his belief in and loyalty to Bahá'u'lláh. Part of the reason for its revelation may be Mírzá Kamalu'd-Din's faith, for Shoghi Effendi says that the tablet "so enraptured the soul of its recipient that he would have, but for the restraining hand of Bahá'u'lláh, proclaimed forthwith his discovery of God's hidden Secret [Bahá'u'lláh]." (*God Passes By*, 117)

Questions asked that are answered in Tablet (if known):

Explanations of the terms "food," "Israel," and "Children of Israel" are given. Taherzadeh only summarizes the former, the meanings given for "food." Meanings he summarizes from the Tablet are: (1) All knowledge; (2) recognition of the Manifestation of God; (3) in the Islamic Dispensation, "food" is the guardianship of that Faith by the Imáms who succeeded Muhammad; (4) "food" also means the ocean of Knowledge hidden within Bahá'u'lláh's Tablets.

Date of Revelation:

It was revealed shortly before Bahá'u'lláh's departure for Kurdistan, and since we know that he departed on April 10, 1854, we can place this tablet at late 1853 to early 1854.

Place of Revelation:

A quarter of Baghdad called Kazimayn (See *_Bahá'u'lláh: King of Glory_*, p. 113)

Role of Amanuensis or Secretary: Bahá'u'lláh wrote and chanted the tablet himself (see *_Bahá'u'lláh: King of Glory_*, p. 113)

Other Tablets revealed at about the same time:

There were numerous ones, for in *_Epistle to the Son of the Wolf_*, p. 22, Bahá'u'lláh writes "After Our arrival [in Iraq] We revealed as a copious rain, by the aid of God and His Divine grace and mercy, Our verses, and sent them to various parts of the world." These included "Saqi-Az-Ghayb-i-Baqa" and "Qasídiy-i-Varqá'iyih."

Style, subject, and genre of the Tablet:

Style: This tablet contains both tones, that of command and authority and that of servitude, meekness and supplication.

Subject: Writings dealing with old scriptures, religious beliefs and doctrines of the past. Tablets dealing with subjects of learning and knowledge, divine philosophy, mysteries of creation, medicine, alchemy, etc.

Genre: Essay or book revealed as a letter to an individual. It possesses the defining characteristics of length, elaborate arguments, and a complex internal structure (division into chapters or sections).

Voice of Tablet: [?] Bahá'u'lláh

Outline Contents of Tablet (if possible):

The following outline is adapted from one student's homework:

Israel and children identified with the Báb and his followers

hinted of His intention of leaving Baghdad

deplored the afflictions and sufferings he experienced at the hands of those who claimed to be followers of the Báb.

gave some spiritual meanings of the word food (knowledge; recognition of the Manifestation of God; Guardianship in Islam by the Imáms; ocean of hidden knowledge contained in His Tablets)

revealed the existence of many spiritual worlds including: Hahut (Heaven of Oneness, Realm of Divine Being, the imperishable Essence), Lahut (plane of Divinity, the Heavenly Court), Jabarut (All-Highest Dominion - realm of God's Chosen Ones), and Malakut (the Kingdom of God - Heaven of Justice).

referred to this mortal world as Nasut (Heaven of Bounty)

gave some interpretations of the words 'Israel' and 'children'

called Quddus the 'Last Point'

List the principal themes of the Tablet:

There are numerous themes in this Tablet which the available books don't mention and hence you are not responsible for. The most important theme, and the one given the most coverage, is the schemata of the four/five worlds given above. (Actually, this theme occupies no more than 1/5 of the Tablet.)

One other theme that should be mentioned is perhaps an indirect one: in reading both this Tablet and descriptions of it, one can't escape the awareness of just how many meanings the Manifestations are able to derive from (exegesis) or read into (eisegesis) the Holy Scriptures. You'll notice that, for all the interpretations Bahá'u'lláh gives of the meaning of "all food," none is the simple, obvious answer about camel meat which can be found in numerous books about and commentaries on the Qur'an; Bahá'u'lláh is apparently concerned with revealing only divine teachings here, perhaps leaving the obvious and concrete interpretations of scripture to others. So the other theme one can infer is how manifold are the meanings of Scripture, as Bahá'u'lláh points out in the *_Kitáb-i-Íqán_*, pp. 254-255: "It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language...None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. Thus it is recorded: 'Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qa'im shall arise, He shall reveal unto men all that which remaineth.' He also saith: 'We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.'"

Tablet's relationship to other tablets:

Relation to other tablets that deal with the Worlds of God: *_Gleanings_*, 151-152, contains the quote: "As to thy question concerning the worlds of God. Know thou of a truth that the worlds of God are countless in their number, and infinite in their range. None can reckon or comprehend them except God, the All-Knowing, the All-Wise."

Biography or bio note of the recipient of the Tablet

Brief bio: Hájí Mírzá Kamalu'd-Din died in Naraq c. AH 1298-9/AD 1881. He figures in Bábí/Bahá'í history in that his great-grandfather, Hájí Mullá Mihdí, penned an account of the martyrdom of Imám Husayn. Such accounts were and are extremely numerous in Persian, but this particular one happened to especially move the Báb upon his hearing it recited in Mah-Ku.

Lawh-i Salman I

Bahá'u'lláh

Translated by Juan Cole

Commentary on a Verse of Rumi

In my name, the Sorrowful.

Salman, waft the holy breezes of the All-Merciful upon the people of being and contingency from the city of the soul. Journey with the feet of rectitude, the wings of detachment, and a heart aflame with the fire of God's love, so that the cold of winter will have no effect on you and you will not be prevented from traveling in the valley of oneness.

Salman, these days are the manifestation of the firm and incontrovertible phrase, "No God is there but He." For the negative particle modifying the positive noun is prior to and has taken precedence over the essence of affirmation. No one among the people of creation has so far become aware of this divine subtlety.

What you have witnessed, that to outward seeming the letters of negation have triumphed over the letters of affirmation, is because of the influence of this phrase, the Revealer of which has, owing to a hidden wisdom, caused the negative particle

to come first in this universal phrase. If I were to make mention of the convincing wisdom concealed therein, you would suddenly swoon, indeed, would fall dead. While what you witness on the earth is apparently contrary to the manifest will of the temples of the Cause, nevertheless, esoterically everything was and shall be according to the divine will. Were any soul, after reading this tablet, to contemplate the aforementioned phrase, he would become aware of a matter never before apparent. For the form of the words is the treasure hold of truth and the meanings lodged therein are the pearls of knowledge of the sovereign of oneness. The hand of divine purity hinders the people from recognizing this truth when the will of God suspends it, but when the hand of power lifts the seal therefrom, then the people will become aware of it.

For instance, consider the words of the Qur'an, which were, every one, treasuries of the knowledge of the pre-existent Beauty. All the learned clergy read them night and day and wrote commentaries on them. Even so, they were unable to make manifest the meaning of even one letter from among the pearls concealed in the treasure vaults of these words. But when the promised day arrived, the hand of might that belonged to the Manifestation of God who preceded me removed the seal in accordance with the condition and capacity of the people. Thus, the children of this era, who have never understood a word of the esoteric branches of knowledge, have become aware of hidden secrets, to the extent that they were able to do so, such that a child was able to compel one of the clergymen of this era by his discourse. This is the power of the divine hand and the sphere of influence exercised by the will of the sovereign of unity.

Were anyone to contemplate the above-mentioned utterance, he would see that not an atom moves save by the will of the Absolute Truth, and no one learns a single letter save by his volition. Exalted be his station, power, dominion, greatness and

cause, and exalted be his grace upon all who are in the kingdom of the heavens and the earth.

Salman, the pen of the All-Merciful says in this dispensation: "I have removed the negative particle from before the affirmation, and the wisdom thereof will, should God desire, descend from the heaven of volition. We will send it later." Salman, sorrows have encompassed me to such a degree that the tongue of the All-Merciful has been forbidden to make mention of exalted matters. By the one who reared the contingent world, the gate of the garden of meaning has been bolted up by the oppression of the idolaters, and the breezes of knowledge have been prevented from blowing from the Yemen of the Glorious, the One.

Salman, I have been afflicted by tribulations in this physical world both earlier and later; do not think they are limited to these days. A person whom we raised over months and years with the hand of compassion once attempted to kill me. Were I to make mention of the secrets of the past, you would become aware that some individuals who had been brought into being by a word of command have arisen to contend with God and have set back the wonders of his Cause. Consider Harut and Marut, who had been servants of God and near to him, so holy that they became known as angels. By the all-encompassing divine will, they came from non-existence into being, and their names and works became renowned in the kingdom of the heavens and the earth. They were so close to God that the tongue of grandeur spoke of them. They reached such a station that they came to consider themselves the most pious, most exalted, and most self-denying of all the people. Then a breeze blew from the land of tests and they returned to the nethermost flames. The details of the story of these two angels that are current among the people are for the most part false and distant from the shore of truth. With us is the

knowledge of everything in glorious and guarded tablets. Nevertheless, no one among the peoples of that age protested against God that he - may his greatness be glorified - had bestowed upon those two angels the station of holiness and nearness that they had attained.

Salman, say to the people of the Bayan: "You are trading salt water for the divine, everlasting stream and the eternal, heavenly fountain, and are stopping up your ears from hearing the melodies of the nightingale of immortality. Walk in the outstretched shade of the cloud of compassion and dwell in the shadow of the lote tree of grace. Salman, the Absolute Truth has always judged the people according to outward appearances, and has commanded all the prophets and messengers to do the same. It is impermissible to do otherwise. For instance, consider a person who is at this moment a believer and a monotheist, such that the sun of divine unity is refulgent within him. He affirms and recognizes all the divine names and attributes and whatever the pre-existent Beauty testifies to, he bears witness to that, for himself and by himself. In this station all descriptions are true and current in regard to him. Rather, no one is capable of describing him as he really is save God. All these descriptions refer to the effulgence that shone upon him from the sovereign of manifestation. In this station, should any of the people oppose him, they would be opposing God himself. For in him nothing can be seen save the divine effulgences, as long as he remains in this station. Should a bad word be said about him, the speaker would be a liar.

After he rises in opposition, however, that effulgence that had been the basis for describing him, and all the other related attributes, depart to their own habitation. Now that individual is not the same person, for those attributes do not subsist in him. If you look with sharp eyes you will notice that not even his clothes are the

same. For a believer, while he is believing in and affirming God, might be wearing clothes of cotton, but in God's eyes they are of heavenly silk. But when he rises in opposition, they are transformed into the flaming tar of Gehenna. At this point, should anyone praise such an individual, he would be a liar and would be mentioned by God as among the people of hellfire.

Salman, the evidence for this statement is present intrinsically in everything. It is remarkable that nevertheless the people have remained unaware of it, and have stumbled at the appearance of such matters. Consider the lamp. As long as it is lit and its flame is radiant, were anyone to deny its light he would, naturally, be a liar. But after a gale has blown and snuffed out its light, if anyone were to say that it is shining, then he would be the liar - even though the niche and the candle, whether lit or not, are the same. Today you should consider all things to be mirrors. For all creation was brought into being by a single word, and is standing in one spot in the presence of God. If all would turn their attention to this glorious and eternal sun, which has dawned forth from the holy and most glorious horizon, the effulgence of the sun would be inscribed and imprinted on their forms. In this case, all the characteristics and attributes of the sun are also true of those mirrors, for nothing is apparent in those mirrors save the sun and its light. To the insightful mystic it is self-evident that these characteristics of the mirrors are not intrinsic to them, but rather pertain to the effulgence from the dawning daystar of grace that has become manifest and radiant in these mirrors. As long as this effulgence persists, the characteristics persist.

After that effulgence has been erased from the mirrors' forms, those who continue to praise the mirrors are guilty of pure lies and falsehoods. For the names

and attributes circle around an effulgence that dawned from the sun, not around the mirrors in and of themselves.

Salman, the honor, exaltation, greatness, and renown of all names depend on their relationship to God. For instance, consider the religious edifices that have become exalted among the various peoples. They are all circumambulating around these buildings to which they make pilgrimage from distant lands. It is clear that the pre-existent Beauty - may his splendor be glorified - has related himself to them, even though everyone knows that God has never and will never stand in need of a building, and his holy essence is related to all places equally. Rather, he has declared these houses of God and other such edifices to be the cause of the triumph and success of his servants, so that none of the people would be deprived of the wonders of his grace. Blessed are those who follow the command of God, implement his decree, and are among those who attain the goal. These buildings and those who circle round them are honored in the sight of God as long as this relationship is not severed. But after its link to God is abrogated, if anyone were to circumambulate such a structure, he would merely be circling his base self, and is considered by God as among the people of hell-fire. In the same way, consider the buildings of human souls, which, when they rise in opposition, are declared to be false idols, and all who bow down before them are idol worshippers in the eyes of God. Then contemplate how these structures possess the same physical form when they are related to God and when that relationship is abrogated, and their outward appearance in both of these conditions is identical. No change whatsoever can be noticed in them after the advent of a new dispensation. But after the abrogation, the hidden and concealed relationship of the spirit to those buildings is withdrawn. No one perceived it save the mystics. In the same way, consider all those who manifest names, who are buildings of the soul. Look upon the words of the

All-Merciful with a pure heart and sanctified vision, and meditate, that perhaps you might attain to that which God desires.

Salman, when we departed from Iraq, the tongue of God informed everyone that the pharaoh's magician, Samiri, was about to appear, that the golden calf would low, and that the birds of night would surely take flight once the sun had set. Soon these nocturnal fowl will arise to claim for themselves divinity. But we ask God to acquaint the people with their own selves, so that they might avoid trespassing beyond their bounds and their station, and might speak of God by means of this most great mention and might aid God with all their limbs and members. Thus might they become standards streaming between the heavens and the earth. Dwell, O people, in the shadow of God, then persevere in your seats of honor by means of the mysterious peace of God and his serene dignity. Hold firm to the cord of servitude. The creation is God's. This is a station unequaled by what he created between the heavens and the earth. Thereby God's command appears among his servants and his creatures. God will aid with true help the one who clings to it in these days. Whoever delays has shown arrogance toward God, and no one shows such arrogance save his sinful adversaries. God willing, all will dwell in tranquility in the shade of the pre-existent beauty and will gaze toward the regions of God. This is a mighty grace.

You asked about the meaning of some lines of poetry. The pen of command does not ordinarily engage in explaining the meaning of poetry, since today the oceans of meaning, in its being and origin, are manifest, and there is no need for the words of previous times. Rather, everyone who possesses knowledge, wisdom and mystical insight, whether past or future, stands in need of these wondrous and billowing oceans. In view of your request, however, a brief mention

will be made, and the pre-existent pen will write in accordance with the will of God.

The verse about which you asked is [this line from Rumi]:

"Because the colorless has fallen captive to color,
Moses has gone to war with Moses."

Salman, mystics have made many statements with regard to these lines. Some have supposed that God is the sea and the creation is the waves. They assert that the difference among the waves derives from outward forms, and forms are originated in time. After shedding their forms, all return to the sea. That is, they are the reality of the sea. With regard to their forms, some have explained things differently, the very mention of which is impermissible in this station. In the same way, some have asserted that God is the ink and all things are as the letters, which are the reality of the ink, and which in turn becomes manifest in the diverse forms of the letters. These forms are in reality the one ink. They call the first the station of oneness and the second the station of multiplicity. They also refer to God as the One and to things as the numbers, or to God as water and to things as ice. As one mystic wrote,

"The similitude of the creation is nothing but ice,
and you are to it as the water from which it originates.
But when the ice melts, its station is exalted -
it is given the station of water! Thus does it occur."

Yes, they consider all things to be manifestations of the essential effulgence of God. They have divided effulgence itself into three types: having to do with the

essence, having to do with attributes, and having to do with actions. They believe that things subsist in God manifestationally.

If all these matters were set forth in their entirety, tedium would so overtake my listeners that they would be deprived of mystical insight into the essence of knowledge. Likewise, some have asserted that the subsisting essences are within the divine Essence. As one mystical philosopher put it, "The realities of things exist in God's essence in a most noble manner, and then he emanates them forth." For they hold that whoever bestows a thing cannot be said to lose it, a proposition they call impossible. Ibn `Arabi has written a lengthy commentary on this subject. Mystical philosophers and their modern successors, such as Mulla Sadra Shirazi, Mulla Muhsin Fayd Kashani, and others, have walked the road that Ibn `Arabi paved. But blessed are they who tread upon the crimson knoll on the shore of this ocean, which revives by one of its waves all forms and shades in a manner not imagined by the people. Blessed are they who strip themselves of all allusions and indications, and swim in this ocean and its depths, and arrive at the whale of meanings and the pearl of wisdom, which were created therein. Blessed are they who attain.

Everyone who believed in the utterances of the mystics and became wayfarers on their path considered Moses and Pharaoh both to be manifestations of God. In the final analysis, they held that the former is a manifestation of the divine name, the Guide, the Great, and so forth, while the latter is a manifestation of the divine name, the Misleading, the Abaser, et cetera. Therefore, the command that these two come into conflict was implemented.

They further believed that after shedding their human specificities, both are one for they hold that originally all things are one. A summary of this idea was presented above.

But, Salman, the pen of the All-Merciful says, "Today, those who affirm and those who deny these utterances are on the same level." For the sun of reality is itself resplendent and is shining from the horizon of the heavens.

All those who busy themselves with such sayings are, of course, deprived of mystical insight into the beauty of the Compassionate. The prime time for investigating illusions is the time when no divine guidance is present. Today is the springtime of unveiling and attainment. Roam, O people, in the garden of revealment and disclosure, and forsake illusions. Thus are you commanded by the pen of God, the Guardian, the Eternal. All branches of knowledge were set forth only for the sake of establishing that which is valid. Now, praise be to God that the sun of the object of knowledge has dawned above the horizon of the sky of eternity, and the moon of validity is shining in the heavens of command. Sanctify your heart from all allusions and gaze with your outward eyes toward the daystar of meanings in the holy and spiritual firmament. Note well his effulgence of names and attributes in what is other than he, so that you might attain to all knowledge, and to its origin, mine, and wellspring.

Salman, by the pre-existent beauty! At every moment in these days new branches of knowledge are descending from the heavens of mystical insight into the Lord of the worlds. Blessed are they who arrive at this spring, and sever themselves from all else.

People of mystical ecstasy and yearning, be just. There are now among the people endless numbers of books treating the utterances of the mystics that were summarized above. If anyone desired to read them all, two lifetimes would be insufficient.

Salman, say: "God is manifest above all things and that day the dominion is God's. Leave the people to what is with them." Yes, leave the sciences of the past to the past. According to the mystics, Moses, who is among the greatest of prophets, during the first ten of thirty days annihilated his own deeds in the deeds of God. In the next ten days he annihilated his own attributes in those of God. In the final ten days he annihilated his own essence in the essence of God. They said that since a remnant of being remained in him, therefore God said to him, "You shall never see me." Now the tongue of God is speaking. Say, "Show me!" once, and attain to the presence of the All-Glorious a hundred thousand times! Compare the grace inherent in these days with that of the past.

Salman, all that which the mystics have mentioned refers to the plane of creation. For however high exalted souls and purified hearts soar into the heaven of knowledge and mystical insight, they can never escape the plane of contingent being or go beyond what was created in their own souls by their own souls. All the mystical insights of every mystic, all the mentions made by everyone who praises God, all the depictions of everyone who describes him, refer to the effulgence of his Lord that was created in his soul. All, in short, who meditate upon this matter will agree that creation cannot exceed the bounds of its own contingent being. All likenesses and all mystical insight refer, from the beginning that has no beginning, to his creation, which was created from nothing by the contingent will, by itself and for itself.

Exalted be God above anyone's ability to know him by virtue of mystical insight, and above having the likeness of any soul refer to him. Between him and his creation there is no relationship, no link, no direction, no allusion, and no indication. He created contingent beings by means of a will that encompassed the worlds. The Absolute Truth remains in the heights of the sovereignty of exaltation, and his unity is sanctified above the knowledge of contingent beings. He shall ever be purified, in the sublimity of his own unattainable and sovereign nobility, from the perception of all beings. All who are in the heavens and on earth were created by a word from him, and thereby emerged from unadulterated nothingness into the realm of being. How could a creature that was fashioned by a word ascend to the essence of pre-existence?

Salman, the path of all to the essence of pre-existence is blocked, and the way of all shall forever be cut off. God only made manifest among the people the grace and loving-kindness of the suns shining from the horizon of oneness. He equated the knowledge of these holy souls with the knowledge of himself. Whoever knows them knows God; whoever hears their words hears the words of God; and whoever affirms them affirms God. But whoever rises in opposition to them has risen in opposition to God; whoever opposes them opposes God, and whoever denies them denies God. They are the path of God between the heavens and the earth, the balance of God in the kingdoms of command and creation. They are the manifestations and the proofs of God among his servants and his guides among his creation.

Sever yourself from all that which is renowned among the people, and soar with the wings of detachment into the most glorious and sacred heavens.

By God, if you fly into it, and reach the pole of meaning therein, you shall never see in existence anything but the countenance of the divine beloved, and shall never see the opposers save as a day whereon none of them is mentioned. The mention of this station requires another tongue, and another ear is necessary in order to hear it. It is best that we now leave the secrets of the soul and the wonders of the mention of souls that are deposited in the heavens of the will of the All-Merciful, and turn to the meaning of the poetry.

Know that Rumi's intent in the Mathnavi in mentioning Moses and Pharaoh was to invoke a similitude. It was not that these two were one in essence. We take refuge in God from that! For Pharaoh and his like were created by a word from Moses, if you did but know. The very outward dispute between them is proof that they were opposed to one another in all the worlds.

This is a secret utterance that none but the mystic with insight knows. Rumi has cast all persons in the realm of names as Moses, for all have been created from dust, and shall return to dust. Likewise, all are named by means of letters. In the world of spirits, which is a monochrome world, there was never any conflict or struggle, nor is there now. For the underlying causes of conflict are not visible. But after the spirits entered into bodies and they appeared in this world, the causes for contention came to exist, whether for good or evil. If this dispute and wrangling occurs in order to vindicate the cause of the All-Glorious, it is good. Otherwise, it is evil. This contention, conflict, love, hypocrisy, acceptance and opposition all derive from causes. For instance, note that cause becomes apparent by reason of a causal agent. The cause is one. But in each soul it is transformed by the nature of that soul, and its effects appear. But in each station they appear under a different aspect.

For instance, consider the divine name, "the Self-Sufficient." In its own kingdom, this name is unified. But after its effulgence in the mirrors of human existence, the effects of that effulgence appear in each soul according to that soul's exigencies. For instance, in the generous it appears as generosity, whereas in the miserly it takes the form of avarice. In the ill-omened it becomes abasement, and in the blessed it appears as good fortune. For in the condition of poverty, souls and what is in them are concealed. For example, the generosity and avarice of someone who does not possess a single penny is hidden. Likewise, in such a condition his good or bad fortune would as yet be impossible to discern. After becoming self-sufficient, every soul shows forth what is within it. For instance, one might expend what he possesses in the path of God. Another might organize war materiel and arise to engage in battle with the truth. One might safeguard others to the point where he denies his wealth to himself and his family.

Consider how from one effulgence so many different and contradictory things appear. But before that effulgence all these souls were subdued, concealed and languid. With one ray from the sun of the name, "the Self-Sufficient," how he has resurrected these souls and made visible and manifest what was hidden within them! If you contemplate this utterance with the eye of insight, you will become aware of hidden mysteries.

Consider the pharaoh of this age, who, if it were not for his outward wealth and power, would never have arisen to wage war against the beauty of divine unity. For had he lacked the means, he would have been powerless to do so, and his unbelief would have remained concealed within him. Therefore, happy are the souls who have not become prisoners of the multi-colored world and what was created

therein, but rather attained to the hue of God, that is, who have taken on the color of the Absolute Truth in this wondrous dispensation.

This estate is sanctification above all the diverse colors of the world. Only those who are detached have knowledge of this color, insofar as today the people of Baha, who are passengers on the ark of eternity and who ply the ocean of glory, recognize one another. Aside from these companions, no one else is aware, and even if others should come to know that color, it would only be to the same extent that the blind can perceive the sun.

Salman, tell the servants to come to the shore of the sea of pre-existence, so that they might become sanctified above all colors and arrive at the most pure and holy seat and the most great panorama. The various colors of this world have deprived the servants of the holy and most glorious shore. Consider the individual (Subh-i Azal) who rose up to battle against me. I swear by the sun of the horizon of meanings that night and day he was in my orbit, and in the evenings when I was in bed, he was standing at its head. I recited to him the verses of God and he was standing in my presence at all hours of the day.

When the cause was raised aloft and he saw that his name became visible, then the color of that name and love of leadership so overtook him that he was deprived of the sacred shore of unity. By the one in whose hand is my soul, the creation had never before seen the like of this soul in his love of leadership and high station. By the one who caused all things to speak forth in praise of God! If all the people of creation determine to reckon his envy and hatred, they would, every one, discover themselves incapable of doing so. We beseech God to purify his breast and return him to himself and to aid him in affirming God, the powerful, the exalted, the mighty.

Salman, consider the cause of God. One word is made to appear from the tongue of the manifestation of divine unity, and this word was intrinsically one, coming from a single wellspring. But after the sun of the word dawns from the horizon of God's mouth upon his servants, it manifests itself in each soul according to its condition. For instance, in one person it becomes opposition, in another acceptance. In the same way, in others it becomes love or hatred, and so forth. Afterwards, this lover and this hater arise to struggle and do battle with one another. Color has tinged both of them, for before the appearance of the word, they were friends to one another and united. After the dawn of the sun of the word, the term "adherent" was embellished with the color of God, while "opponent" was tinted with self and passion. The radiance of this same divine word in the soul of an adherent was manifested with the color of acceptance, while in the soul of the opponent it appeared in the hues of opposition - even though the original ray was sanctified above colors. Consider the sun, which with one burst of light sheds its effulgence in mirrors and glasses. But in every pane of glass it appears with the color of that glass, as is apparent and as all have witnessed.

Yes, the reason for the battle of the opponent and the adherent is color. But between these two colors lies an inestimable difference. One is tinged with God, and the other with base passion. The believer who advances and struggles is tinted with the All-Merciful, while the hypocritical opponent is tinted with Satan. The former color causes and brings about the purification of souls from the hue of anything but God. The latter causes souls to be sullied with the manifold colors of self and passion. The former bestows the grace of eternal life, and the latter unending death.

The former guides those who are detached to the heavenly spring of immortality, while the latter causes the veiled ones to taste the fruit of the infernal tree. From the former the scent of the Compassionate wafts, and from the latter the odor of the prince of darkness.

Rumi's intent in these words was not that Moses and Pharaoh were on the same level. We take refuge in God from that! But some of the ignorant have thus understood him. Moses' actions with regard to his own religion bear true witness, for he struggled on behalf of God, with the goal of delivering Pharaoh from the colors of annihilation and of allowing him to attain the hues of God, and so that he himself might taste the sweet waters of martyrdom in the path of the friend. Pharaoh struggled, on the contrary, in order to preserve himself and his power. Moses' goal was to light the lamp of God among the people, and Pharaoh's goal was to put it out. Is one who sacrifices his life in the way of God like one who keeps himself safe behind seventy thousand veils? What is their difficulty, that they do not understand at all an utterance of God, the Knowing, the Wise?

Rather, Rumi's intent was that the cause of the war between Moses and Pharaoh was color. But Moses' color was a hue for the sake of which the people of the concourse on high sacrificed themselves. Pharaoh's color was one that even the people of the lowest rung of hell avoid. Rumi himself, in many places, mentioned Pharaoh. If you examine these verses closely, you will perceive that his intent was not that which some have attributed to him. What yearning he exhibited, that he might associate intimately with the divine friends and attain the honor of serving the companions of God.

This is what he wrote in one place:

"If he is without God's grace and his chosen ones,
his page is black (siyah hastash varaq) though he be an angel."

Yes, Salman, tell the beloved of God to look at anyone's words not with the eyes of opposition, but rather with the eyes of compassion and mercy--except for the words of those persons who, today, have written fiery treatises in refutation of God. It is absolutely incumbent on all persons to write whatever they can in rebuttal of those who have sought to refute God. Thus has it been decreed by the Mighty, the All-Powerful. For today, all must aid God by words and utterances, not with the sword and its like. This is what we have revealed before, as well as at this time, if you but knew. By the one who is now saying in all things that there is no God but him! Should anyone pen a single word in rebuttal of a polemic against God, a station would be bestowed upon him such as would be the envy of the concourse on high. All the pens in creation are powerless to describe this station, and the tongues of all beings are inadequate to depict it. For any individual who today perseveres in this most holy, exalted and sublime cause is equal to all who are in the heavens and the earth. God knows and bears witness to this. Beloved of God, do not recline on the carpets of ease. When you recognize your creator and hear what has befallen him, arise to aid him. Speak, and do not remain silent for an instant. In truth, this is better for you than the treasures of all that was and shall be, if you only knew. This is the counsel of the pen of the most high to the servants of God.

Salman, know that no one among God's servants who had any wisdom at all has asserted that adherents and opponents, and monotheists and idolaters, are all on the same level.

The real intent of that which you have heard, or seen in some books of the ancients, lies in the holy court of God. As for the assertion that names are one in the kingdom of names, you must not think that the metaphysical realms of the kingdom, dominion and divinity are today circling the throne. The dimensions of divinity, dominion and the kingdom, as well as realms above these, exist and subsist by virtue of the emanation from the planes and worlds that are visible in this station. It is impermissible to give the details of these stations, which are suspended in the heavens of the divine will until such time as God reveals them by his grace. He is, in truth, powerful over all things. Yes, in the court of the Absolute Truth, all names are one. But this is before the appearance of the differentiating word. For instance, note that today all manifestations of the names in their own kingdom are present before God. The same is true of the dawning-points of attributes and of all existing things. That the temple of pre-existence seated himself upon the throne of justice required that his grace be bestowed equally upon all. But afterwards, the distinguishing and discriminating word came into existence and became visible to the servants. Thus, all persons who answered "Yes," attained to all good. I swear by the sorrow of the divine Beauty that a station has been foreordained for the believer, such that were it revealed to the people of the earth to less than the extent of the eye of a needle, all would die yearning for it. In this physical life the stations of believers are hidden from the believers themselves. Any persons who were not confirmed in replying, "Yes," are not mentioned in God's presence. We take refuge in God from the unremitting torment predestined for such a one.

Salman, deliver the words of the All-Merciful to the servants and say, "Safeguard yourselves from the wolves of the earth. Do not listen to the deceitful discourse in which some engage. Purify your ears so that you might listen to my words.

Refine your heart from all that has been created in preparation for its mystical knowledge of my beauty." Say: "How many a morning has the effulgence of the beauty of the chosen one passed over your hearts, and found you busy with another, and returned to its fixed abode!" Say: "Walk, O servants, in the footsteps of God. Meditate on the deeds of the manifestation of pre-existence, and contemplate his words. For thereby perhaps you will attain to the heavenly and inexhaustible divine spring of the All-Glorious."

If believers and unbelievers had the same station, and the worlds of God were limited to this world, the manifestation who preceded me would never have given himself into the hands of his enemies, nor would he have sacrificed his life. I swear by the dawning sun of command that if the people were aware to the slightest degree of the longing and pinning of the chosen beauty at the time when they suspended that divine body in the air, all would out of yearning give their lives for the sake of this great and divine revelation. "They gave sugar to the parrot and dung to the beetle. The crow is bereft of the nightingale's song, and the bat flees from the rays of the sun."

Salman, my tribulations among the nations and states is powerful evidence and unassailable proof. For a period of twenty years we have not so much as taken a drink of water in peace, or rested all night. Sometimes we were bound with chains and fetters, and at others we were arrested and made prisoner. If our gaze had been fixed upon this world and what is on it, we would never have fallen victim to these afflictions. Blessed is the soul who is nourished by the fruit of this station, and tastes of its sweetness. Beseech God for eyes to see, and ask for sound taste, for to one deprived of sight the forms of Joseph and the wolf seem identical, and to the taste buds of one ill, the bitter gourd and sugar taste the same.

I maintain the hope, however, that from the holy breezes of these days souls will become manifest who would not pay a penny for this world and all that it contains. Shorn of all else but him, they will gaze toward the precincts of God and consider sacrificing their lives in the path of the All-Merciful to be the easiest of things. They will not stumble on the way because of the opposition of opponents, and will choose to seat themselves under the shade of the friend. Blessed be the former and happy are the latter. How glorious are the former and how noble are the latter. By God, the houris in the most exalted chambers find no rest because of their pining to meet these souls. The concourse of immortals cannot sleep because of their yearning. Thus has God singled those out for himself and rendered them detached from all the worlds.

Salman, the sorrows befalling the pen of the All-Merciful have prevented it from mentioning the stations of oneness. This injury to the seat of glory has reached the point that if all existence came to the table of his bounties and partook of its fare until the end that has no end, no one could say a word. They have made charges of miserliness against me, writing to the ends of the earth, saying "Our stipend has been cut off." Consider their vileness and abasement, and how they have written and dispatched such calumnies everywhere in order to attract to themselves earthly vanities from the people and in order to slander the ancient beauty. Since you were here, you saw that this servant never even saw the monthly stipend provided by the state with his own eyes. Whatever money does exist is divided up outside and distributed to each individual. Even though it surely undermines the cause of God, they have established this practice of taking the money, as you have heard. By the beauty of the pre-existent, the first tribulation that befell this youth was that he took a monthly stipend from the Ottoman state. Had these companions not been my fellow-travelers, I would, of course, never have accepted it.

You are well informed as to how difficult matters were for the exiles. Even so, all showed forth nobility and patiently acquiesced in the divine decree. Nothing can befall us save what God decrees for us. We have put our trust in him in every affair. This group that has complained to all regions about the stipends, and who have fallen to begging, claim divinity and have risen in opposition to the Eternal Truth. Again, contemplate those persons who followed this group here. Woe unto them and to all those who support them, for they shall be seized by the angels of wrath at the behest of the All-Glorious, the mighty, the eternal. They shall not find for themselves any ally or helper. Thus has it been revealed in truth from the kingdom of God, the help in peril, the mighty, the beloved. Glory be upon you, Salman, and upon those who have not sold the words of God for the vain imaginings of a reprobate.

Lawh-i-al-`Ajab
Tablet of the Wondrous
Bahá'u'lláh

Translated by Denis MacEoin.

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originally revealed as "").

The Beauty of holiness hath risen from behind the veil.

And this is a wondrous thing!

And the spirits have fainted away from the flames of attraction.

And this is a wondrous matter!

They have recovered consciousness and flown unto the pavilion of holiness on the Throne of Domes.

And this is a wondrous mystery.

Say: the Maid of Eternity hath removed the veil from her face.

Exalted be the new and wondrous Beauty!

And the lights of her face have shone from the earth unto the clouds.

And this is a wondrous light.

And she hath cast her glances as shooting stars are cast.

And this is a wondrous casting.

And all names and all titles have been set aflame by the fire of her face.

And this is a wondrous deed.

And she hath cast her glance upon the people of earth and dust.

And this is a wondrous glance!

Whereupon the tabernacles of creation shook and then vanished.

And this is a wondrous death.

Then there appeared from her a jet-black hair, like the ornament of the spirit in the darkness of torment.

And this is a wondrous colour.

And there issued forth from her breezes of the spirit and sweet perfumes.

And this is a wondrous musk.

In her right hand ruby wine and in her left a portion of roast sweetmeats.

And this is a wondrous bounty.

And her palms were red and stained with the blood of the lovers.

And this is a wondrous affair.

And she passed round the living wine in long-necked pitchers and goblets.

And this is a wondrous fountain.

And she sang in the name of the Beloved with lute and rebec.

And this is a wondrous melody.

Whereupon the hearts melted with fire and flames.

And this is a wondrous love.

And the sustenance of the Beauty was given them, with neither balance nor measure.

And this is a wondrous sustenance.

And the sword of her flashing eyes was drawn upon the necks.

And this is a wondrous blow.

She smiled and there appeared white, shining pearls.
And this is a wondrous pearl.

Whereupon the hearts of the possessors of minds cried out.
And this is a wondrous renunciation.

And every proud, disbelieving one turned aside from her.
And this is naught but a wondrous rejection.

And when she heard this, she returned onto her palace in sadness and affliction.
And this is a wondrous grief!

She came and she returned; How exalted her coming and going!
And this is a wondrous decree.

And she cried out in her heart, a cry that caused all existence to expire and vanish.
And this is a wondrous sadness.

And she opened the fountain of her mouth in discourse and in reproof.
And this is a wondrous stream.

And she said, "Do not reject me, O People of the Book!"
And this is a wondrous matter.

"Are you the people of guidance and are you the friends?"
By God, this is a wondrous lie!

And she said, "We shall not return unto you, O companions."
And this is a wondrous return.

And we shall conceal the secrets of God that are in the Tablets and the Book.
And this is a command from a Mighty and Generous One.

"And you shall not find Me, save when the Promised One appears on the day of return!"
By my life, this is a wondrous abasement!

Sáqí, bi-dih ábí
A Hymn to Love
Bahá'u'lláh

Julio Savi

Sáqí, bi-dih ábí is a 20 one rhymed (-ání) distiches poem. It is one among eight Persian poems, composed by Bahá'u'lláh, signed “Dervish,” and published by the Iranian Bahá'í scholar ‘Abdu'l-Óamíd Ishráq Khávarí (1902–1972) in his multi-volume anthology of the Writings of the Central Figures of the Bahá'í Faith Má'idiy-i-Asmání (4:176-211).

O Cup-Bearer, give me a drop

He is the Glorious

O Cup-Bearer, give me a drop of the mystic Flame,
That it may wash my soul from the whispers of the flesh,
A drop of water revealing the form of Fire,
A sparkle of fire manifesting the celestial Fount.
A glimmer of His image fell on the page of the Soul,
A hundred Hellenic wisdoms were confounded.
A spark of that Flame hit the Tree of Sinai,
A hundred Imranite Moseses were astounded.
A flame of that Fire turned into Love and pitched
Its tents in man's water and clay and in his heart.

Who art Thou, O Love, that 'cause of Thee the world
 Is in turmoil and Luqman's wisdom is envious?
 Now Thou boastest: "I'm the Beloved's splendour in the world."
 Now Thou proclaimest: "I'm Myself that Divine Countenance."
 Since Thou breathest the Beloved's fragrance upon the soul,
 Whatever claim Thou advancest, one might say Thou art much better.
 Thou art the Companion of the soul, the Sign of the Beloved,
 From Thee tranquility of spirit cometh, from Thee distress.
 If a ray from Thy Face shineth on the Divine realms,
 Thou wilt see a hundred Cananaean Josephs put up for sale.
 From Thee Joseph's fragrance bloweth; from Thee the Messianic Spirit;
 Thou art the white-handed Moses, Thou, the flame on Mount Paran.
 Bound are the heads by Thy locks, pierced the hearts
 By Thine anguish, be they of insane laymen or of Divine sages.
 I'm drunk of Thee, cause of Thee I'm notorious,
 whether Thou offerest me a hundred lives, or Thou slayest me.
 If Thou art the Angel of death, how come that Thou revivest me?
 If Thou art the Reviver of bodies, how is it that Thou actest as a snake?
 If Thou graciously movest in the court of a king, Thou changest
 The king into a servant and the servant into a king.
 A spark of Thy Face fell upon the rose-bush of the soul,
 And lit its beauty as a crimson tulip.
 O! What a breeze wafted announcing to the soul the glad tidings
 That from the East of the Spirit that Divine Face hath appeared.
 Souls soared with yearning, hearts were enraptured in ecstasy,
 Love fell in love with Him, and so did the essence of creation.
 Through His wisdom, the coincidence of opposites is made manifest,

Now Love becometh a servant, now the Intellect a porter.
Stop tearing asunder the veil of mystery, O Dervish:
A cry riseth from the city of men and the world of brutes.

Supplications

Bahá'u'lláh

Provisionally translated from the original Arabic by Joshua Hall

~ 1 ~

He is the All-Glorious Recite this supplication every morn and eve

Glory be unto Thee, O Lord my God! I beseech Thee by Thy Greatest Name, whereby the Daystar of Thy Cause hath shone forth from the horizon of Thy Revelation, to deny us not the fragrant breezes that waft from the direction of Thy loving providence. Make us, then, O my God, devoted unto Thee and detached from all else beside Thee, and gather us, moreover, among Thy servants whom the wayward suggestions of men have failed to prevent from turning toward the vision of divine unity.

Shelter us, O Lord, neath the wing of Thy bounteous beneficence; protect us from such of Thy servants as have denied Thy Name, the All-Glorious; let us drink from the streams of the wine of Thy loving Providence; and grant that we partake of the sweet nectar of Thy grace and loving-kindness. Thou shalt verily fulfill whatsoever be Thy will. Thou art, in truth, the Forgiving, the Merciful.

Make us steadfast, O Lord, in Thy love amid all that Thou hast created, for this is Thy greatest gift unto Thy creation. Of all who show mercy, Thou art the Most Merciful.

Ad'íyyih-i-Hadrát-i-Maḥbúb, Page 210

~ 2 ~

My God, my God! I testify that Thou hast created me that I may know Thee, and hast called me into being that I may serve Thee and Thy loved ones. Thou seest me, O Lord, holding fast to Thee and such as hath been revealed from Thee. I beseech Thee by the joy of Thy beloved One, the Prophet Muḥammad, at the moment of His ascension unto Thee, and by the rapture of the Primal Point at the mention of Thine all-glorious name, and by that splendid and radiant Light shining forth from the horizon of the heaven of Thy Revelation, to enable me, under all conditions, to speak forth in Thy name, look toward Thy horizon, be animated with Thy purpose and cling unto the hem of Thy robe.

O Lord, Thou seest me ablaze in the fire of Thy love! I beseech Thee to assist me to perform such deeds as are befitting of Thy Manifestation and Thy days. Thine is the power to do as Thou willest. None other god is there but Thee, the Sovereign Ordainer, the All-Hearing, the All-Seeing.

Ad'tyyah Mubárah, Volume 2, Number 24

~ 3 ~

O Lord my God! All with eyes to see bear witness to Thine omnipotence and majesty, and all with ears to hear testify to Thy power, Thy might and Thy supreme authority. Thou hast, O God of all names and Creator of the heavens, entrusted within all things the tokens of Thy handiwork and the revelations of Thy grace and providence, and they all affirm with the tongue of their inmost being Thy oneness and Thy singleness, that Thou alone art God and that there is no god beside Thee.

O Lord, Thou seest one who hath recognized what the tongue of Thy grandeur hath uttered and what hath been revealed from the heaven of Thy will. He hath

heard and hath answered, opening his heart to Thy most exalted horizon—wherein Thou hast called aloud in Thy most sweet voice—and he hath turned toward the Manifestation of Thy mysteries and the Orient of Thine inspiration, on a day when most of mankind hath denied Thy proof, opposed Thy Cause, disbelieved in Thy verses and grace, declared war against Thine own Self, and disputed what hath been sent down from the kingdom of Thine utterance.

O Lord, I beseech Thee by Thy most resplendent signs and what hath flowed from Thy Most August Pen, and by that which is hidden pearl-like in the shells of Thine unerring protection and concealed in the ocean of Thy mercy, to write down for him such as shall bring him ever nearer to Thee underall conditions and shall enable him to drink of the Kawthar of Thy providence at morn and eventide. Thou art, verily, the Self-Sufficing, the Transcendent. None other god is there but Thee, the Almighty, the All-Bountiful.

O Thou Who art my God and the God of all the earth, my Desire and the Desire of the nations! Shed Thy blessings upon them whom no book of this world hath prevented from accepting Thy most sublime Book, whom the ascendancy of no nation hath hindered from turning toward the splendors of Thy countenance, O Thou King of eternity.

O Lord, illumine their hearts with the light of Thy knowledge, then set them ablaze with the fire of Thy love. The doubts of them that have opposed Thee, and the clamor of them that have protested against Thee, are impotent to subvert Thy sovereignty. Thou doest what pleaseth Thee in Thy dominion, and Thou art, indeed, the All-Knowing, the All-Wise.

Ad'iyah Mubárahah, Volume 3, Number 1

~ 4 ~

O Lord my God! Glory be unto Thee for having guided me to the horizon of Thy Manifestation, for having illumined me with the light of Thy grace and Thy mercy, for having enabled me to celebrate Thy praise, and for having opened mine eyes to behold the traces of Thy pen. I beseech Thee, O Thou Who art the Sovereign of the kingdom of names and Creator of heaven and earth, by the rustling of the Sadratu'l-Muntahá, and by Thy most sweet utterance whereby the inmost realities of all things have been enraptured, to exalt me in Thy name amidst Thy servants.

I am he who, night and day, hath sought to stand at the door of Thy grace and be present before the seat of Thy justice. O Lord, forsake him not who hath clung to the cord of Thy nearness, and withhold him not who hath directed his steps unto Thy most exalted station, that most lofty summit and furthestmost height, wherein the very atoms call aloud in the most eloquent of words, “Kingship and sovereignty, grandeur and majesty belong unto God, the Omnipotent, the Almighty, the Beneficent!”

Ad’iyyah Mubárahah, Volume 3, Number 133

~ 5 ~

Glory be unto Thee, O Thou by Whose name all things are enraptured, in Whose love the hearts of all in the kingdom of names are melted! I beseech Thee by the tears of Thy favored servants who languish in separation from Thee, and by the woeful sighs of them who are devoted to Thee in Thy days, and by the ocean

of Thy knowledge, the heaven of Thy bounty, and the sun of Thy grace, to enable me to detach myself from aught else except Thee, cling unto the rope of Thy loving providence, be immersed in Thy remembrance and serve Thy Cause, in such wise that the legions of opposition will be powerless to prevent me from turning unto Thee and holding fast the hem of the robe of Thy munificence.

O Lord, I have advanced toward Thy horizon and turned my face to the light of Thy countenance. I beseech Thee to deny me not what Thou hast written with Thy Most Exalted Pen for Thy chosen ones and Thy loved ones.

O Lord, make me so ablaze in the fire of Thy love that all the oceans of the earth will be unable to extinguish the flames! Make me, then, so steadfast that neither the scourge of the nations nor the world's armies could cause my resolve to waver. Thou art He by Whose name the Resurrection was realized and the Hour revealed. Nothing can frustrate Thy purpose, nor can the protests and tumult raised by Thine enemies constrain Thee. Thou doest as Thou willest in Thy sovereignty and Thou dost decree whatsoever pleaseth Thee in Thy power and might.

Thou knowest and dost behold my faith, my humility, my self-effacement, my poverty, my powerlessness, and my lowliness. Thou hearest the cries of my sorrow, my wailing, and my lamentation. I beseech Thee by the power of Thy Most Exalted Pen and its melodies in the kingdom of creation, to rain down upon me from the heaven of Thy loving-kindness, as a token of Thy bounty and mercy, such as shall bring me nigh unto Thee and profit me in this world and the world to come. Thou hast complete knowledge of all that pertaineth unto me, whereas I am ignorant of such as is in Thy possession. Thou art, verily, the All-Knowing, the

All-Informed.

I beseech Thee, moreover, O Thou Possessor of all being and King of the seen and unseen, to grant that under all conditions I cleave unto Thy will, be content with Thy behest and celebrate Thy praise. Thou art God Almighty Whose power nothing, whether in the heavens or on earth, can frustrate. Thou art, in truth, the Omnipotent, the All-Powerful, the All-Compelling, the Omniscient, the All-Wise.

Ad'tyyah Mubárah, Volume 3, Number 135

~ 6 ~

Praise be unto Thee inasmuch as Thou hast given me to drink by the hand of Thy bounty of the wine of Thy knowledge, hast led me unto Thy path, hast opened mine eyes to behold the traces of Thy Pen, and hast revealed unto me the signs of Thy grandeur from the heaven of Thy munificence. I entreat Thee, O Thou Who art the Creator of the world, by Him Who is the Most Great Ocean, Who paceth in His imprisonment whilst giving utterance to that whereby the sweet fragrance of Revelation and inspiration is diffused amidst Thy creatures, and by the light of Thy visage and the pervasive power of Thine exalted Word—I beseech Thee to ordain for this handmaiden of Thine the best of this life and the life to come. None other god is there beside Thee, the All-Bounteous, the Omnipotent, the Omniscient, the All-Wise.

Write down for me, moreover, and for such of Thy hand maidens as have held fast unto virtue, that which shall draw us nigh unto Thee and exalt us amidst Thy servants. Thou seest, O Lord, Thy handmaiden who hath turned unto Thee, severed from aught else beside Thee, clinging unto the hem of the robe of Thy

pardon and clemency. I implore Thee to open wide before her face, with the key of Thine All-Glorious Name, the doors of Thy heavenly bounty. Potent art Thou to do as Thou willest, and in Thy grasp are the reins of all creation, spanning both the former and latter generations.

May light and glory, remembrance and praise rest upon Thy chosen ones, Thy loved ones and Thy faithful ones, who have not violated Thy Covenant nor Thy Testament, and who have arisen to render Thy Cause victorious with such resolution that the hearts of the doubtful and heedless are sore perplexed. None other god is there beside Thee, the One, the Incomparable, the All-Knowing, the All-Wise.

Ad'tyyah Mubárah, Volume 1, Number 66

~ 7 ~

Glory be unto Thee, O Lord my God! I beseech Thee by the resplendent rays of the Sun of Thy oneness, the first Light of the dawn of Thy transcendence, and by Thy most exalted Word through which Thou hast answered the prayers of all them that are in heaven and on earth, to grant that I be numbered not with those who, although claiming to have faith in the letters which have been created at Thy behest, nonetheless deny and turn away from the most sublime Word, from the One Who created It and Who giveth voice to His revelation thereby.

Grant moreover, O my God, that I make mention of Thy name, give myself unto Thee, and turn my face toward the holy sanctuary of Thy nearness and the Kaaba of Thy presence, that I may repose beneath the sheltering wing of Thy compassion, and rest in the precincts of Thy grace and tender affection. None

other god is there but Thee, the Omnipotent, the Exalted, the Almighty, the Supreme, the Unconstrained.

Ad'ityyah Mubárahah, Volume 2, Number 5

~ 8 ~

My God, my God! Praise be unto Thee for having revealed Thy path amidst Thy servants, and for having called the people to the Orient of Thy Revelation, the Dawning-Place of Thine inspiration, and the Fountainhead of Thy laws and precepts. I testify that Thou hast revealed the Way, sent down the token of guidance, and summoned all to such as shall bring them ever nearer to Thee and profit them in every world amongst Thy worlds.

I beseech Thee, O Thou the Possessor of all being, by the waves of the ocean of Thy bounty and the rays of the sun of Thy grace, to aid and assist me under all conditions to make mention of Thy name, to be a fire in the flames of Thy love, to have Thy verses ever on my lips, to soar in Thy heaven, to hold fast the rope of Thy favor, and to cling unto the hem of Thy munificence.

O Lord, Thou seest Thy servant advancing toward Thy most exalted horizon, recognizing Thy oneness and unity, and affirming Thy grandeur and sovereignty. I beseech Thee by the One Who hastened to the altar of sacrifice in longing to behold Thy visage, and Who met the arrows of tribulation for love of Thy beauty, to provide us with the nourishment which Thou hast revealed from the heaven of Thy Cause and the table Thou hast sent down from the kingdom of Thine utterance. Thou art He Whom the hosts of the world and its legions are powerless

to hinder. Thou doest as Thou willest; Thou dost decree what Thou desirest. None other god is there but Thee, the Cherished, the All-Praised.

I beseech Thee, moreover, O everlasting King, by Thy Most Great Name, whereby Thou hast illumined the world, to ordain for me the best of this life and the life beyond. Thou art, in truth, the Lord of all names and the Creator of the heavens. None other god is there but Thee, the All-Powerful, the Almighty, the All-Bounteous.

Ad'iyah Mubárahah, Volume 3, Number 54

~ 9 ~

Glory be unto Thee, O Thou Lord of lords, for that Thou hast burned away the veils with the fire of love; and all praise be unto Thee, for that I have been attracted to the Dawning-Place of Thy Revelation and the Orient of Thy Cause, by the fervor inspired by Thy Word, which was uttered by the mouth of Thy good-pleasure, being brought so near as to behold the splendors of the light of Thy countenance and inhale the fragrant breezes of the days of Thy Revelation.

I have lifted up an empty hand, O my God, unto the heaven of Thy bounty and grace, and have turned my face toward the wellspring of Thy providence and gifts. Wouldst Thou deny me, though I have fixed my gaze on the horizon of Thy mercy, awaiting the blessings which Thou hast sent down from the heaven of Thy bestowal? Or wouldst Thou leave me bereft, after having enabled me to hear the melody of Thy Most Exalted Pen, resounding amid heaven and earth? Nay, I swear by Him Who is Thine own Self! This is not my conception of Thee. Rather, I am certain that Thy mercy surpasseth all contingent things and that Thy grace

embraceth all beings. Thou art near unto whomsoever should approach Thee, and Thou bestowest Thy bounty unto all who have clung to the rope of Thy beneficence.

O Lord, I am gripped with the thirst of separation. Give me to drink of the Kawthar of nearness and reunion, proffered by the hands of Thy favor, that I may be so overcome by the sweet savor of the wine of Thy mercy, that I rise to champion Thy Cause amidst Thy creation and to pierce the veils of glory which have hindered Thy servants from turning toward the horizon of Thy beauty.

O Lord, all things testify unto my poverty and to Thy wealth, unto my powerlessness and to Thy might. I beseech Thee, O Thou the Possessor of all names and Creator of heaven and earth, by the Word whereby the world is set aflame and the most great ocean doth billow and surge, to so confirm me in Thy love and in Thy Cause that I shine effulgent from the horizon of detachment in Thy name, O Thou Lord of creation.

I beseech Thee, moreover, by Thy Name through which the standards of Thy might have been upraised throughout Thy lands and the ensigns of Thy law erected throughout Thy domains, to grant that I die unto my own desire and forever live in the eternity of Thy countenance, circling Thy throne in every world from amongst Thy worlds. Then enable me, by virtue of Thine everlasting Being, to arise in Thy remembrance amidst Thy people and chant Thy praise throughout Thy realm. Write down for me what Thou hast ordained for Thy chosen ones, who flew through the heaven of Thy nearness, till they were martyred in Thy path. Thou art verily potent to do as Thou willest and to decree whatsoever Thou dost desire. Forever hast Thou dwelt in the exaltation of majesty and glory, and eternally shalt

Thou abide in the lofty heights of transcendence and sublimity. None other god is there beside Thee, the Omnipotent, the All-Powerful.

Nafahātu'r-Raḥmán, Page 25

~ 10 ~

My God, my God! Thou seest Thy servants wandering in the desert of waywardness and error. Where is the light of Thy guidance, O Thou the Desire of them that have recognized Thy truth? Fully aware art Thou of their state of powerlessness. Where is the power of Thy might, O Thou in Whose grasp are the reins of all in the heavens and all on earth?

I beseech Thee, O Lord, by the effulgent rays of the sun of Thy providence, the waves of the ocean of Thy knowledge and wisdom, and by the Word through which Thou hast subdued the denizens of Thy realm, to grant that I be among them that have attained unto that which they have been bidden in Thy Book. Ordain for me what Thou hast ordained for those who have borne Thy trust, who have drunk the wine of Revelation from the brimming cups of Thy bounty, who have hastened to fulfill Thy good-pleasure and have stood faithful to Thy covenant and Thy testament. Thine is the power to do as Thou willest; none other god is there beside Thee, the All-Knowing, the All-Wise.

O Lord, do Thou destine for me in Thy generosity such as shall profit me in this world and the world to come and shall draw me ever nearer unto Thee, O Thou Lord of all men. None other god is there beside Thee, the Incomparable, the Peerless, the Cherished, the All-Praised.

Ad'íyyah Mubárahah, Volume 2, Number 46

Glory be unto Thee, O Thou my Well-Beloved, my cherished Desire! I call out unto Thee at this moment after having severed myself from whatsoever dwelleth between heaven and earth, and having turned my face toward Thy sublime and most lofty countenance through Thine all-glorious Manifestation, in this Thy latter Revelation.

Therefore, look upon this poor one clinging to the cord of Thy wealth, this thirsty one hastening toward the Kawthar of Thy knowledge, this needy one holding fast the robes of Thy munificence, and this evanescent mortal yearning to dwell in the stronghold of Thine eternity, drink of the Tasnīm of Thy guardianship, to soar through the heaven of love for Thee, and ascend unto the paradise of reunion with Thee.

Deny me not, O my Beloved, the fruits of the Garden of the All-Glorious, in Thy grace and loving-kindness; and hinder me not from approaching the gate which hath been opened wide before the face of all in the heavens and on earth in Thy bounteousness. None other god is there beside Thee, the All-Bountiful, the Munificent, the Transcendent, the Compassionate, the Forgiving, the Merciful, the Generous. Praise be unto God, the Lord on High.

Ad'iyah Mubarakah, Volume 2, Number 63

~ 12 ~

Glory be unto Thee, O Lord my God! I beseech Thee by the lamp which Thou hast kindled with the oil of Thy wisdom and ensconced in the niche of Thy grace, wherewith Thou hast illumined such as are wholly devoted unto Thee amidst Thy creation, to grant that I be severed from aught else beside Thee and hold fast the cord of Thy gracious favors; that I be ablaze in the fire of Thy love and illuminated by the light of Thy countenance; that I ascend unto the heaven of Thine eternal Being and be raised up into the expanse of Thy divinity, in such wise that there shall remain within me no thought save in remembrance of Thee and no praise save praise of Thee, and that I be the author of no deed save that done for love of Thee and for the sake of Thy good-pleasure. Thine is the power to do as Thou willest in Thy most exalted Word, and Thou encompassest all that Thou dost desire in Thy sovereignty, which standeth supreme overall in heaven and on earth. Thou art verily the Lord, the Transcendent, the Omnipotent, the Almighty, the All-Merciful. Praised be God, the King, the Supreme, the Ordainer, the Resurrector, the Holy, the Glorified.

Ad'íyyah Mubárah, Volume 2, Number 65

~ 13 ~

O Thou Lord, my God, my best Beloved! I beseech Thee by the murmuring breezes of Thy grace, whereby Thou dost breathe life into all created things and enable them to celebrate Thy praise, and whereby Thou dost call all beings into existence and shine upon them with the light of Thy countenance, to grant that I, in this Spring-Time, be not bereft of the robe of Thy grace and munificence, nor be left far removed from the Paradise of attaining Thy presence. Give me, then, to

drink of the Kawthar of life eternal—proffered by youths upon the visage of each one of whom are these words inscribed by the Most Exalted Pen, “By the One True God, the Lord Supreme!

The Beloved of the worlds is come!”—that I may be wholly severed from all else except Thee and orient myself toward Thy good-pleasure. There is none other god beside Thee, the Help in Peril, the All-Powerful, the Unconstrained.

Ad’ityyah Mubárahah, Volume 2, Number 67

~ 14 ~

Glory be unto Thee, O Lord my God! Thou seest me oppressed amidst the nations in this, the Most Great Prison, with such tribulations befalling me, at every moment, as have never befallen Thy chosen ones and Thy faithful ones. Thou art fully aware that I have not summoned the people but unto Thy singleness and Thy oneness, and that which shall draw them nigh unto the horizon of Thy grace and the wellspring of Thy gifts. Yet they have turned away from Thy beauty, opposed Thy Cause, disputed Thy signs, and contested Thy sovereignty.

O Lord, I beseech Thee by the King of all names, through Whom the Supreme Horizon was made to shine, to deliver them from all that pertaineth to the self and a corrupt inclination and to draw them nigh unto Thy Most Great, Thine All-Glorious Name. Nourish them with the bounty Thou hast sent down from the heaven of Thy grace, and give them to drink of the sealed wine whose seal Thou hast opened with the fingers of Thy power and might.

O Lord, they are feeble and know not what would profit them and what would injure them, what would bring them near and what would leave them far removed.

Take them by the hand in Thy mercy and deliver them in the embrace of Thy munificence and might. Thou shalt, verily, fulfill whatsoever be Thy will. There is none other god beside Thee, the Omnipotent, the All-Compelling, the Ruler, the All-Knowing, the All-Wise.

Nafahātu'r-Raḥmán, Page 46

~ 15 ~

Glory be unto Thee, O Lord my God! I beseech Thee by Thy name whereby calamities have laid hold on all the tribes of the earth, at which they that dwell in the cities of the world cry out in terror and lamentation, to shelter Thy servants and Thy handmaidens under the wing of Thy grace and tender mercies, lest their own desires hinder them from turning toward the Holy Sanctuary of Thy Cause and Him Who is the Dawning-Place of Thine inspiration. Do Thou ordain for each one among them such as is befitting of Thy Holy Majesty in Thy days and becoming of Thy sovereignty. Potent art Thou to do as Thou willest; Thou art verily the All-Encompassing and Self-Subsistent.

Have mercy, O my Lord, on every handmaiden who hath turned toward Thee, hath heard Thy call and given answer to Him Who is the Manifestation of Thine own Self. Write down for her, then, such as Thou hast written down for Thy chosen ones and Thy loved ones. Thou art truly the Munificent, the God of boundless grace. Thou doest as Thou willest at Thine own behest and Thou dost ordain whatsoever Thou pleasest in Thy sovereignty. None other god is there beside Thee, the All-Powerful, the Exalted, the Cherished, the Best Beloved.

Nafahātu'r-Raḥmán, Page 163

~ 16 ~

Glory be unto Thee, O Lord my God! Thou seest that mankind hath arisen against me for my having imparted to them that which Thou hast commanded me in Thy sovereignty. Indeed, whensoever I counsel them as to what profiteth them, they cast it aside and oppose the very One through Whom the scrolls of Thine immutable decree were unrolled and the tablets of Thy Law revealed. I beseech Thee, O Thou King of kings, Who art ever-merciful to Thy subjects, to enable them to recognize that from which they have veiled themselves. Thou art, verily, the Almighty, the All-Powerful.

O Lord, aid and assist Thy loved ones, and him whose name hath been mentioned before the throne, that he may make mention of Thee amidst Thy people and yield Thee praise among Thy creatures. O Lord, forbid him not the flowing waters of Thy mercy; give him to drink, under all conditions, of the wine of life everlasting proffered by the hand of Thy gracious favors, that he may, on each day, be carried away by the breezes of Thy loving-kindness and the sweet savors of Thy gifts. Potent art Thou to do as Thou willest. There is none other god beside Thee, the Almighty, the Munificent.

Nafahātu'r-Rahmán, Page 165

~ 17 ~

Glory be unto Thee, O Lord my God, my Master, my Beloved, my cherished Desire! I beseech Thee by the light of the Cause whereby heaven and earth are illuminated, and by the fragrance whereof all things are made to tremble, to aid mankind to return unto Thee, repent before the door of Thy grace and hold fast the

rope of Thy bounty. Thou art, verily, the Forgiving, the Munificent; Thou art, in truth, the Gracious, the Clement, the All-Merciful.

O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord!
Sanctify Thy loved ones from all that pertaineth to the selfand base desire, and adorn them with the garment of sanctity amongst Thy servants, O Thou the Guardian of all men and Sovereign of this world and the world to come.

O Lord, illumine them outwardly and inwardly with the light of Thy knowledge; write down for them, moreover, every good which Thou hast ordained in Thy books, Thy scrolls, Thy psalms, and Thy tablets. Thine is the power to do as Thou willest. Thou art verily the Ever-Gracious, the All-Bounteous, the Almighty, the All-Wise.

Ad'tyyah Mubárah, Volume 1, Number 2

~ 18 ~

Glory be unto Thee, O Lord my God! I beseech Thee by Thy name whereby the rains of Thy mercy have descended, and the signs of Thy power have been made manifest, and the daystar of Thy will hath shone forth, and Thy compassion hath embraced all in heaven and on earth, to clothe in the robes of trustworthiness and detachment all them that believe in Thee. Attract them to the dayspring from which the peerless Sun of transcendence hath arisen, that through them the sanctity of the Cause may be revealed before the eyes of men, and the purity of Thy laws made apparent in Thy realm.

O Lord, Thou art the Self-Sufficing, and they are the impoverished. Seize them not on account of their negligence; rather, have Thou mercy upon them and forgive them, for they have borne hardships in Thy path. Heedless though they have been of some of Thy commandments, they have, however, hastened with their hearts and feet unto Thee. Look not upon their sins; look upon the splendors that have shone forth from their hearts' horizons, and upon the tribulations that they have endured for Thy sake. Thereafter, do Thou aid them in whatsoever shall raise aloft the standards of Thy Cause throughout Thy lands and the ensigns of Thy grandeur in Thy domains. Potent art Thou to do what pleaseth Thee, and in Thy grasp is dominion of all things. None other god is there beside Thee, the All-Encompassing, the Transcendent, the Exalted, the Sublime.

Ad'iyah Mubárah, Volume 1, Number 7

~ 19 ~

O my God, my Master, the Beloved and Desire of my heart, Whose remembrance and praise grace my lips and resound in the depths of my soul! I beseech Thee by Thy name, the very name of the One Who gave His life in Thy path, Who bore hardships for love of Thee and in order to establish Thy Cause, to send unto these lands the fragrant breezes carrying the perfume of Thy robe of compassion and tender mercy.

O Lord, these are Thy servants and these are Thy lands. Even though they have been shut out as by a veil because of their own desires and therefore hindered from orienting themselves to Thy grace and from turning toward the holy sanctuary of Thy knowledge, yet Thy mercy shall ever surpass the expanse of the universe and Thy grace shall forever embrace the whole of creation.

I beseech Thee by Thy hidden name which was made manifest in Thy sovereignty and which Thou didst make supreme over all in heaven and on earth, to abandon them not to their own desires. Send down, then, upon them such as shall enable them to turn toward the direction of Thy providence and to lay their eyes upon Thy countenance.

Look upon them, O my God, with the gaze of Thy mercy, and take them by the hand in Thy power and sovereignty. Draw forth, O my God, from the robe of Thy loving-kindness the hand of Thy might, and tear away the veils which have come between them and Thee, that they might all hasten on the path to the wellspring of Thy nearness and circle round Thy will and behest. Shouldst Thou cast them aside, who is there to deliver them from the Fire, O Thou the Light of the heavens and earth?

Ad'tyyah Mubárah, Volume 1, Number 8

~ 20 ~

O Lord! I beseech Thee by the blood of them that love Thee which hath been shed in Thy path, and by such lamentations and cries as have been voiced by those who yearn for Thee in their separation from Thee, and by the One Who bore tribulations for love of Thee, until He was imprisoned in this, the most desolate of lands, on account of that which the froward amongst Thy creatures had wrought—I beseech Thee to withhold not from me the fragrant breezes of this Dispensation, in which Thou hast revealed Thyself in Thy Most Great Name unto every nation. Make me a servant of Thy Cause and a champion of Thy Faith, in such wise that the wrathful scourge of tyrants shall fail to hinder me from calling aloud Thy name and lauding Thy virtues, and that the opposition of them that have

turned against Thee shall be impotent to prevent me from orienting myself unto the horizon of Thy Cause and Thy merciful bounties.

O Lord, I am powerless, and Thou art the Almighty; I am impoverished, and Thou art the Self-Sufficing, the Most Exalted. I have, O my God, cast aside my own corrupt desires and have taken hold of what Thou hast commanded me, O Thou the Possessor of all names and Fashioner of heaven and earth. Enable me, I pray Thee, to turn towards Thee and to be detached from aught else except Thee. Thou art, verily, the Sustainer of the worlds and the cherished Aim of all who dwell in the heavens and all that abide on earth. There is none other god beside Thee, the Omnipotent, the Omniscient, the All-Wise.

Ad'tyyah Mubárahah, Volume 1, Number 9

~ 21 ~

Glory be unto Thee, O Lord my God! I beseech Thee by the Name whereby Thou hast shed the glory of Thine effulgence unto all things in all of Thy names, whereby Thou hast made the signs of Thy power and might manifest in heaven and on earth, and unveiled the revelations of Thy oneness in the realm of creation, to bathe Thy servants in the waters which Thou hast made to rain down from the clouds of Thy mercy and the heaven of Thy loving-kindness, that they may be enabled to turn towards Thee with purified hearts, sanctified souls, heedful ears, illumined beings, and with the utmost humility and reverence. Gather them, moreover, under the sheltering wing of Thy loving-kindness and grace, and guard them from the assaults of those that are heedless of the mention of Thy lofty and exalted Name. Provide them, then, with the good of this world and the world to come. Thine is the power to do as Thou willest; there is none other god beside

Thee, the All-Encompassing, the Self-Subsisting.

Withhold them not, O my God, from beholding in Thy days the marvelous and resplendent rays of the Daystar of Thy oneness, nor cast them out from the sanctuary of Thy mercy and Thy beneficence. Thou hast created them that they may attain unto the recognition of Thy Being and be assured in Him Who is the Revealer of Thy Cause. Therefore, aid them, lest they fail in fulfilling that for which they were created. Revive their spirits with the sweet water of life everlasting, that they may awaken from the slumber of base passion and orient themselves to Thy command—O Thou in Whose hand is the kingdom of all names and the realm of eternity—and enter Thy presence and drink from the Salsabíl of Thy gifts and the Tasním of Thy bestowals. Thou art verily the Healing Solace of the hearts of those who long for Thee, the Comforting Companion of the bereaved, and the Best Beloved of all them that have recognized Thy truth.

Ad'tyyah Mubárah, Volume 1, Number 29

~ 22 ~

My Lord, my Lord! On earth, I make mention of Thy name; at sea, I laud Thy virtues; upon the lofty mountain, I call out to Thee; and whilst upon the highest summit, I bow myself before Thee. My thirst, O my Lord, doth yearn to be quenched by the Kawthar of Thy presence, and the flame-like ardor of my love doth seek the wine of reunion with Thee. Never shall the torments of this world debar me from the sweet savor of Thy knowledge, nor shall the trials which I sustain at the hands of the nations ever leave me far removed from the ocean of Thy nearness. I beseech Thee to ordain for Thy loved ones such as shall draw them ever nearer unto Thee and make them remote from aught else beside Thee.

Thou art He Who doeth as He willeth and Who ruleth as He pleaseth. Thou art verily the All-Glorious, the All-Praised.

Ad'ityyah Mubárahah, Volume 1, Number 32

~ 23 ~

My God, my God! Thou hearest and art fully aware that this servant of Thine doth affirm the oneness of Thine Essence and Its sanctity, the transcendence of Thy Being and Its sovereignty, and he doth confess Thy power, Thy might and Thy majesty. I beseech Thee by the splendors of Thy kingdom, by Thy prophets and Thy messengers, and by the One through Whom the portals of divine bounty and grace were opened wide unto the whole creation, and through Whom the reality of Thy oneness was established unto the nations, to aid me under all conditions to make mention of Thy name and to laud Thy virtues amongst Thy creation, and to assist me in that whereby I shall be remembered so long as Thy dominion shall endure.

O Lord, Thou seest me turning toward Thee, holding fast the cord of Thy grace, standing before the door of Thy favor, and hoping for the marvels of Thy generosity. Render me aid, O Lord, with the legions of the unseen and protect me from the embodiments of falsehood and doubt.

O Lord, Thou seest this impoverished one seeking Thy grace; this remote one, Thy nearness; This powerless one, Thy might; and this oppressed one, Thy justice. I beg Thy forgiveness for this, for rather should it be said that he doth yearn for Thy grace most fervently, inasmuch as one who is soreathirst desireth Thy flowing

waters, the wayfarer Thine abode, and the stranger his homeland in the precincts of Thy court. I implore Thee to deny not his hope for what Thou hast ordained for such as are faithful unto Thee and among Thy chosen ones.

I testify that Thy munificence and grace are such as to encompass all men and that Thy mercy doth surpass all in heaven and on earth. Every created thing beareth witness, O my God, to Thine omnipotence and my powerlessness, and the whole of the universe to Thy wealth and my poverty, to Thy loving-kindness and my dependence upon Thee. I beseech Thee by Thy generosity which hath encompassed all existence, whereby the Speaker of Sinai spoke forth, and the dead were risen from their graves, to assist me in that through which I shall be drawn near unto Thee, confirmed in Thy Cause and made steadfast in Thy love.

Thou seest me, O my God, holding fast, in this moment, unto that which Thou didst reveal in the Furqán to Thy Beloved One. Thou didst say—and Thy word is the truth—“O people, ye are all in need of God, while He is the All-Sufficient, the All-Praised.” By this, Thine own testimony, is my poverty confirmed and Thy wealth made apparent. Wouldst Thou cast aside one who hath confessed his own impoverishment and who hath affirmed Thy wealth? Nay, I swear by Thy glory! It is not befitting of Him Who is possessed of all munificence and magnanimity to cast the beggar from His door, nor is it becoming that the All-Glorious should forbid the lowly one from entering His court.

O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord! I beseech Thee by the Word through which all things were unveiled from the realm of the unseen, made manifest in the visible world and brought from non-existence into being, to write down for me the best of this world and the world to come.

Thou art the Lord of the throne above and of the earth below, and Sovereign of the kingdom of names. There is none other god beside Thee, the Almighty, the All-Compelling, the Omnipotent.

Ad'ityyah Mubárahah, Volume 2, Number 82

~ 24 ~

My God, my God! Thou seest me supplicating the heaven of Thy bounty and the daystar of Thy grace, detached from all Thy servants and all Thy creation. I am one, O my God, who hath confessed the truth of that which Thou hast revealed in Thy books. I testify that Thou art God, with none other god beside Thee.

With the arms of Thy might, Thou hast ever delivered Thy servants from out the depths of delusion and prejudice, and in Thy sovereignty, Thou shalt ever save them, and in Thy majesty and incontrovertible strength, Thou shalt ever protect them from the oppression of men.

I beseech Thee, O Thou the Protector of the world and Savior of the nations, by Thy name whereby that which was concealed in the eternity of eternities and veiled from the eyes of men was laid bare and manifest, to aid and assist me in every righteous deed. By Thy glory! No Helper do I desire for myself but Thee, nor any Champion save Thee.

I beseech Thee by the marvels of Thy grace and the effulgent rays of the luminary of Thy bounty, to confirm me in that by which my station shall be uplifted and my name exalted. Thou art, verily, the All-Knowing. There is none other god but Thee, the All-Glorious, the Sublime.

~ 25 ~

My God, my God! This is a breeze from amongst the fragrant breezes of the garden of meaning; unto Thee hath she turned on a day when the learned men of Thine age and the arbiters throughout Thy lands have denied Thee. I beseech Thee by Thy beauty manifest amidst Thy creation, and by the sovereign power of Thy Pen and the potency of Thy command, to write down for her with the pen of Thy grace such as shall bring her nigh unto Thee.

I entreat Thee moreover, O Thou Who art the God of the entire creation and Desire of the universe, by the sweet-scented breezes of Thy days, whereby the mountains are brought to the dust, the lamentation raised, and the earth illumined with Thy light, to write down for her with Thy Most August Pen the good favor of entering Thy presence and beholding Thy countenance. O Lord, Thou art the Munificent, the God of surpassing grace and mercy. None other god is there beside Thee, the All-Forgiving, the Munificent.

~ 26 ~

My God, my God! Sanctify the hearts of Thy lovers from all that is not worthy of Thee and befitting of Thy days, and illumine their souls with the splendors of Thy kingdom and celestial dominion, that the world and all that abide therein may be enlightened thereby. O Lord, enable them to recognize such as shall harm them and such as shall profit them, that they may abandon what they possess, in their longing to attain that which pertaineth unto Thee. Potentart Thou to do what

pleaseth Thee; none other god is there beside Thee, the Commander, the All-Wise.

Ad'iyah Mubárah, Volume 3, Number 74

~ 27 ~

My God, my God! Suffer not that Thy servants be bereft of the ocean of justice and the heaven of equity. Assist them, O Lord, to repent and aid them to return unto Thee. In truth, Thou art the Munificent, at the mention of Whose name the inmost realities of all things take flight and soar. In truth, Thou art the All-Merciful, Whose mercy doth surpass all who dwell in heaven and on earth. None other god is there beside Thee, the Compassionate, the Forgiving.

Ad'iyah Mubárah, Volume 3, Number 75

~ 28 ~

Glory be unto Thee, Who art the Lord of all things visible and invisible, and the Supreme Protector of all creation! I entreat Thee by Thy name, the All-Loving, to aid and assist Thy servants to live in concord and unity. Enable them to make mention of Thy name, extol Thy virtues, and strive in the service of Thy Cause.

I beseech Thee, O Lord, by the mysteries of Thy book, the splendors of Thy visage and the revelations of Thy might, to write down for those that are wholly devoted to Thee the recompense of entering Thy presence. Ordain for them, moreover, such as shall bring them ever nearer unto Thee. Provide them with the best of this life and the life to come, and bestow upon them what will gladden their hearts, O Thou the Lord of all men! None other god is there beside Thee, the Almighty, the Omnipotent.

Ad'iyah Mubárah, Volume 3, Number 77

Glory be unto Thee, O Lord! All the oceans partake in the mention of Thy name, all the summits celebrate Thy praise, all the rivers laud Thy virtues, and all the shining suns glorify Thine attributes. Each and every thing doth bear witness unto Thy oneness, and doth confess Thy majesty, Thy sovereignty, Thy power and Thine omnipotence.

I beseech Thee by the Revelation of Thy Most Great Name, whereby the very heart of the nations was sorely perplexed—save them that Thou didst will to exempt in accord with Thy behest—to ordain that which shall exalt and draw nigh unto Thee him who hath loved Thee amidst Thy creation, hath drawn near to Thee from the first days of Thy Dispensation, hath perceived the perfume of Thy Revelation and the alluring fragrance of Thine inspiration, hath drunk of Thy sealed wine in Thy name, the Self-Subsistent, and whose deeds in Thy path were affirmed by the tongue of Thy grandeur when Thou wert seated on the throne of Thy grace.

O Lord, the wrathful scourge of the world and the ascendancy of the nations were powerless to withhold him from drawing near to Thy most exalted horizon and all-glorious Manifestation. Thou seest him, O Lord, holding fast the cord of Thy loving-kindness, under all conditions, and clinging to the hem of Thy bounty. I implore Thee to deny him not that which lieth with Thee. None other god is there beside Thee, the All-Bountiful, the Omniscient, the All-Wise.

Ad'íyyah Mubárah, Volume 1, Number 26

Glory be unto Thee, O my God, my Desire, my Hope, my Beloved! The alluring fragrances of Thy Revelation have attracted me to the horizon of Thy bountiful favors, and the perfumed breezes of Thine inspiration have carried me away unto the direction of Thy heavenly gifts. The voice of Him Who is the Orient of Thy Cause hath raised me from my slumber in Thy days. Therefore, O my God, do I turn wholly unto Thee, severed from all else except Thee, standing at the door of Thy grace which Thou hast opened wide before all in heaven and on earth. I supplicate Thee by the Word whereby Thou hast subdued all created things, whereby the entirety of the cosmos is set in motion, whereby those who have testified to Thy oneness are given to drink of the Kawthar of Thy presence, and whereby those who are devoted unto Thee quaff the choice wine that is reunion with Thee. I moreover beseech Thee by the name of Him through Whose Manifestation such as had hitherto been treasured up and concealed was revealed, to enable me under all conditions to remember Thee, to glorify Thee, to soar through the expanse of Thy wisdom and traverse the realms of Thy command and dominion.

O Lord, I have hastened to take refuge under the shadow of Thy wing, and have turned my face unto Thy countenance. Neither withhold me from the flowing waters of Thy mercy nor debar me from the ocean of Thy bounty. Each and every one of my limbs doth testify to Thy guardianship over all things and Thy dominion over all that dwell on earth and all who abide in heaven. Ordain for me such as shall enable me to be empty of aught else except Thee, that I may regard my soul as a sign of Thy sublimity in Thy realm and as a proof of Thy sanctity in Thy lands. Destine for me, O my God, what I have desired of the heaven of Thy

magnanimity and the clouds of Thy munificence. Thou art the God of bounty Whose beneficence doth pervade the whole of the universe and Whose grace doth embrace all creatures. Choose for me, O my God, such as shall benefit me in this world and the world to come. Potent art Thou to do what pleaseth Thee. Thou art, verily, the One Who is all-knowing and informed of all.

And I beseech Thee, O Thou the Lord of all being and Educator of the visible and invisible worlds, to submerge me, at all times, in the ocean of Thy good-pleasure, that my desire may be wholly subsumed in Thy will, my movement made entirely contingent upon Thy behest, and my eyes fixed upon such of the marvels of Thy grace and bounteousness as Thou hast destined for me.

O Lord, I have clung to the cord of Thy love; I entreat Thee to number me among those who circumambulate Thy throne for so long as Thy kingdom and celestial dominion shall endure. I swear by Thy glory, O God of all the worlds and Desire of them that have recognized Thy truth! This is my aim, my hope, my aspiration and my cherished desire.

Thou art He Who hath bidden me to pray and Who hath promised to answer. Wherefore, do Thou grant what I have desired of Thy munificence and magnanimity, Thy grace, Thy beneficence and generosity. Thou art, in very truth, the All-Bountiful, the Ever-Giving, the Transcendent, the Exalted, the Forgiving, the Merciful.

Ad'iyah Mubárahah, Volume 1, Number 6

~ 31 ~

Thou seest, O my God, how the oppressors amidst Thy creatures and the rebellious amidst Thy people have united against Thy loved ones; no land doth there remain where the lamentations of Thy lovers and the plaintive cries of Thy chosen ones are not heard. I entreat Thee by Thy Most Great Name to stretch forth the hand of Thy might from the robe of Thy power and therewith deliver Thy loved ones. Thou seest, O my God, how their eyes are fixed upon Thee and their gaze set on the horizon of Thy majesty and loving-kindness; exchange, O my God, their abasement with Thy glory, their poverty with Thy wealth, their feebleness with strength bestowed of Thee. Potent art Thou to do as Thou desirest. None other God is there but Thee, the All-Knowing, the All-Informed.

Majmú'ih-yi-Munáját-i-Áthár-i-Qalam-A'lá, Volume One, Page 15

~ 32 ~

Glory be unto Thee, O Lord my God! I beseech Thee by the name of Him through Whom the lamp of Thine utterance was lit in the niche of Thy knowledge, through Whom the breezes of Thy tender mercies were wafted unto all who dwell in Thy realm, to enable me to arise in Thy service under all conditions, and to grant that I be so illumined with the light of Thy wisdom and love that I will not be veiled by the doubts of the world nor be hindered by the idle fancies of its peoples. Make me, O my God, content with whatsoever Thou hast ordained for me in Thy grace and magnanimity, Thy munificence and bounty.

O Lord, leave me not unto myself; cheer me, at all times and under all conditions, with the glad-tidings that have been destined for Thy days. Thine is the

power to do as Thou willest. None other god is there beside Thee, the Help in Peril, the Self-Subsistent.

Ad'íyyah Mubárahah, Volume 2, Number 12

~ 33 ~

Glory be unto Thee, O Thou Who art the Aim of all creation! I beseech Thee by the ocean of Thy knowledge and the heaven of Thy Cause to preserve me from such rebellion as would sever my hopes and shut me out from the fragrant breezes of Thy clear signs and revelations. O Lord, I implore Thee to have mercy on this humble servant whose right hand is lifted in supplication unto the heaven of Thy mercy, and whose left is clinging unto the hem of Thy forgiveness and clemency.

Enlighten those servants of Thine who have been neglectful of Thy remembrance and praise, who have failed to recognize Him Who is the Orient of Thy Revelation and the Dayspring of Thy verses, and who have endeavored to lead astray Thy loved ones who have set out for the farthest abode and furthest goal. O Lord, by Thine own Self, and by them that have circled round Thy throne, do I beseech Thee to assist these souls with the hosts of the seen and unseen. Thou art, verily, the Help in Peril, the Exalted, the Almighty, the Omnipotent, the All-Knowing, the All-Wise.

Ad'íyyah Mubárahah, Volume 2, Number 29

~ 34 ~

My God, my God! Separation from Thee hath destroyed me, and the sorrow of Thine exile and the hardship Thou hast sustained in Thy path hath consumed me.

My God, my God! Mine ears long to hearken unto that for which they have

been created; deny them not Thy melodies and the sweet accents of Thy voice. Mine eyes yearn to look upon the rays of light shining from Thy most exalted horizon; forbid them not the very thing for which they have come into being.

My God, my God! It is not for me to listen to the voice of a servant of Thine, and yet fail to hearken unto Thy call. It is not for me to look upon Thy creatures, and yet neglect to behold the Orient of Thy Revelation and the Dayspring of Thy signs. Blessed is the one who hath perceived the perfume of Thy garment, being so carried away by the sweet-scented breezes of Thy Days as to sever himself from aught else except Thee.

I beseech Thee, O my Lord the All-Merciful, by the kingdom of Thine utterance and by that ocean which is so vast that none of the vessels of the world could traverse it, and by that Ark which the hateful and malicious currents of the nations could never hinder, to assist me under all conditions, even as Thou hast heretofore and shall in times to come.

Do Thou reveal unto Thy servants, from the heaven of Thy mercy, such as shall bring them ever nearer to Thee, shall make known to them that which Thou hast desired for them in Thy beneficence and grace, and shall lead them unto Thy path, which crieth aloud every morn and eve, "I swear by God, I am verily the Straight Path and the Standard by which all shall be measured, from the greatest to the least!"

O Lord, withhold not Thy servants from the rustling of the Sadratu'l-Muntahá, nor from the music of Thy Most High Pen. Thou art the God unto Whose munificence and grace all existence doth bear witness.

There is none other god beside Thee, the Revealer of the Signs, the Sovereign of the stars and the Possessor of all worlds.

Ad'iyah Mubárahah, Volume 2, Number 35

~ 35 ~

Praise be unto Thee, O Lord, for having given me to drink of the wine of Thy loving-kindness and from the fount of Thy tender mercies, and for having enabled me to turn toward the Holy Sanctuary around which Thy Prophets and chosen ones have ever revolved. Confirm me in my service unto Thee, O Lord, in such wise that I be hindered not by the rejection of any who dwell on earth, and so speak forth in remembrance of Thee that those asleep in the slumber of self and desire shall awaken and set their faces unto Thy Most Exalted and All-Glorious Name.

Poor and destitute, O Lord, I long to stand before the throne of Thy wealth; sore athirst, I hasten to the abode wherefrom the river that is life indeed floweth by Thy leave and through the sovereign power of Thy might; ailing, I yearn for the ocean of Thy healing; lowly, I set my hopes on the dayspring of Thy glory. Forbid me not the bounties Thou dost possess; rather, aid and assist me, O my God, that I may spread abroad the mention of Thy name and make known the sublimity of Thy Word amidst all Thy creation and amongst all of Thy servants.

I am certain, O my God, that Thou shalt answer my prayer and grant all that I have sought from the marvels of Thy grace and the heaven of Thy munificence and Thy beneficence. None other god is there beside Thee, the All-Knowing, the All-Wise.

Ad'iyah Mubárahah, Volume 2, Number 36

O Lord, praise be unto Thee for having enabled me to soar throughout the expanse of Thy knowledge, for having empowered me to turn in certitude unto the Holy Sanctuary of Thy Faith, and for having granted that I direct my steps unto the Kaaba of Thy presence. I beseech Thee by Thy name whereby the tongue of everything is set free in the praise of Thine own Self, to grant that under all conditions I look unto Thy good-pleasure and be content with such as Thou hast destined for me in the heaven of Thy decree. Enable me, then, to detach myself from the raucous cawing of them that have repudiated Thy signs, and regarding whom Thou hast warned us in Thy tablets.

Make me so steadfast in Thy love, O my God, that even if all on earth should lay claim to the stations in Thy Cause and the ranks in Thy dispensation, I would never turn to them; inasmuch as I testify that the dispensation of God hath been sealed in this Most Great Revelation, and that whoso layeth claim to a revelation hath verily spoken according to the dictates of self and passion. Thus is it inscribed by Thy Most Exalted Pen upon tablets which are adorned with Thy words, O Thou the Creator of the heavens.

I am certain that Thou hast granted my supplication and hast ordained for me such as I desired of Thy grace and beneficence. Thou art, verily, the Omnipotent, the Exalted, the Forgiving, the Merciful. Praised be God, the Lord of the worlds!

Ad'ityyah Mubárahah, Volume 2, Number 37

I beseech Thee, O Lord of all creation, to transmute the copper of all created beings with the elixir of Thine utterance and wisdom, and to reveal unto them from Thine all-encompassing Book such as shall enrich them in Thy wealth. I testify, O my God, that Thine is the knowledge of all that hath been and of all that is to come; indeed, the knowledge of all things lieth with Thee in Thy hidden Book. I beseech Thee by Thine own Self to enable humanity to recognize Him Who is the Revealer of Thy Cause and the Dawning-Place of Thy verses, that they may perceive the fragrances of Thy knowledge and the perfumes of Thy garment of loving compassion from all that hath been revealed from Him. Confirm them, moreover, in that which is the choicest in Thy sight, that they may choose what Thou hast chosen for them in Thy grace, inasmuch as that which is revealed from Thee is the very best for Thy servants.

O Lord, assist this servant who hath turned unto the direction of Thy gifts; write down for him, then, the good of this world and the world to come. Confirm him, moreover, in aiding Thy Cause and teaching such as Thou hast desired in Thy sovereignty; for this is the king of all deeds in Thy sight, and is recorded as the most excellent thereof in Thy book. O Lord, enable him to be constant in Thy love under all conditions. Thou art, verily, the Self-Sufficient, the Exalted. None other god is there beside Thee, the All-Glorious, the Munificent. Praise be unto Thee, O God of all in the heavens and on earth!

Ad'tyyah Mubárah, Volume 2, Number 38

~ 38 ~

O my God! This is one of Thy handmaidens who hath turned unto Thee, believed in Thy verses, and longed to look upon Thy countenance and stand in Thy presence. Write down for her, O my God, that which she hath desired in Thy path; make the fire of Thy love ablaze in her heart under all conditions; give her to drink of the Kawthar of life eternal that floweth from the right of the throne of Thy grandeur; and provide for her the good of this world and the world to come in Thy grace and heavenly favor. Thou hast, O my God, created her by the power of Thy might, and enabled her to recognize Him Who is the Manifestation of Thine own Self. I entreat Thee to preserve her from the evil whisperings of Thy creatures who are heedless of the mention of Thy name, the All-Merciful. Thou art, verily, the Omnipotent, the Almighty, the Most Powerful.

Ad'ityyah Mubárahah, Volume 1, Number 77

~ 39 ~

I beseech Thee, O Thou the best Beloved of the worlds and God of all in the heavens and on earth, to grant that I be confirmed in Thy love and steadfast under Thy command, with mine eyes fixed upon Thee, in service unto Thee, radiant with Thy praise and effulgent in Thy name amidst all the worlds. I testify, O my God, that the due recompense of one who hath sustained hardships in acquiescence unto Thy will shall never be effaced in Thy sight. Blessed is the soul who hath placed his trust in Thee and turned toward Thee; and woe unto him who, repudiating and reviling, is numbered among them that have rebelled against Thee.

O Lord, assist me under all conditions to serve Thee amidst Thy creation. I testify that serving Thee is naught but the exaltation of Thy name and observing such deeds as evince the sanctity of Thy Cause unto all the world.

I entreat Thee, O Lord, by Thy name whereby Thou hast subdued all in the heavens and on earth, and whereby Thy remembrance is proclaimed, Thy testimony confirmed, Thy proofs made evident, and Thy verses revealed, to assist Thy loved ones in that which Thou hast desired for them in Thy grace and beneficence. Deliver them from the fire of self and passion, grant them shelter under the wing of Thine embracing compassion, and ordain for every one amongst them that which shall enrich them in Thine abundance, empower them in Thy might, and make them victorious over Thine adversaries by Thy power and sovereignty, in such wise that they shall fear neither the legions of the earth nor the ascendancy of whomsoever may dwell upon it. Thou shalt, verily, fulfill whatsoever be Thy will. Thou doest what pleaseth Thee by Thine all-pervasive behest, and Thou dost ordain whatsoever Thou desirest in Thine all-encompassing decree. The outcry of the heedless is powerless to controvert Thy command, and the dominion of oppressors is impotent to subvert the realization of such as Thou hast ordained.

Have mercy on us, O Thou the All-Merciful God; we verily call out unto Thee and make mention of Thy name, the Forgiving, the Compassionate. Every praise be unto Thee, O Thou the Desire of them that have sought Thee, the Adoration of all who yearn after Thee!

Ad'íyyah Mubárahah, Volume 2, Number 39

O my God, my Lord, my Support, my Hope! The tongue of mine inner and outer being doth testify that verily Thou art God; none other god is there beside Thee. From eternity Thou hast been the Protecting Lord over Thy creation and hath ever stood supreme over Thy servants. Thou hast sent the messengers and revealed the scriptures to guide the people of Thine earth, as a token of Thy grace. Verily doth Thy mercy embrace the entire creation and Thy love pervade all existence.

I beseech Thee by the suns of the heavens of Thy will and the pearls of the oceans of Thy knowledge and behest, to draw me nigh unto Thee, under all conditions, and to write down for me with Thy Most Exalted Pen such as Thou hast ordained for Thy loved ones and chosen ones, whom Thou hast aided to shatter the idols of vain fancies and prejudice in Thy power and sovereignty, and unto whom Thou hast shown Thy path. The dominion of the oppressors is impotent to subvert Thy might, and the ascendancy of those like unto Pharaoh is powerless to frustrate Thy purpose. Thou doest as Thou willest; Thou dost decree as Thou desirest. The reins of all in the heavens and on earth lie in Thine unyielding grasp.

Wouldst Thou disappoint, O my God, one who hath stood at the door of Thy bounty, or hinder, O Thou the Desire of mine heart, one who hath hastened to the shore of the ocean of Thy grace? I entreat Thee by the marvels of Thy generosity to forgive me and pardon me my sins that have come between me and Thee.

O Lord, the most destitute of Thy servants hath sought the ocean of Thy wealth, and the most wretched of Thy creatures the horizon of Thy strength. I beseech Thee by Him Who is the Manifestation of Thine own Self, the Revealer of Thy signs and the Fountainhead of Thy Law, to ordain for me such as shall profit me in this world and the world to come. Then confirm me in love for Thee and for such as are dear to Thee, and assist me to observe that which Thou hast revealed in Thy Book. Thou art He from Whose knowing nothing can escape. Verily, Thou art God; none other god is there beside Thee. In truth, Thou art the All-Powerful, the All-Knowing, the All-Wise.

Ad'ityyah Mubárah, Volume 2, Number 59

~ 41 ~

By Thy name the Munificent; by Thy name the All-Merciful; by Thy name the Omniscient; by Thy name the All-Wise; by Thy name the Self-Subsistent; by Thy name the All-Loving; by Thy name the Beneficent; by Thy name the Ever-Forgiving; and by Thy name the All-Bountiful, do I beseech Thee to forgive and pardon Thy loved ones. Purge them of all worldly defilement, from all prejudice and from every delusion. Immerse them in the light of certitude in Thy mercy and heavenly favor.

O Lord, Thou seest one who doth yearn to attain unto the court of Thy munificence; ordain for him the best of this world and the world to come. None other god is there beside Thee, the Lord of all men and the King of the throne above and of earth below.

Ad'ityyah Mubárah, Volume 3, Number 2

~ 42 ~

Glory be unto Thee, O my God, O Thou Who holdest in Thy grasp all names, and at Whose behest all things are set in motion! I beseech Thee by Thy Word whereby Thou hast quickened Thy servants and illumined the lands of Thine earth, whereby the Gate of the Bayán was opened wide before all creation, to ordain for Thy loved ones that which shall attract them unto Thee and protect them from those creatures of Thine who are sustained by Thy grace and yet deny it, and who behold Thy heavenly table set before them and yet disavow it.

O Lord, Thou seest the froward surrounding such of Thy chosen ones as have drawn nigh unto Thee, and arising against them with such cruelty that the denizens of Thy kingdom and the dwellers of Thy dominion wail and lament. I entreat Thee by Them Who are the Daysprings of Thy signs and the Wellsprings of Thy laws and commandments, to clothe the deeds of such as have turned unto Thee with the adornment of Thine acceptance. Ordain for them the good of this world and the world to come in accord with Thy will and desire. Verily, Thou art God; none other god is there beside Thee, the Omniscient and All-Wise.

Ad'ityyah Mubárahah, Volume 3, Number 12

~ 43 ~

Glory be unto Thee, O Thou the Lord of Thy heavenly kingdom and Sovereign of Thy celestial dominion! I testify to Thy oneness and unity, and affirm Thy grandeur, Thy majesty and Thy sovereignty. I beseech Thee by the Most Exalted Word which hath charmed the hearts of all men, and the fire which Thou hast kindled in the Lote-Tree of knowledge and in the breasts of Thy lovers, to ordain

that Thy companions be admitted into Thy presence and fix their gaze upon Thy visage. Do Thou destine for whomsoever turneth unto Thee the good of this world and the world to come. Thou art, verily, the Fashioner of the heavens, and in Thy grasp lie the reins of the kingdom of names.

Ad'ityyah Mubárahah, Volume 3, Number 7

~ 44 ~

I am Thy handmaiden, O my God, and the daughter of Thy handmaiden; I bear witness unto Thy majesty, Thy sovereignty, Thy might, Thy power and Thy grandeur, and I testify that Thou art God, that there is none other god beside Thee. From everlasting hast Thou overshadowed Thy servants and Thy handmaidens, and been supreme over all on Thine earth and in Thy heaven. I beseech Thee by Thy mercy which surpasseth all the multitudes of Thy creation, by Thy grace which embraceth the whole universe, by the pearls of the ocean of Thy knowledge, and by the splendors of Thy countenance, to grant that I shall ever turn unto Thy most exalted horizon and cling unto the cord of Thy loving providence, O Thou Who art the Lord of all names and Creator of the heavens.

I moreover beseech Thee to ordain for me the good of this world and the world to come, and that which is befitting of the ocean of Thy munificence and the heaven of Thy bounty, O Thou in Whose grasp are the reins of gifts and bestowals. None other god is there beside Thee, the Forgiving, the Munificent. Praise be unto Thee, Who art the Desire of all them that have recognized Thy truth.

Ad'ityyah Mubárahah, Volume 1, Number 67

My God, my God! Nearness to Thee is my hope, pardon from Thee my desire, Thy good-pleasure with me my aspiration, and forgiveness from Thee my highest and most cherished aim. I beseech Thee by the waves of the ocean of Thine utterance, the revelations of Thy might and the manifestations of Thy sovereignty, and by the Word through which the standard of Thy oneness was erected amidst Thy servants and the ensign of Thy remembrance upraised throughout Thy lands, to assist this servant of Thine in observing such as he is commanded in Thy Book.

Thou seest me, O Lord, ablaze in the fire of separation from Thy loved ones. I swear by Thy glory, O Thou the Desire of the world, Who art revealed in the Greatest Name! Naught do I desire but Thee, nor is there aught that I love except Thee. I implore Thee to abandon me not unto my own self; rather, aid me to make mention of Thee, under all conditions, and to glorify Thee.

O Lord, Thou seest one who is soreathirst with his face set towards the ocean of Thy bounteousness, one who is destitute awaiting the bestowal of Thy generosity and loving-kindness, and one who is ailing longing for the flowing fount of Thy healing. I entreat Thee by Thy Prophets and Thy Messengers and by Him through Whom the perfumed breezes of Thy Revelation have been stilled, to ordain for me the best of this world and the world to come. Verily, Thou art the Lord of the throne above and of earth below. Number me, then, O my God, with those whom nothing whatsoever could prevent from turning unto Thy most exalted horizon.

Thou seest me, O my God, holding fast the cord of Thy bounty, and clinging unto the hem of Thy munificence and magnanimity. Thou seest the tears of mine

eyes and hear the sighs of mine heart. Destine for me, out of Thy generosity and Thy grace, such as shall calm the agitation of my soul. Solace mine eyes through looking upon the faces of Thy chosen ones and Thy loved ones, and illuminate the vision of my heart with the light of Thy knowledge. Thou art He unto Whose might the universe beareth witness, and unto Whose grandeur testifieth all existence. None other god is there beside Thee, the Forgiving, the Clement.

Send Thy blessings, O Lord, O Thou the Desire of the world and Beloved of the nations, upon Them that are the Treasuries of Thy wisdom, the Daysprings of Thy power, the Manifestations of Thy Self, and the Wellsprings of Thy knowledge. I beseech Thee by Them to send down from the heaven of Thy bounty upon Thy lovers such as shall bring them ever nearer unto Thee, enable them to chant Thy verses and confirm them in Thy love and good-pleasure. Verily, Thou art God; no god is there but Thee, the Omnipotent, the Almighty, Who answereth our prayers.

Ad'íyyah Mubárah, Volume 2, Number 86

~ 46 ~

O Lord my God! Thy knowledge of me doth verily surpass my understanding of my own self. I implore Thee to enable me to so rise to serve Thee and celebrate Thy praise that I will fear neither the armies of the world nor the oppression of those, like unto Pharaoh in his tyranny, who have forbidden mankind from approaching the court of Thy glory and from plunging into the depths of the ocean of Thy unity.

O Lord, Thou seest the beggar standing at the door of Thy wealth, and one who is ailing at the shore of the sea of Thy healing. I know not, O my God, whether my

doings shall shut me out from such as I have mentioned, or whether Thou shalt confirm me, out of Thy munificence and grace, in that which I have sought. I swear by Thy glory, O Thou the Desire of the world, that I wish to place my trust in Thee in all matters and entrust to Thee all mine affairs. In Thy grasp lie the reins of both the beginning and the end. None other god is there beside Thee, the All-Glorious, the Most Exalted.

Ad'iyah Mubárahah, Volume 2, Number 23

~ 47 ~

My God, my God! I am Thy servant and the son of Thy servant, and confess that Thine essence is incomparable and of absolute sanctity, and that Thou art Thyself transcendent above all peer and likeness. Verily, Thou art God; none other god is there beside Thee. From eternity Thou hast been ascendant upon the throne of Thy grandeur and the seat of Thine immutable power. I beseech Thee by Thy will which encompasseth the entire universe and by Thy behest which subdueth all created things, by the resplendent rays of the daystar of Thy grace and the pearls hidden in the ocean of Thy knowledge, to adorn my head with the crown of detachment, my body with the raiment of virtue, my tongue with the mention Thy name, my heart with Thy love, mine eyes with the vision of Thy most exalted horizon, and mine ears with hearing the melody of Thine all-glorious Pen.

Alas, alas, O Thou the Lord of all men and Sovereign of the throne above and of earth below, for my heedlessness and hesitation!

Thou didst give me a voice when I was silent and neglectful of mentioning of Thy name; Thou didst draw near to me from the Prison when I was engrossed in

this world. I entreat Thee, O Thou the Desire of the nations, Who art revealed in the Most Great Name, to make me an ensign unto Thy remembrance amongst Thy servants and a standard of Thy guidance throughout Thy lands. Ordain for me, then, that I behold Thy countenance, stand before the gate of Thy divine grandeur, and remain steadfast in Thy Great Announcement, which hath struck terror in the heart of the infidel.

Alas, alas, for my remoteness from the court of Thy nearness and my exile in Thy days! I know not, O Desire and Beloved of mine heart, what Thou hast ordained for me with the pen of Thine irrevocable judgement. Hast Thou destined for me such as Thou hast decreed for Thy chosen ones who have taken flight into the atmosphere of Thy love and who have circled round Thy behest, or hast Thou forbidden me the marvels of Thy heavenly bounty and favor?

Thou seest Thy servant, O my God, who hath advanced toward the surging ocean of Thy wealth, this thirsty one who hath turned toward the fountainhead of Thy knowledge, and this listless soul who hath hastened unto the kingdom of Thine utterance. I entreat Thee by Thy glory, Thine omnipotence, Thy majesty, and Thine all-encompassing might, to deny not the hopes that this servant of Thine hath set on such as Thou dost possess. Potent art Thou to do what pleaseth Thee. Naught can escape Thy knowledge, and no affair can subvert the operation of Thy will. Thou art, in truth, the Help in Peril, the Almighty, the All-Bountiful.

I swear by Thy glory, O Thou Who art the Adoration of our hearts! The thirst of my separation shall never be quenched but by gazing upon Thy visage, my soul shall never be solaced save by hearkening unto Thy voice, and my inmost being shall never have assurance save by beholding the dawning light of Thy Revelation.

Thou seest me, O Thou Whom I worship and adore, clinging to Thy cord, and

detached from all else besides Thee. I entreat Thee by the Word whereby the faithful have raced unto the field of sacrifice and laid down their lives in Thy path, to send down a token of Thy mercy and favor upon me from the heaven of Thy grace. Verily, Thou art the All-Powerful, the All-Compelling, the Help in Peril, the Self-Subsisting.

Ad'ityyah Mubárahah, Volume 2, Number 69

~ 48 ~

Glory be unto Thee, O Lord my God! I beseech Thee by Thy name whereby the souls of such as are wholly devoted unto Thee are set ablaze and the hearts of those brought nigh unto Thee are melted, whereby the dove of longing doth warble in the breasts of Thy lovers and the bird of nearness doth soar throughout the expanse of reunion with Thee, to purge me of all that is abhorrent unto Thee, to draw me ever nearer unto the Wellspring of Thy grace and heavenly favors, and to grant that I drink of the wine of Thy providence proffered by the hands of Thy mercy, and of the Tasnīm of Thy bounteousness from the cups of Thy bounty. Exalt me to such a station that I behold naught in creation save the revelations of the light of Thy oneness and the manifestations of Thy sublime unity, that I may be detached from all else beside Thee, turn my face unto Thy visage, sing hymns in praise of Thee, and direct my steps unto the sanctuary of Thy holiness. Potent art Thou to do as Thou willest. None other god is there beside Thee, the Transcendent, the Sublime, the All-Glorious, the All-Bounteous.

Ad'ityyah Mubárahah, Volume 3, Number 42

~ 49 ~

Glory be unto Thee, O my God! I beseech Thee to give us renewed hope in the face of our sorrow, and to pardon us such things as we have neglected in Thy days. Were it not for Thy munificence, Thy generosity and Thy grace, none would have the power to utter a single word, take but one single step, look toward any direction or advance unto anything whatsoever. Boundless praise and glorification be unto Thee! Lofty be Thy recognition and exalted be Thy mention! Thou alone art worthy to praise Thyself and laud Thy beauty, while this is exalted above the stations held by Thy servants, who are neither acquainted with Thy mysteries nor with such as Thou dost possess in Thy wisdom. None other god is there beside Thee, the Omnipotent, the Almighty.

Ad'ityyah Mubárahah, Volume 3, Number 65

~ 50 ~

My God, my God! Fill Thou the hearts of Thy servants with the light of Thy knowledge and make known unto them what shall protect them and bring them ever nearer to Thee. May my soul be a sacrifice unto Thee for Thy sorrows and hardships, O Thou the Lord of all men and Possessor of the kingdom of names! I beseech Thee, O Thou the Sovereign of all creation and Educator of the seen and unseen, by Thy signs through which Thou hast guided the nations unto the Greatest Name, to confirm Thy servants in that which is met with Thy love and good-pleasure. Thou art, verily, the Lord of the throne above and of earth below, King of this world and the world to come.

Ad'ityyah Mubárahah, Volume 3, Number 73

Glory be unto Thee, O Thou by Whose voice all in the kingdom of creation are enraptured, by the fragrance of Whose garment every ignorant one attaineth unto the ocean of knowledge, every lover unto the presence of his beloved, every wayfarer unto the furthest habitation, and every seeker unto the most exalted horizon! I beseech Thee by the sweetness of Thine utterance, the Manifestations of Thine unerring protection and the revelations of Thy power and might, to shelter Thy chosen ones neath the shade of the Lote-Tree of Thy Cause.

These are days, O Lord, when the heedless have imprisoned Thy loved ones and Thy chosen ones, and have forbidden them from bettering the world and edifying the nations. Thou knowest full well, O my God, that they have desired neither to foment sedition nor to shed the blood of any man. Rather, they seek to illuminate the whole world with the light of trustworthiness and integrity, of truth and fidelity. Thou art, verily, the Lord of all men. Thou art the All-Seeing and dost behold what hath befallen them from their fellow man, O Maker of the heavens and Possessor of all names. Do Thou deliver them, O Lord, by the power of Thy sovereign might.

Thou hast charged me in these days to extinguish the fire of lusts and wickedness, and to reveal the light of virtue and righteousness. Nourish the souls of Thy loved ones, I pray Thee, with the Kawthar of steadfastness, and grant that they partake of Thy heavenly table. Powerful art Thou to do what pleaseth Thee, and in Thy grasp lie the reins of all created things. None other god is there but Thee, the Almighty, the Ever-Forgiving, the Omnipotent.

Ad'ityyah Mubárahah, Volume 3, Number 99

~ 52 ~

O Lord! I beseech Thee by Thy name through which Thou hast shed the light of Thine effulgence upon the entire creation, and whereby Thou art exalted above all created things, to rid me of whatsoever is abhorrent unto Thee, and to send down upon me what is best for me; inasmuch as Thou knowest what shall profit me whereas I know not. Thou art, in truth, the Omniscient, the All-Wise.

O Lord, leave me not unto myself and my own desires. Send down, then, upon me from the clouds of Thy mercy such as shall cleanse me of the remembrance of aught else except Thee. Destine for me, moreover, a seat of truth before Thee, and provide me with the good of this world and the world to come. Thine is the power to do as Thou willest. Verily, Thou art the All-Bounteous, the Munificent.

Ad'tyyah Mubárah, Volume 3, Number 44

~ 53 ~

God testified before the creation of all things and thereafter that there is none other god beside Him. All majesty, all power, all might, all strength and authority belong unto Him, and He, in truth, is the Omnipotent, the All-Encompassing, the Almighty, the Unconstrained.

Glory be unto Thee, O Lord of all being, Who art ascendent upon the throne of Revelation in Thine illustrious station! I beseech Thee by those souls by whom Thy writings have been promulgated throughout Thine earth and the fragrance of Thine utterance diffused amidst Thy servants, to assist Thy loved ones in teaching Thy Cause with wisdom and eloquence, and in exalting Thy word amongst the people of all faiths.

Thou seest them, O Lord, holding fast the cord of obedience unto Thy precepts, and clinging unto the hem of the robe of Thy mercy. They have turned wholly unto Thee, and desire to fulfill what Thou hast commanded them in Thy scriptures, Thy psalms and Thy tablets.

O Lord, I beseech Thee by Thy Dispensation through which the rains of Thy blessing and grace descend upon Thy creation throughout the centuries and ages, to aid them, under all conditions, to be engaged in Thy remembrance and glorification, and in service unto Thy Cause. Ordain for them, moreover, that which Thou hast ordained for such of Thy creatures as have detached themselves from aught else but Thee and are devoted wholly unto Thee.

Grant them what shall profit them in this world and the world to come, and forgive them in Thy bounty, munificence and mercy which embrace all in heaven and on earth. None other god is there but Thee, the All-Powerful, the Almighty, the All-Bounteous.

The doubts of them that have forgotten Thee and the suggestions of them that have denied Thee are powerless to frustrate Thy purpose. Thou doest as Thou willest, and dost decree as Thou desirest. Thou art the One God, incomparable, omnipotent, almighty, and all-praised.

Ad'iyah Mubárahah, Volume 3, Number 36

~ 54 ~

I testify unto Thy singleness and Thy oneness, O Thou Who art my God, my Master, my Support, my highest Hope and Aspiration. Nothing whatsoever can

be likened unto Thee, nor any partner ascribed to Thee, nor assistance rendered unto Thee, nor is there any who could ever supplant Thee. Thou hast created the creation in order to reveal Thy grace and manifest Thy munificence and bounty. Thou hast made known to Thy creatures the path of Thy good-pleasure, hast enabled them to recognize Thy guidance, and hast led them unto Thy straight path and glorious proclamation.

I beseech Thee by Thy Prophets and Holy Ones, Who have rendered aid unto Thy Cause by Their substance and by Their own persons, and I entreat Thee by the ocean of Thy knowledge and the heaven of Thy grandeur, to ordain for Thy handmaiden that she observe what Thou hast sent down in Thy book. Illumine her heart with the light of Thy knowledge, O my God, and write down for her such as Thou hast ordained for the maidens of Thy highest paradise.

Thou art, in truth, the Lord of all men and the King of the throne above and of earth below. None other god is there but Thee, the Forgiving, the Merciful, and the Omnipotent, the Omniscient, the All-Wise.

Ad'ityyah Mubárahah, Volume 1, Number 68

~ 55 ~

My God, my God! I beseech Thee by the station wherein Thy most sweet voice calleth aloud, and by the horizon from which the luminary of Thy Cause doth shine forth, O Lord of all men! I entreat Thee by the ears that have hearkened unto Thy summons, by the lands honored by Thy footsteps, and by the trees that were favored with the tender gaze of Thy loving-kindness, to assist Thy loved ones to turn unto Thee, orienting themselves toward the light of Thy countenance, and

drawing nigh to the court of Thy glory.

Withhold them not, O Lord, from the ocean of Thy mercy, nor from the heaven of Thy grace and bounty. Thou art He Whose compassion embraceth all, Whose mercy surpasseth all, the sun of Whose grace doth shine upon all. None other god is there beside Thee, the Almighty, the All-Subduing, the Omniscient, the All-Wise.

Ad'tyyah Mubárah, Volume 2, Number 30

~ 56 ~

Glory be unto Thee, O Lord my God! Purify the hearts of Thy servants with the waters of Thy mercy and loving-kindness; with the Kawthar of Thy grace and beneficence; with the Tasnīm of Thy heavenly favors and benevolence; with the Salsabíl of Thy generosity and bounteousness; that they may arise, one and all, amid the heavens and earth voicing the praise of Him who is the Manifestation of Thine own Self, the Dawning-Place of Thine Essence, the Repository of Thy Revelation, the Treasury of Thine inspiration, and the Dayspring of Thy Cause.

I beseech Thee, O Thou my Well- Beloved, by Thy name which Thou hast sanctified of the suggestions of the infidels and the allusions of the froward, by which Thou hast judged between Thy servants, and hast made the wellsprings of Thy command and the rivers of Thy law to flow amidst them, to gather all unto the shore of the ocean of Thy oneness, that they may declare Thee to be sanctified of all things and glorify Thee in a most wondrous tongue amidst the peoples of earth. Cause them to ascend, O my God, to such a station that they see in everything naught but the effulgence of the light of Thy unity and the sublime revelations of

Thy mercy, in such wise that they turn wholly unto Thee and sever their attachments to aught else except Thee. Potent art Thou to do as Thou willest. Thou art, verily, the Almighty, the All-Wise. O Lord, guard Thy creatures from the wolves of the earth who disbelieve in Thee and Thy signs and who repudiate the One with Whom Thou didst covenant before Thou hadst established the covenant of Thine own Self, in Whose name and praise Thou didst reveal the Bayán, unto Whose remembrance Thine every movement was devoted, to laud Whose virtues was the object of Thy every breath, and to gaze on Whose beauty was all Thou didst desire in Thy days. Thine is the power to do as Thou willest, and the right to rule as Thou desirest. None other god is there beside Thee, the All-Knowing, the All-Wise, the Exalted, the Transcendent, the Help in Peril, the Self-Subsisting, the Omnipotent.

Ad'íyyah Mubárah, Volume 2, Number 89

~ 57 ~

My God, my God! If Thou prevent me from drawing nigh unto Thee, being present before Thy throne, and standing at the door of Thy glory, do Thou write down for me with Thy Most August Pen the recompense of one who hath entered Thy presence and the reward of them that have flown through the atmosphere of burning ardor and adoration until they came before Thee, heard the sweet intonation of Thy voice, and beheld Thy most effulgent horizon.

I beseech Thee, O God of all creation and Lord of the seen and unseen, by Thine imprisonment, by the wrongs Thou hast sustained and all that hath befallen Thee at the hands of Thy creatures, to deny me not the goodly things Thou dost possess, nor forbid me that whereby those in their sepulchers are quickened. Thou

art the Lord of Revelation, Who art ascendant upon the throne on the Day of Resurrection. None other god is there beside Thee, the Omniscient, the All-Wise.

Ad'ityyah Mubárahah, Volume 2, Number 34

~ 58 ~

Glory be unto Thee, O Lord my God! I beseech Thee by Thy name which overshadoweth all names, and by the stroke of Thy Most Exalted Pen whereby all things are set in motion, to write down for me with the pen of Thine immutable decree such as shall bring me near unto Thee and protect me from the evil of them that have set themselves against Thee, who have violated Thy Covenant, denied Thy proof, and repudiated Thy testament.

The thirst of separation, O my Lord, hath destroyed me. Where is the Salsabíl of reunion with Thee, O Thou in Whose grasp lie the reins of all in heaven and on earth? I swear by Thy glory and majesty, by Thy power and sovereignty! This servant of Thine feareth the scourge of self and the lusts thereof; I therefore yearn to entrust the very essence of my being into the hands of Thy grace and munificence, that Thou mayest preserve me from my own evils, carnal desires and heedlessness.

O Lord, Thou seest Thy servant who hath detached himself from aught else beside Thee, and held fast unto the cord of Thy bounty. I implore Thee to frustrate not his hopes for what Thou hast written down for Thy trusted ones and Thy chosen ones. Ordain for me such as shall solace mine eyes and bring peace unto my heart. Verily, Thou art the Lord of all men, and Ruler both in the beginning and the end.

~ 59 ~

O my God and my Beloved! How am I to make mention of Thee with words, certain as I am that they themselves are created at Thy behest? How am I to laud Thee with utterance, itself revealed by Thy leave and in accordance with Thy will? And how am I to give voice to any praise of Thee with meaning, which is itself signified by mere letters, themselves made manifest through the pen of Thy decree and by reason of the realization of Thy command? By Thy glory! I see that the path leading to such praise as is worthy of Thee is debarred, how much more the path unto the knowledge of Thine own Self! Indeed, the highest and most sublime of the praises sung by Thy creatures have their very root in such as their minds have fashioned.

Inasmuch as Thou hast made my powerlessness and utter destitution apparent, I beseech Thee by Thy most exalted and effulgent Name, to deny me not the tender gaze of Thy loving-kindness in this most great, this most glorious Revelation. Send down, then, upon me that which will make me so enriched as to be independent of all that is created in heaven and on earth. None other god is there beside Thee, the Omnipotent, the Almighty, the All-Bountiful.

Ad'iyah Mubárah, Volume 2, Number 56

~ 60 ~

Glory be unto Thee, O Lord my God! I beseech Thee by Thy Word through which Thou hast made all things manifest and hast given life unto all creation, the

Word which Thou hast made to be a Standard for Thy Cause and a Path amid the heavens and earth, and whereby Thou hast turned the faces of those near unto Thee toward Thy tender mercies and hast opened the hearts of those faithful to Thee unto the Dayspring of Thy loving-kindness and grace, to deny me not in these days the holy gaze of Thine infinite mercy, nor the fragrant breezes of Thy cherished grace and Thine inestimable gifts. Leave me not unto my own self and passions; do Thou sever me from aught else beside Thee and draw me near unto Thee, that I may behold Thy countenance and look upon Thy beauty. From eternity Thou hast done whatsoever pleaseth Thee, and hast decreed whatsoever Thou hast desired. Verily, Thou art the Omnipotent, the Supreme, the Sublime, the Glorified, the All-Subduing.

Ad'iyah Mubárah, Volume 2, Number 64

~ 61 ~

My God, my God! I testify that Thine evidence hath encompassed all things, Thy guidance and testimony have been revealed, the ocean of Thy knowledge hath surged with tumultuous waves, and the Luminary of Thy wisdom hath shone forth. I beseech Thee by the secrets hidden like unto gems in Thy scriptures, to so aid this servant of Thine to be steadfast in love for Thee that neither the protests of men nor the delusions of the worldly-wise of Thine earth will have any power over him.

O Lord, in Thy grace do Thou ordain for me that which shall enable me to remember Thee under all conditions, and which shall bring me ever nearer unto Thee, O my Lord, the Exalted. Accept from me, O my God, such works as I have performed in Thy path while turning toward Thy horizon; aid me, moreover, to

take hold of Thy book with such strength that neither the might of the ascendant nor the influence of those who hold authority will be able to weaken my grasp. Thou art, in truth, the Omnipotent, the All-Powerful, the All-Compelling, the Omniscient, the All-Wise. None other god is there beside Thee, the Almighty, the Munificent.

Ad'iyah Mubárahah, Volume 2, Number 3

~ 62 ~

O Thou Who art my God and the God of all in the heavens and on earth, Who art my Beloved and the Beloved of the worlds! I testify that because of Thee the sweet fragrance of Thy garment hath pervaded every land and the faces of the righteous have been illumined, that because of Thee the ensigns of Thy sanctity have been upraised throughout the world and the standard of Thine incomparable unity erected upon the most exalted of summits. I beseech Thee by Thy Name whereby Thou hast subdued all creation and through which Thou hast enabled all created things to give voice to Thy praise—O Thou Who art the Revealer of the verses and Fashioner of the heavens and earth—to grant that I be wholly detached from aught else except Thee, and turn, under all conditions, unto the direction of Thy loving-kindness and toward the horizon of Thy tender mercies. Potent art Thou to do as Thou willest. No god is there but Thee, the Forgiving, the Munificent.

O Lord, Thou knowest that I have turned my face unto Thee and have hastened to that clime wherein He Who is the Manifestation of Thine own Self, the Dayspring of Thy verses and the Orient of Thine indubitable proofs, was imprisoned. Were it not for Thy grace and compassion, how would I have attained

to this station from which most of Thy creatures have been withheld? Praise be unto Thee, O my God, for having thus honored me in Thy bounty, for having so showered Thy gifts upon me. I beseech Thee—O Thou Who art the Highest Hope of those devoted unto Thee and Beloved of the hearts of them that love Thee—to enable me to serve Thee and render Thy Cause victorious amidst Thy servants, and to grant that I be among those who have partaken of the wine of steadfastness and assurance, and who have attained unto such as Thou hast desired for them, O Thou the Possessor of religions and Creator of all existence.

O Lord, forbid me not the goodly things Thou dost possess, nor deny me what Thou hast ordained for Thy chosen ones. Grant that my will be in accordance with Thy behest, and my very movement in conformity to Thy command; grant that I soar on the wings of Thy good-pleasure, repose in the shelter of Thy love, and seek refuge in Thy presence, in such wise that I turn not to anything save Thee, speak not but for love of Thee, and look not upon any face save Thy face. From eternity Thou hast been supreme in Thy will, and unto eternity shalt Thou be omnipotent in Thy command. All things are prisoners in the grasp of Thy might; every man of wealth, before the ocean of Thy riches, is an impoverished beggar; all possessed of rank, before the towering edifice of Thy majesty, are lowly and abased.

I beseech Thee, O Thou the Lord of tempests and Breaker of the dawn, to pardon me of all that is not met with Thy love. Protect me, moreover, under the shade of the lote-tree of Thy divine mercy and beneath the sheltering canopy of Thy oneness. Thou art He in Whose grasp is dominion over all things, in Whose right hand are the reins of all names. Thou dost Thy pleasure in Thine ascendancy and dost decree as Thou desirest in Thy sovereignty. Whoso be possessed of

strength, O my God, doth confess his powerlessness when confronted by the manifestations of Thy might; and whosoever be possessed of riches must, when set before the revelations of Thy wealth, recognize his complete destitution.

I beseech Thee, O Thou Lord of the universe and Beloved of all creation, to assist me under every condition to turn unto the Kaaba of Thy Cause, and to manifest my love for Thee amidst Thy creatures, independently of aught beside Thee. Write down for me then, in Thy grace, such as shall profit me in this world and the world to come. Thou art, verily, the Omnipotent, the Transcendent, the Almighty, the All-Powerful.

Nafahātu'r-Rahmán, Page 10

~ 63 ~

Glory be unto Thee, O my God! The tongue of mine outer and inner being doth bear witness to that which Thou didst testify of Thine own Self before the creation of the heavens and earth, that verily Thou art God, with none other god beside Thee. From eternity Thou hast exercised the all-compelling power of Thy might in Thy dominion and have everlastingly been supreme over all in heaven and on earth. All with a tongue wherewith to praise Thee testify to Thy oneness, and all with a mind wherewith to understand affirm Thy transcendence.

Thy Word, made manifest at Thy command, hath encompassed all existence, both seen and unseen. By this Word is Thy might revealed and Thy sovereignty made apparent. By this Word are Thy creatures attracted unto the Dayspring of Thy Revelation and Thy creation drawn toward the Orient of Thy grace. By this Word have the faithful cried out in the Parán of separation, “Where art Thou, O

Beloved of such as have known Thee?” and Thy dear companions lamented in the wilderness of ardent longing, “Where art Thou, O Beloved of the worlds?” By this Word was Moses enraptured by Thy call when He turned his face unto Sinai and heard the sweet intonation of Thy voice and beheld the vision of Thy resplendent glory, when Thou didst shine Thine effulgence upon Him with one of Thy names. By this Word did Muḥammad upon the Sadratu'l-Muntahá fix His gaze, that He might hear Thy voice, O Thou Wellspring of all grace. By this Word hath every prophet whispered in prayer, “Here am I, here am I, O Lord of the kingdom of names and Fashioner of heaven and earth.” By this Word have the gates of Thy knowledge been opened wide before the faces of Thy peoples, and the doors of Thy bounties made to receive Thy servants and creation.

When Thou didst desire to establish the oneness of Thine essence, Thou didst manifest Him Who is the Dayspring and Wellspring thereof, through the sovereign power of Thy might. By Him was the oneness of Thine essence and the singular transcendence of Thine own Self confirmed unto Thy servants. Unto no soul hast Thou ordained a portion, except by virtue of their recognition of His preeminence and by reason of their confession of His oneness; because it is through Him that Thy Dispensation, Thy sovereignty, Thy Manifestation, and Thy dominion are established.

O Lord, aid and assist Thy servants to turn unto Thee and hold fast the cord of Thy favors, that they may recognize Him who is the Fountainhead of Thy signs and the Dayspring of Thy proofs. Do Thou reveal, O my God, unto whomsoever hath directed himself unto the ocean of Thy grace and oriented himself to the horizon of Thy bounty, that which Thou hast revealed to such of Thy chosen ones share wholly devoted to Thee, and to those amidst Thy loved ones who have

drawn nigh unto Thee, that he may consecrate his entire being to serving Thy Cause, promulgating Thy revelation and establishing Thy proofs. Thou art verily omnipotent in Thy sovereignty. None other god is there beside Thee, the Omniscient, the All-Wise.

Nafahātu'r-Rahmán, Page 29

~ 64 ~

Thou seest, O my God, one of Thy leaves that hath grown from the Lote-Tree of Thy oneness and the tree of Thy unity, in the midst of the infidels amongst Thy servants and the disbelievers amongst Thy handmaidens. Thou knowest that she hath turned unto Thee, held fast the cord of Thy loving providence and clung to the hem of Thy tender mercies. Because of this have such things befallen her as she hath suffered.

I entreat Thee, Who art the Lord of all names and Creator of the heavens and earth, to ordain for her such as shall gladden her soul, solace her eyes and open her heart.

O Lord, protect Thy leaves from the harm inflicted by such of Thy handmaidens as have turned away from Thy Beauty and followed the way of them that have rejected Thee and repudiated Thy signs, as bidden by the dictates of their corrupt inclinations. Thou art He Whose might encompasseth the heavens and earth, and Whose power none can subvert, whether in the kingdom of command or creation. None other god is there but Thee, the Omnipotent, the Omniscient, the All-Wise.

O Lord, do Thou look upon her with the gaze of Thy loving-kindness and

through the eyes of Thy munificence; shield her, moreover from the stones of the idle fancies of the disbeliever and from the arrows of the vain imaginings of the sinner. Give her to drink under every condition of the wine of Thy grace, from the Kawthar of Thy heavenly favors and from the Salsabíl of Thy bounteousness. Thou art the Lord of the world and art powerful over the peoples thereof. Thou dost verily destine for whomsoever Thou wilt whatsoever pleaseth Thee. None other god is there beside Thee, the All-Bountiful, the Ever-Forgiving, the Generous.

Send Thy blessings, O my God, upon the Lote-Tree and its leaves, its limbs, its boughs, its roots, and its branches, so long as Thy most beautiful names and sublime attributes should endure. Guard it, moreover, from the evil doings of the iniquitous and from the hosts of the oppression. Thou art, in truth, the All-Powerful, the Almighty.

Nafahátu'r-Rahmán, Page 65

~ 65 ~

Glory be unto Thee, O Lord my God! The very atoms bear witness unto Thy grandeur and to Thy majesty, and the entire creation doth testify unto Thy power and to Thy sovereignty. Thou didst make Him Who is Thy Well-Guarded Secret and the Treasured Gem manifest in order to reveal Thy dominion and exalt Thy Word, and Thou didst command Him to arise at Thy bidding amidst Thy creatures. He hearkened and then arose to the most exalted station and summoned humanity unto the ocean of Thy bounty and the luminary of Thy grace. Whereupon, the faithful were overcome by the love for Thy Revelation, in such wise that they were severed from that which they possessed and from their own selves, in their love for Thee and for the path of Thy good-pleasure. They circled round Thy will even as

the shadow circleth round the sun.

Thereupon, the people of hypocrisy arose from every side, intent upon extinguishing Thy fire and putting out Thy light, until they took hold of Thy loved ones in most every land, and imprisoned them for their having recognized Thy oneness and having affirmed Thy singleness. I beseech Thee, O Thou King of eternity and Lord of the nations, I beseech Thee by Thy name through which Thou hast subdued the world, to ordain the best of this life and the next for those who have been afflicted with tribulations in Thy path; I implore Thee to exalt their names amongst all creation and to encompass their foes with complete abasement and retribution. Potent art Thou to do as Thou willest. None other god is there beside Thee, the Omniscient, the All-Wise.

Nafahátu'r-Rahmán, Page 95

~ 66 ~

My God, my God! Do Thou adorn Thy servants with the vesture of understanding, and ordain for them such as shall bring them ever nearer to Thy horizon. O Lord, Thou seest them turning unto Thee and clinging to the cord of Thy loving-kindness. I beseech Thee by the kingdom of Thine utterance, Thy sovereignty and Thy dominion, to ordain for Thy loved ones such as Thou didst ordain for those who flew through the atmosphere of Thy love and who laid down their lives in Thy path. Thine is the power to do what Thou willest. None other god is there beside Thee, the Almighty, the Omnipotent, Who art wont to answer our prayers.

Ad'íyyah Mubárahah, Volume 3, Number 137

Glory be unto Thee, O Lord my God! I beseech Thee by the light of Thy sublime and most exalted Beauty, by the glorious revelations amidst heaven and earth of Thy sovereignty, and by the splendor of Thy countenance which doth illumine the denizens of the realms of eternity, to neither withhold me from the wondrous effulgences of the luminary of Thy knowledge, nor forbid me from entering the holy sanctuary of Thy presence. Thine is the power to do as Thou willest. Verily, Thou art the Almighty, the Most Powerful.

He am I, O my God, who hath turned his face away from all creation, and who hath advanced to behold the holy visage of Thy transcendent unity. From my own self have I fled, from aught else beside Thee have I sought refuge, and under the shade of the tree of Thy oneness have I longed to repose.

Wherefore, leave me not, O my God, to my own self or to anything created amidst the heavens and earth, but grant me entrance into the pavilion of Thy nearness and the tabernacle of Thy love. Do Thou reveal to me, O my God, what is hidden from the eyes of Thy servants and veiled from the perception of Thy creatures, and make me among them, O my Lord, that have entered the stronghold of Thy guardianship and who abide in the near precincts of Thy mercy. Verily, Thou doest as Thou willest, and Thou dost ordain as Thou pleasest.

Protect me, moreover, O my God, from my enemies and all that is not met with Thy love and good-pleasure. Send down, then, upon me from the heaven of Thy bounteous grace such as shall sever me from all the worlds, and enable me to attain unto Him Who is Thine own Self, the Most Exalted One, in this, His most pure and luminous raiment.

Ad'iyah Mubárah, Volume 3, Number 139

~ 68 ~

Glory be to Thee, O Lord my God! Do Thou reveal the rivers of Thy sovereign might that the water of unity may flow within the inmost realities of all things, in such wise that the ensigns of Thy guidance will be upraised in the kingdom of Thy Cause and the stars of Thy luminescence will shine with a scintillating splendor in the heavens of Thy glory. Potent art Thou to do what pleaseth Thee. Verily, Thou art the Help in peril, the Self-Subsisting.

Ad'iyah Mubárah, Volume 3, Number 140

~ 69 ~

Glory be unto Thee, O my God and the God of all creation, my Beloved and the Beloved of the universe! Thou seest a leaf from amongst Thy leaves clinging unto the Lote-Tree of Thy oneness, confessing Thy unity, and turning unto the horizon of Thy grace, the ocean of Thy bounty and the heaven of Thy will. The letter which she hath sent to Him Who is the Dayspring of Thy Revelation and the Orient of Thine inspiration is proof that she hath turned toward Thee, hearkened unto Thy voice, fixed her gaze upon Thee, evinced humility before Thy sovereignty, and humbled herself before Thine authority.

I beseech Thee, O Thou Who art Creator of the heavens, the Possessor of all names, and the Lord most high unto all things, to preserve her by the sovereign power of Thy might, lest she be blown away by the gales and tempests of Thy decree. Number her, then, O my God, among the maidens of Paradise and the assemblies of communion. Ordain for her, moreover, such as shall immortalize her

name for so long as Thy kingdom and dominion shall endure.

Thou seest her, O Lord, with her eyes set upon Thee, trusting in Thy grace and munificence. Deny her not the wonders and marvels of Thy bounty and beneficence. Potent art Thou to do what pleaseth Thee. None other god is there beside Thee, the Forgiving, the All-Merciful.

Nafahátu'r-Rahmán, Page 116

~ 70 ~

Glory be unto Thee, O Lord my God! I testify in this moment that from eternity Thou hast been sanctified above the realizations of the most sainted mystics, and immeasurably exalted beyond the conception of all in heaven and on earth. All contingent things bear witness to Thy transcendent unity, and the entirety of the universe doth testify to Thy oneness. At this moment do I implore Thee by Thy name through which Thou hast led them that are endowed with understanding unto the Dayspring of Thy Revelation and inspiration, and through which Thou hast attracted the faithful toward the direction of Thy grace and tender mercies, to abandon me not to my own self and corrupt inclinations, nor suffer that I be far remote from the shore of Thy nearness, shut out from the holy sanctuary of Thy presence, or debarred from the shores of the ocean of Thy oneness.

O Lord, Thou art the Self-Sufficing, and I am impoverished. Thou art the Exalted, and I am lowly. Thou art the Lord, and I am but a servant. I am come with the most abject destitution and the most piteous powerlessness and beg Thee to sprinkle over me from the clouds of Thy mercy such as shall cleanse me of aught else except Thee and bring me near to the abode wherein Thou art ascendent on

the throne of Thy mercifulness and the seat of Thy gifts and munificence. Light in my heart, O my God, the lamp of Thy love, in order that I will not rest secure in my own self but will tremble before the onrushing winds of Thy will, in such wise that I shall not speak but to praise Thee, nor take a single step save with Thy leave, nor turn my face toward anyone but Thee. Potent art Thou to do as Thou willest. None other god is there beside Thee, the Most Exalted, the Omnipotent, the All-Glorious, the Unconstrained.

Ad'yyah Mubárah, Volume 2, Number 71

~ 71 ~

My God, my God! I testify to Thy Manifestation and Thy oneness and Thy unity, to that which the tongue of Thy grandeur uttered ere the creation of Thy heaven and Thine earth, and to that which was revealed from the heaven of Thy will. O Lord, grant me the most perfect devotion unto Thee, that I may cling with all my strength unto the cord of Thy loving-kindness and hold fast the hem of the robe of Thy munificence.

My God, my God! Having seen the waves of Thine ocean of forgiveness, I hastened unto them burdened with my grievous sins and grave offenses. Having beheld the effulgent rays of the luminary of Thy wealth, I set my gaze thereunto, whilst stricken with poverty and want, O Thou Lord of the throne above and of earth below, King of this world and the world to come.

O Thou Sovereign of the world, Beloved of the nations! Thou seestan ignorant one standing at the gate of Thy knowledge, a lowly one before the kingdom of Thy riches. I beseech Thee by Thy resplendent signs whereby the dead have been risen

from their graves and the Manifestations of the divine names and attributes revealed, to number me with those whose names are recorded by Thy Most August Pen in the realm of creation. Through these souls hast Thou assisted Thy Cause, revealed Thy sovereignty and upraised the standard of “Verily, Thou art God” and the ensign of “All sovereignty is Thine in Thy heavenly kingdom and celestial dominion.”

O Lord, I ardently desire to be so severed from aught else beside Thee and so enraptured by Thy Revelation that I move not save as stirred by the winds of Thy will, nor utter a word save that revealed in Thy book. O Lord, Thou seest my supplicating hands lifted unto the heaven of Thy grace; grant that they perform such deeds as exalt Thy Cause and from which the fragrance of Thy good-pleasure is diffused. O Lord, do Thou beautify my doings and hopes with the light of Thy acceptance. I, Thy servant and the son of Thy servant, confess my heedlessness and forgetfulness in Thy days.

O Lord, send down from the heaven of Thy mercy such as shall set aright my affairs, and do Thou assist me in apprehending the good things which escaped me when the resplendent rays of the Luminary of Thy Manifestation were made effulgent.

O Lord, look not upon my sin, rather look unto Thy grace; look not upon the legions of my rebellion, rather unto the waves of the ocean of Thy forgiveness and clemency. Blessed is the heart which melteth for love of Thee; the soul that burneth in its remoteness from the shore of the ocean of Thy nearness; the eye whose tears flow when beholding the traces of Thy pen; the breast whose sighs are uttered in its longing to attain Thy presence.

Alas, alas, O my Lord and Beloved! Should Thine incontrovertible command forbid me to turn my face unto the lights of Thy countenance, do Thou ordain for me with Thy Most High Pen the recompense ordained for one who hath attained Thy presence, who hath borne with Thee Thine imprisonment, and who hath stood before the throne of Thy Manifestation. Nothing whatsoever can frustrate such as Thou hast decreed. Thou dost give and withhold at Thine own behest. None other god is there beside Thee, the Forgiving, the Munificent.

Ad'iyah Mubárahah, Volume 2, Number 73

~ 72 ~

Glory be unto Thee, O my God, O Desire of my heart! I beseech Thee by the Word which Thou hast made to be a light unto the lamp, a flame unto the wayward, a delight unto them that have drawn near unto Thee, and a torment to them that have rejected Thee, to enable Thy servants to turn towards Thee, draw nigh unto the court of Thy glory and hold fast the rope of Thy bounty.

I beseech Thee, O Lord, by Thine all-embracing Revelation and by Thy manifest and indubitable proofs, to rain down upon them from the clouds of Thy mercy such as shall adorn them with the vesture of justice and equity, that they may act therewith in Thy Cause and toward that which hath been revealed from Thee. Thou art, verily, the Omnipotent, the Transcendent, the Unconstrained.

Ad'iyah Mubárahah, Volume 3, Number 72

Glory be unto Thee, O Thou Who art the God of all names, the Fashioner of the heavens, Who art revealed in the kingdom of Thy creation and Who art all-seeing from Thy most exalted horizon! We beseech Thee by the fire of the Burning Bush and the light of unity, by the murmuring of the water that is life indeed in the highest heaven and the rustling of the breezes of reunion in the most exalted paradise, to destine for us such as shall bring us ever nearer to Thee under all conditions.

O Lord, Thou seest the dead hastening unto the ocean of life, and the rebellious turning toward Thee, O Thou Forgiver of sins. We entreat Thee, O Lord of all creation, by Thy manifest name, by the cries and lamentations of Thy lovers in their separation and remoteness from Thee, and by the hearts that have been pierced by arrows for having loved Thee, to enable us to serve Thee and to establish Thy Cause, and to confirm us in this Revelation regarding which even the most learned of men and the most holy of mystics in Thy realm have erred.

We are but servants, O Lord, who have turned unto the horizon of Thy grace. We beg Thee to forbid us not the bounties Thou dost possess; clothe us, moreover, with the hands of Thy mercy in the robe of loving-kindness. Thou art, in truth, the Munificent, the God of abounding grace. Write down for us, then, with Thy Most August Pen, the best of this life and the life to come. Verily, Thou art the Lord of all men. None other god is there beside Thee, the Forgiving, the Merciful.

Ad'iyah Mubárahah, Volume 3, Number 78

~ 74 ~

My God, my God! Thou seest them that have inclined themselves unto Thee amidst those that have disdainfully turned aside from Thee, and them that are the very embodiments of equity amongst the doers of iniquity. I beseech Thee by Thy manifest light and the fire of Thy love ablaze on Judgment Day, to ordain for Thy loved ones all the good that Thou hast revealed in Thy book. Do Thou adorn them, O my God, with the vesture of strength and sovereignty. Thou art, verily, the Omnipotent, the Unconstrained. Write down, moreover, for him who desireth the living waters of Thy presence and to serve Thy Cause, that which shall draw him ever nearer to Thee. Grant that he be content with what Thou hast ordained for him by Thine incontrovertible command and irrevocable decree. None other god is there beside Thee, the Help in peril, the Self-Subsisting.

Ad'ityyah Mubárahah, Volume 3, Number 11

~ 75 ~

Praise be to Thee, O my God, in that Thou hast enabled me to recognize Him Who is the Orient of Thy Revelation and the Dayspring of Thy beauty and to draw ever nearer unto Thee until I entered Thy gate which Thou didst open before the face of all in heaven and on earth. I was present before the throne, upon which He Who is the Treasury of Thy knowledge and the Repository of Thy command was ascendant, and I heard His most sweet voice as He spoke by Thy leave and in full accordance with Thy will.

Thou art due every praise, O my God, for that Thou hast honored me with the sight of Thy countenance, hast given me to drink of the waters of Thy presence,

and hast granted me a place in the court of Thy holiness, before the Manifestation of Thy sovereignty and omnipotence.

I yield Thee thanks, O Lord, for these gifts which no servant of Thine can reckon, and I render Thee praise for this grace which no pen can fully and befittingly describe save by Thy behest. I beseech Thee, O Lord, by Thy name whereby the ocean of names billowed and surged, and the highest horizon was made to shine, to make me steadfast in Thy Cause and to enable me to laud Thy virtues amidst men, in such wise that I shall not be influenced by the wayward suggestions of such of Thy servants as have disbelieved in Thee and denied Him Who is the Dayspring of Thy manifest proofs and Thine indubitable signs.

Who am I, O my God, that I should account myself as being of this Most Great Revelation, a Dispensation in which Thou hast made Thyself manifest in the splendor of Thy countenance, O Sovereign Lord? I swear by Thy glory! This is not of my own deserving, but rather is a token of Thy grace which hath enveloped all creation and an evidence of Thy mercy which doth surpass the multitudes of Thy realm!

I beseech Thee, O Thou Who art the God of all worlds, the Desire of every man of insight, and the Beloved of all them in the heavens and on earth, to enable me to affirm Thy oneness under all conditions, and to confess Thy singleness, testify unto Thy grandeur and Thy sovereignty and to hope for such as Thou hast sent down in Thy perspicuous Tablets. Do Thou destine for me, of the marvels of Thy grace, such as Thou hast ordained for Thy servants who fear not the scourge of the oppressor in their love for Thee, and who dread not the ascendancy of the tyrant, whilst they follow in Thy way. Verily, Thou art the Omnipotent, the Most Exalted,

the All-Encompassing, the Omniscient, the Most Wise.

Nafahātu'r-Rahmán, Page 49

~ 76 ~

Glory be unto Thee, O my God, my Beloved, my dearest Desire! I beseech Thee by the revelation of Thy verses and the manifestation of Thine indubitable signs and proofs, by the traces of Thy pen and Thine acts, to destine the best of this life and the life beyond for him who hath yearned and longed for Thee.

O Lord, Thou seest him turning unto Thee, with his gaze fixed upon Thy horizon. Deny him not Thy generosity which hath embraced all creation, nor Thy munificence which hath enveloped the world. Verily, Thou art the Lord of nations, Who art revealed in the Greatest Name. None other god is there beside Thee, the Compassionate, the All-Knowing, the Most Wise.

I entreat Thee, moreover, O Lord of all men, to forgive Thy handmaiden who hath ascended unto Thee; grant, then, that she consort with the maidens of the highest paradise in the chambers of white and crimson. Thou art, in truth, the God of bounty overflowing, the Munificent; the God of grace abounding, the Most Merciful.

Ad'íyyah Mubárah, Volume 3, Number 100

~ 77 ~

Glory be unto Thee, O Lord my God! Aid Thy maidservants to be steadfast in Thy Cause, to set their faces unto Thy countenance, and to fix their gaze upon the horizon of Thy bounteousness. Grant, O Lord, that they be sanctified by the power

of Thy sovereignty, obedient unto Thy command, and immersed in remembrance and praise of Thee. Grant, moreover, that they be among them that circled round the throne of Thy majesty, and who fulfilled such as Thou didst command them, that there may be revealed from them such as is befitting of their kinship with Thee. Verily, Thou art the Almighty Whose command hath encompassed the world and Whose knowledge hath embraced all things. Nothing can frustrate Thy purpose, and no one, whether in heaven or on earth, can subvert Thy dominion. None other god is there beside Thee, the All-Powerful, the All-Knowing, the Most Wise.

Ad'íyyah Mubárah, Volume 1, Number 70

~ 78 ~

My God, my God! Thou dost verily hear the lamentations of Thy chosen ones and the cries that they have uttered in their separation from Thee, and their plaints for what hath befallen them from Thine enemies. I beseech Thee by the lamp of Thy mercy wherewith Thou hast illuminated the cities of wisdom and utterance, to confirm the people of all faiths in justice and kindness. Thou art truly the Omnipotent, the Almighty, the Beneficent. None other god is there beside Thee, Who art the Lord of all creation.

O Lord, Thou seest him who hath turned unto Thee, humble before Thy command and obedient unto Thy law. I beseech Thee to make his deeds illumined with the light of Thine acceptance and adorned with the ornament of Thy grace. Verily, Thou art the One, the Incomparable, the Most Powerful, the Help in Peril, the Almighty, the Omniscient.

Ad'íyyah Mubárah, Volume 3, Number 18

~ 79 ~

Glory be unto Thee, O Thou Who art my God and the God of the throne above and of earth below, Who art the Desire of all men! I beseech Thee by the rains of the clouds of Thy mercy and the lights of the glory of Thy countenance, and by Thy Name which hath encompassed all things and before Whose Revelation is humbled all creation, to assist Thy loved ones in lauding Thy virtues, celebrating Thy praise and being steadfast in Thy love.

O Lord, Thou seest one who hath turned unto Thy horizon, who hath desired to serve Thee and who hath longed for that from which the fragrance of Thy good-pleasure is diffused. I beseech Thee, O Thou at Whose behest the dawn breaketh and the winds blow, to protect him from the evil of those who have disbelieved in Thee and repudiated Thy signs. Accept, then, his deeds in Thy bounty and munificence. Ofall who show mercy, Thou art, verily, the Most Merciful.

Ad'ityyah Mubárahah, Volume 3, Number 31

~ 80 ~

My God, my God! Illumine the vision of Thy servants that they may look upon the pearls of Thy wisdom and knowledge; and do Thou open their ears that they might hearken unto such as shall attract them to Him Who is the Orient of Thy Revelation, the Dayspring of Thy Manifestation, and the Wellspring of Thy laws and commandments.

Glory be unto Thee, O my God and dearest Desire! I testify that Thou hast made Thyself manifest and hast revealed that which is a shield unto mankind from

the arrows of self and passion, and from the swords of base and covetous desires. All this hast Thou revealed from the ocean of Thy bounty and sent down from the heaven of Thy grace.

I beseech Thee, O Thou Who art the Champion of the downtrodden and the Solace and Refuge of the oppressed, by Thy Most Great Name, before which the tyrants and aggressors amongst Thy creatures tremble in fear, to assist the one who hath forsaken worldly stations, who hath abandoned the cities of the nations, and who hath taken unto himself an abode under the shelter of the Lote-Tree of Thy unity, and a place neath the pavilions of Thy glory. Neither the outcry of the world nor the ascendancy of its peoples can frustrate Thy purpose. Verily, Thou art the Omnipotent, the Almighty, the All Bounteous.

Ad'ityyah Mubárahah, Volume 3, Number 28

~ 81 ~

My God, my God! I testify that these are the days of Thy dispensation, wherein Thou hast opened wide the doors of Thy grace and mercy before the faces of Thy servants. I beseech Thee by those who have carried Thy throne, and who have so arisen in the service of Thy Cause that the tyrants of these days and the pharaonic oppressors of these lands are impotent to frustrate their endeavor. O Lord, ordain the best of this world and the world to come, with Thy Most August Pen, for whomsoever should turn unto Thee. Thou art verily the Clement, the Compassionate, the Cherished, the Munificent. None other god is there beside Thee, the All-Wise, the Omniscient.

Ad'ityyah Mubárahah, Volume 3, Number 14

~ 82 ~

Glory be unto Thee, O my God! I testify that the ocean of Thy mercy hath billowed before the faces of Thy servants, and that the sun of Thy grace hath shone forth from the horizon of the heaven of Thy munificence. I beseech Thee by that which lieth concealed in Thy knowledge and which none save Thy Self hath conceived, and by the winds from whose rustling are heard songs in Thy praise and odes in Thy remembrance, to confirm Thy servant who hath forsaken all else beside Thee, while supplicating the horizon of Thy beneficence. Ordain for him, moreover, every good which Thou didst reveal in Thy book. Verily, Thou art the Most Powerful, the Omnipotent.

Ad'íyyah Mubárahah, Volume 3, Number 13

~ 83 ~

Praise be unto Thee, O Thou Who art the Possessor of all names and Fashioner of the heavens, inasmuch as Thou hast remembered me whilst I have been amongst them that are forgetful of Thee. I beseech Thee, Who art the Breaker of the Dawn and the Subduer of the Winds, by Thy name whereby Thou hast subdued all names, to aid this maidservant of Thine with Thy confirmations, and to enable her to speak forth in Thy praise and arise in service unto Thee. Thou art, verily, the Ever-Forgiving, the All-Merciful.

Thou art He, O my God, Who hast drawn me nigh unto Thee, Who hast made known unto me Him Who is the Dawning-Place of Thy light, the Dayspring of Thy signs and the Manifestation of Thine own Self, Who hath called Thy servants and Thy handmaidens unto Thine effulgent horizon. I implore Thee, O my God, to

enable me to turn towards Thee under all conditions, to hold fast Thy cord and cling unto the hem of Thy bounty. Thou art, verily, the Desire of all them that have recognized Thee, and the Beloved of all those who have set their affections upon Thee. Praise be unto Thee, O Thou the God of all worlds and Lord of all in the heavens and earth!

Ad'ityyah Mubárahah, Volume 1, Number 78

~ 84 ~

Glory be unto Thee, O Lord my God! I beseech Thee by Thy name whereby Thou hast made the rivers of Thy holy unity to flow, through which Thou hast made the rains of Thy transcendent eternity to descend from the clouds of Thy mercy, to have compassion upon this destitute beggar who hath set foot on the shore of Thy wealth, this wretch who hath attained the path of Thy glory, this powerless one who hath clung to the cord of Thy strength, and this ignorant one who hath gained admittance into the city of Thy knowledge, after fleeing from all sides. In Thy hand is the kingdom of Thy Revelation and the dominion of all creation. Thou art, in truth, supreme over all things.

Ad'ityyah Mubárahah, Volume 3, Number 43

~ 85 ~

My God, my God! Thou art witness unto my poverty and to Thy wealth, unto my powerlessness and to Thine omnipotence, unto my ignorance and to Thine omniscience. Indeed, the beggar is knocking, in this very moment, at the door of Thy munificence, and the unlettered soul hath set his face unto the ocean of Thy knowledge and wisdom. I beseech Thee by the treasured gem which Thou hast

entrusted in the hearts of such as are devoted unto Thee among Thy servants, to make me steadfast in Thy Cause, constant in Thy love, and engaged in Thy service.

Praise be unto Thee, O my God and Master, for having opened my eyes to behold the waves of the ocean of Thine utterance and the splendors of the Luminary of Thy grace. I entreat Thee, O Thou Possessor of all being and Sovereign of the seen and unseen, to confirm me and Thy loved ones in that which is met with Thy love and good-pleasure. Verily, Thou art the Lord of all mankind. None other god is there beside Thee, the All-Knowing, the Most Wise.

Ad'tyyah Mubárah, Volume 3, Number 46

~ 86 ~

Praise be unto Thee, O my God, in that Thou hast revealed to me Thy signs, hast made Thine indubitable proofs manifest before my eyes, hast spoken before the faces of Thy servants and enabled all things to voice Thy praise, save those who violated Thy covenant and Thy testament, who denied Thy grace and repudiated Thy verses.

I beseech Thee, O Lord, by the pearls concealed in the ocean of Thy knowledge and the gems which lie hid in the treasures of Thine unerring protection, and by Thine irrevocable command and unbreakable cord, to assist me to promulgate Thy writings with the wisdom Thou didst ordain in Thy scriptures. Write down for me, moreover, such as shall empower me with Thy strength and as shall enable me to endeavor in the service of Thy Cause.

O Lord, Thou seest the destitute wretch standing at the door of Thy bounty,

supplicating the heaven of Thy generosity and the ocean of Thy grace for that which Thou hast ordained for Thy loved ones, whom nothing whatsoever nor any doubt held by the learned could shut out from Thy straight path and Great Announcement. Thou art, verily, the Lord of the worlds and the Supreme Objective of such as are faithful unto Thee.

Ad'íyyah Mubárahah, Volume 3, Number 47

Bahá'u'lláh

Provisional Translations Themes

Translated by William Mc Cants

This Fleeting Life

All know of a certainty that death is a phenomenon that taketh everyone, and there hath never been nor can there ever be a refuge from it.

(Baha'u'llah, AQA 5:131, provisional translation)

Death is ordained and predestined for everyone. When the time of death cometh, it shall not be delayed nor happen more than once.

(Baha'u'llah, AQA 7:238, provisional translation)

...it is an irrevocable, divine decree that every soul shall be taken.

(Baha'u'llah, AQA, 6:290, provisional translation)

Death Is A Portal Of Joy And Grace

In the hardships of death there is a preordained tranquility and in its torments there is a hidden, eternal bounty. Well is it with him who hath attained a tranquility the centuries cannot alter nor the ages change.

This change of place is how the faithful reach the exalted paradise and is the cause of obtaining bounties that none but God can reckon.

(Baha'u'llah, quoted in Risalih-yi baqa-yi arwah, 17-8, provisional translation)

God hath made death a portal for His grace, but most people know it not.

(Baha'u'llah, AQA 5:231, provisional translation)

Praise be God Who hath made death a portal for meeting Him, a means of reuniting with Him, and a cause of life for His servants. Through it, He hath disclosed the secrets of His book and that which was hidden in His knowledge.

(Baha'u'llah, Lawh-i Jinab-i Samandar, quoted in Amr va Khalq 1:268, provisional translation)

O My handmaiden! Know that death is one of the portals of the mercy of your Lord that revealeth what is hidden from sight. Death is naught but the ascent of the spirit from its lowest station to the loftiest station. By its means, the carpet of exaltation is outspread and the decree of joy revealed.

(Baha'u'llah, Ma'idih-yi Asamani, 8:95-6, provisional translation)

Death of Believers

By my life! After the believer's ascension, he shall behold himself in everlasting repose and eternal rest. Verily, God is the Pardoner, the Generous, and He is the Forgiver, the Merciful.

(Baha'u'llah, Ma'idih-yi Asamani, 8:95-6, provisional translation)

Well is it with him who hath returned to his God and ascended to the Most Exalted Companion while the Concourse on High inhaleth from him the scent of love for the Beloved. None should grieve for such a soul. We bear witness that it

hath soared to the Most Exalted Companion and attained the lights of its Lord, the Exalted, the Most High.

(Baha'u'llah, Amr va Khalq, 3:135, provisional translation)

Verily, in this Most Great Revelation death doth not overtake him who hath believed in God. I swear by God! He liveth forever in the kingdom of God, the Mighty, the Most Exalted. Blessed is he who hath ascended unto God and from whom the Concourse on High hath inhaled the sweet smell of this Raiment that hath shed its perfume upon the whole creation

(Baha'u'llah, Ma'idih-yi Asamani 8:21, provisional translation)

If all the world were a pen, the planets and earth a tablet, and the oceans ink, they could not explain the station of those who uphold the unity of God and the preordained bounties destined for them. Exalted be His glory and great are His bounties!

(Baha'u'llah, Risalih-yi baqa-yi arwah, 17-8, provisional translation)

Although afflictions from the Most Exalted Pen evoke sadness, those trials are really a mercy and a loving-kindness. Otherwise, every soul would attain the love of God and ascend to Him in the utmost joy. I swear by the Lote-Tree beyond which there is no passing that speaketh and beareth witness at all times! If the people of the earth become cognizant of the joy of one steadfast, transcendent soul, they would surely turn toward God.

(Baha'u'llah, Amr va Khalq, 3:133, provisional translation)

Nature Of The Next Life Can Only Be Known In This Life Through Metaphor

After the soul's ascent, it attaineth to that which neither ink nor pen can describe.
(Baha'u'llah, Darya-yi Danish, 69, provisional translation)

Other Worlds In The Next Life

As for souls that attain the good-pleasure of God and enter His Cause, they shall obtain the recompense for their works in the other abode after their spirits leave their bodies, for in this world they do not have the capacity for more. Even if all the divine worlds have circumambulated, and will continue to circumambulate, around this world, in each world there is an ordained and prescribed mission for each soul. Think not that what hath been mentioned in the book of God is a sham.
(Baha'u'llah, Amr va Khalq, 1:279-81, provisional translation)

Actions In This Life And Recompense In The Next

For every act performed there shall be a recompense according to the estimate of God, and unto this the very ordinances and prohibitions prescribed by the Almighty amply bear witness. For surely if deeds were not rewarded and yielded no fruit, then the Cause of God—exalted is He—would prove futile. Immeasurably high is He exalted above such blasphemies! However, unto them that are rid of all attachments a deed is, verily, its own reward. Were We to enlarge upon this theme numerous Tablets would need to be written.
(Bah'u'llah, Lawh Vafa, Athar-I Qalam-I A'la 4:414, translated in Tablets of Baha'u'llah; Amr va Khalq 1:276-7; Risalih-yi Baqa-yi Arvah, 17)

As for souls who attain the good pleasure of God and His Cause, they shall obtain recompense for their works in the world to come after their spirits leave their bodies. For in this world they do not have the capacity for more, even if all the divine worlds have ever, and will ever, circumambulate this world. In each world, however, there is an ordained and prescribed mission for each soul. Think not that what hath been mentioned in the book of God is a sham. Exalted is He above that!

I swear by the sun of the horizon of inner meanings that, in truth, none of the paradises are alike. Paradise in the first life is His good-pleasure and entering His Cause. After the ascent of the believers from this world, they attain the peerless paradises and are blessed with innumerable bounties. Those paradises are the fruits of the actions that were undertaken in this world.

Hast thou noticed that if one of His servants serveth another soul and beareth a hardship for its sake, he receiveth a recompense and compensation for what he did? How can the Bountiful One be free to issue commands for His servants to obey and later withhold the wonders of His mercy from them? Far, far be it from His glory and exalted, exalted is He above what His servants fancy about Him!

....Briefly, paradise and hell in this earthly life have been, and will ever be, recognition and opposition. After the ascent of the spirit, it shall reach the peerless paradises or arrive at the fire that hath no likeness, which are the fruits of the actions of those who have recognized or opposed. However, none but God can ever perceive these stations.

(Baha'u'llah, Amr va Khalq, 1:279-81; INBA 38:140-143; provisional translation)

Spiritual Progress In The Next Life

I swear by the sun of the horizon of inner meanings that, in truth, none of the paradises are alike. Paradise in the first life is His good-pleasure and entering His Cause. After the ascent of the believers from this world, they attain the peerless paradises and are blessed with innumerable bounties. Those paradises are the fruits of the actions that were undertaken in this world. Hast thou noticed that if one of His servants serveth another soul and beareth a hardship for its sake, he receiveth a recompense and compensation for what he did? How can the Bountiful One be free to issue commands for His servants to obey and later withhold the wonders of His mercy from them? Far, far be it from His glory and exalted, exalted is He above what His servants fancy about Him.

(Baha'u'llah, Amr va Khalq, 1:279-81; INBA 38:140-143; provisional translation)

Parents Of Believers Can Advance Through Bounty of God And Intercessory Prayer

One of the unique bounties of this revelation is that the sun of divine loving-kindness will shine upon the parents of every soul that hath recognized the Cause even if they themselves had not accepted it. This is a token of His grace unto His loved ones, so render thanks unto Him and be of those who sing His praise.

(Baha'u'llah, Ma'idih-yi Asamani 4: 172, provisional translation)

Awareness In The Next Life

...the faculty for perceiving that world cannot pierce it in this world until that faculty perceiveth and understandeth the underlying reality.

(Baha'u'llah, Ma'idih-yi Asamani, 4:20; Amr va Khalq, 1:277-8, provisional translation)

Awareness Of Family

A believer liveth a life eternal and everlasting in the retreats of celestial glory upon the Sadrih of holy reunion where death cannot lay hold on him. He reflecteth on his affairs and is aware of his family. Of course, if he doth not behold goodness in those related to him, he shall loose the tongue of complaint in the Concourse on High. That complaint will have its effect and redound to his family.

(Baha'u'llah, Ma'idih-yi Asamani 8:188, provisional translation)

O mother, grieve not because of thy separation from thy son but be proud! This is a happy and joyful station, not a station of grief and sadness....If he seeth you rejoicing, he will rejoice. But if you are sad, he will be sad. Busy thyself with making mention of God, and with complete joy sing His praise.

(Baha'u'llah, Tablet to Umm Ashraf, in Amr va Khalq, 286-7, provisional translation)

Sanctified Souls

The prophets and messengers have concealed the knowledge of this station to protect the world....This much, however, hath been mentioned: sanctified spirits that are detached from this world at the moment of death and purified from the doubts of the nations shall soar. By God! The lights and effulgences of those spirits

are the cause and reason for the appearance of the sciences, wisdom, and crafts and the leaven of all creation. Those spirits perish not and their understanding, comprehension, power, and ability are above the ken of reason and perception. The lights of those spirits illumine the world and the nations. If this station were completely revealed, every spirit would desire to ascend and the world would be thrown into complete turmoil.

(Baha'u'llah, Ma'idih-yi Asamani, 4:20; Amr va Khalq, 1:277-8, provisional translation)

Steadfast, purified spirits that are sanctified from earthly affairs have always illumined the world. By God! After their ascent, they are forever transcendent and all-encompassing. This station is hidden and sealed as a divine protection and preserved in the treasury of infallibility. Sanctified spirits who have ascended from this world through the light of detachment are the major cause of the world's education and the appearance of the crafts and wisdom.

(Baha'u'llah, Amr va Khalq, 1:279, provisional translation)

I bear witness by the sun of the horizon of divine mysteries to that which the Most Exalted Pen hath written and revealed about souls that have ascended to the most glorious horizon.

Those purified souls immediately receive power and likewise increase in sovereignty, exaltation, bounty, and tranquility. The inscrutable wisdom of these stations hath been concealed.

(Baha'u'llah, Amr va Khalq, 1:279; provisional translation)

Sanctified spirits that ascend with the utmost holiness and detachment have always been the reason and cause for the appearance of wonders and marvels. If

this Servant desired, He could mention the effects of those souls on the inner and outer world, but it would take a long time to explain this station in detail. I swear by God! If the eye is open and perceiveth this station, it will renounce the entire world even though it is a part of it, how much less these weak, incapable souls and these ephemeral riches. However, serving the Cause today means teaching those souls takes precedence for all, as witnessed in the blessed Tablets.

(Baha'u'llah, Ma'idih-yi Asamani, 8:144-5, provisional translation)

O mother, grieve not because of thy separation from thy son but be proud! This is a happy and joyful station, not a station of grief and sadness. I swear by the Sun of the Morn of Reality that he occupies a station that the pen cannot describe or fully explain! Its place is in the most exalted horizon, its lamps are the sanctified and purified spirits, and its food is the hidden eternal bounty. If that most holy, most glorious station were disclosed to an extent of a needle's eye to all those on earth, they would perish from joy and exaltation. He hath repaired to the kingdom of eternity to abide as long as God abides. It is a place of thanks, not complaints. If he sees you rejoicing, he will rejoice. But if you are sad, he will be sad. Busy thyself with making mention of God, and with complete joy sing His praise.

(Baha'u'llah, Tablet to Umm Ashraf, in Amr va Khalq, 286-7, provisional translation)