

Tablet to Mullá Báqir
Provisional Translation by Nader Saiedi

Introduction

This Tablet was revealed in honour of both the Letter of the Living Mullá Báqir and Vahíd-i-Darábí who asked the Báb concerning the signs of the revelation of Him Whom God shall make manifest. This Tablet is one of the last to be revealed by the Báb, and in some sense it can be understood as the Book of the Covenant of the Bábí Dispensation. In this Tablet, the majesty of Bahá'u'lláh's Revelation is emphasized by pointing to the fact that recognition of Him should not be prevented by anything or anyone, not even the Báb and His Letters of the Living; that the Promised One should be known by Himself and His verses alone; that recognizing the Promised One should not be dependent on the acceptance of Him by others; that recognizing Him is the supreme end of the Bayán; that all, regardless of their station in Bábí Dispensation, are equal at the time of His manifestation; and that at the end of the year eight and the beginning of the year nine Mullá Báqir will attain His presence.

In the Name of God, the Most Exalted, the Most Holy

All praise be to God, besides Whom there is none other God, the Almighty, the Best-Beloved. The glory of God, exalted be His mention, be upon Him Whom God shall make manifest, magnified be His Cause, and upon him who is created by His Cause, and in whom naught can be seen but the splendours of God's revelation shed upon him, through him, by virtue of His Word: "Verily, there is none other God but Him, the Omnipotent, the Self-Subsistent."¹

I have heard thy call in thy letter. Verily, within it there was a jewel, but for which I would not have granted thee this reply upon this paper at this very time and in this most exalted manner possible in the realm of creation.

¹ The second person mentioned here primarily refers to the first believer in Him Whom God shall make manifest. Secondly it applies to all who truly would believe in Him.

How supremely exalted is the mention of Him about Whom thou hast enquired. Verily, far, immeasurably far, is He glorified, magnified, exalted and sanctified above the potency of the hearts to comprehend Him, of the spirits to bow down in adoration before Him, of the souls to celebrate His praise, and of the bodies to mention His supreme Glory.² How supremely exalted is the One of Whom thou dost enquire, and how insignificant is thine essence! Doth it beseem the sun that lieth in the mirrors of His revelation, manifested through the Point of the Bayán, to enquire of the Transcendent Sun before Whose Countenance, in the Day of His manifestation, all such suns bow down in adoration? And this, if only they be true suns, Otherwise they are not even worthy of reflecting the loftiness of His sanctity, and the sublimity of His remembrance.

Hadst thou not been a letter of the Primal Unity, I would have ordained a punishment for thee, inasmuch as thou hast dared to enquire about thy God Who hath created thee, provided for thee, quickened thee, and resurrected thee in thy present temple, through the Point of the Bayán,³ in this sublime Revelation which is unique in the realm of the inner reality (kíyán).⁴

Shouldst thou wish to conceive of mentioning Him, thou must first recite, nineteen times, “Glorified be God, the Lord of the kingdoms of earth and heaven!” Then, nineteen times, “Glorified be God, the Lord of Power and Dominion.” Then, nineteen times, “Glorified be God, the Lord of Might and Divinity!” Then, nineteen times, “Glorified be God, the Lord of Strength and Ruby-coloured realm of Potency! (yáqút)” And then, nineteen times, “Glorified be God, the Lord of Sovereignty and the realm of the earthly Creation (násút)!”⁵

Arise, then, and recite, standing:

“Glorified art Thou O Lord, my God! Thou art, verily, my Creator, and the Creator of all things; Thou art my Provider, and the Provider of all things; Thou art my Slayer, and the Slayer of all things; Thou art my Quickener, and the Quickener of all things and Thou art my Resurrecter, and the Resurrecter of all things, Thy creatures.

Thou didst create me that I may glorify Thee above all that hath been glorified, or will ever be glorified, of Thy glory by any one; Thou didst provide for me, that I may sanctify Thee above

² Heart, spirit (intellect), soul, and body are the four levels of human reality, as well as the four levels of reality in general.

³ The four functions of the Names of God correspond, among other things, to the four aspects of human reality as well, thus creating to heart, and resurrecting to body.

⁴ Usually the word kíyán is the binary opposite of ‘ayán, the first is the true reality, the second the manifest reality. The revelation of the Báb is the revelation of the inner and hidden truth, the revelation of Mystery.

⁵ These are four realms of dominion, divinity, ruby-colored realm of potency, and the realm of earthly creation. Here and in many other tablets, the Báb does not mention the worlds in the exact hierarchical order.

all that hath been sanctified, or will ever be sanctified of Thy sanctity by any one; Thou didst slay me, that I may exalt Thee above all that hath been exalted, or will ever be exalted of Thy unity; Thou didst quicken me, that I may praise Thee above all that hath been praised, or will ever be praised of Thy majesty by any one; and Thou didst resurrect me, that I may magnify Thee above all that hath been magnified, or will ever be magnified of Thy grandeur by any one.⁶

I, verily, desire to make mention of the Manifestation of Thy Self in the Day of Resurrection, Him for Whose sake Thou hast called the heavens and the earth into being. O my God! I am supplicating Thee, by Thy grace and through Thy grace, to grant my heart permission, that it may even conceive of mentioning Him Whom Thou shalt make manifest. Make, O my God, my heart, and all that is within me or of me, purified by His love, that I may find Him befitting that which befitteeth Thee, and exalted above all that is unworthy of Thee.

Thus, were I to find Him alone, in His transcendent unity, I would bow down, unhesitatingly, before Him, solely on account of His intrinsic supreme worth, inasmuch as that kneeling is naught but adoration for Thee in Thy oneness, for there is none other God but Thee.

In like manner, should I find that all on earth bow their knees before Him, this in no wise would increase the awe of His majesty in my heart. Then, should I behold all the inhabitants of the world, the number of all things, kneel before Him when He proclaimeth, “Verily, I am the Lord God, none other God is there but Me, and all else besides Me are My creation. Say! O ye My creatures! Bow down before Me,” I would recognize this on account of His intrinsic supreme worth, in such wise that the creation of all things would not alter my glorification and exaltation of Him. For recognizing Him by Him, and by the mere testimony of His own Self, is paradise, whose like hath not been created in Thy Knowledge. Were I to be altered by anything, I would neither praise Thy unity by virtue of Thine intrinsic worth, nor acknowledge Him by virtue of His intrinsic worth.⁷

Yea, By Thy glory! I, verily, seek refuge in Thee of that which is other than that paradise, inasmuch as that is naught but fire in Thine estimation. Burn Me not, therefore, O Lord, my God, in Thy fire, and make me to be reckoned among Thy servants who have recognised Thy unity.”

⁶ In translation of these terms I have tried to be consistent with the translation in other parts of the four levels of *tasbīh* (glorification), *tahmīd* (celebration of praise), *tahlīl* or *tawhīd* (exaltation of unity), and *takbīr* (magnification).

⁷ In the above, the principle of heart is emphasized. Namely He Whom God shall make manifest should be adored and recognised by Himself, and not for any other reason. Thus neither the might of creation of the world, nor the majesty of the creation of the believers should affect our celebration of the Glory of Bahá'u'lláh. In other words we all should become the first to believe in Bahá'u'lláh.

Then repose and hearken unto that which I grant thee with regard to “that” Supreme Being: “That,” however, is a demonstrative pronoun, and it, verily, boweth down in adoration before the demonstrative pronoun used by Him; and the word “this” is ashamed of its inadequacy to refer unto His Eternal Essence. Glorified, immeasurably glorified, is the intrinsic glory of His Self, and exalted, immeasurably exalted, is the befitting loftiness of His Essence!

I have written down in My mention of Him these gem-like words: “no allusion of Mine can allude unto Him, neither anything mentioned in the Bayán.” Yea, By His glory! Those words are, before God, far mightier than all the deeds of worship of all who dwell on earth, inasmuch as the essence of all those deeds returneth unto the import of those same words. Therefore, recognise thou Him Whom God shall make manifest by the same testimony by which thou hast recognised God.⁸ For, exalted and glorified is He above the power of any one to reveal Him except Himself, or the description of any of His creatures. I Myself am but the first servant to believe in Him, and in His signs, and partake of the sweet savours of His words from the first-fruits of the Paradise of His knowledge. Yea, By His glory! He is the Truth. There is none other God but Him. All have arisen at His bidding.⁹

How can I mention Him, for all My allusions are naught but the praise of His creatures; and how can I describe Him, and all descriptions extol the virtues of His servants and the attributes of His loved ones. Know thou, to the utmost degree that is possible in the world of creation, that He, glorified be His mention, exalted be His station, magnified be His praise, and lauded be the Manifestations of His glory, can never be praised by any description.

Were I to say that He is verily One, I would see that it is just a name among His Names; were I to say that He is Glorious (subbúh), I would admit that the embodiment of that name is a mere name amongst His Names; were I to say that He is verily Holy, I would recognise that it is naught but one who reflecteth such a name amongst his likes; were I to say that He is verily Mighty, I would realize that all the mighty ones bow down before His transcendent Might; were I to say that He is verily Best-Beloved, I would note that all the best-beloved yearn for the love of His recognition, and long for the glory of His Might; were I to say that He is verily Omnipotent, I would confess that it referreth to the ones who adduce His testimony, in the Day of His manifestation, to prove that God hath ordained Him to be Omnipotent over all things; and

⁸ Namely, like God, the Promised One can only be known through Himself, and not through any thing else.

⁹ All the italics in this paragraph are Guardian’s translation in the Epistle.

were I to say that He is verily Self-Subsistent, I would know that it is naught but the manifestation of one of those who stand securely round the court of His Unity.¹⁰

How great, how very great, is His Mention; exalted, immeasurably exalted is His Station; glorified, glorified be His Description; magnified, immeasurably magnified is His Virtue; how great, how very great, is His Might; exalted, immeasurably exalted is His Holiness; glorified, glorified be His Wonder; magnified, immeasurably magnified is His Praise; how great, how very great, is His Love; exalted, immeasurably exalted is His Name; glorified, glorified be His Tenderness; magnified, immeasurably magnified is His Light; how great, how very great, is His Attribute; exalted, immeasurably exalted is His Eternity; glorified, glorified be His Nearness; magnified, immeasurably magnified is His Glory; how great, how very great, is His Splendour; Exalted, immeasurably exalted is His Loftiness; glorified, glorified be His Pleasure; magnified, immeasurably magnified is His Example; how great, how very great, is His Majesty; exalted, immeasurably exalted is His Beauty; glorified, glorified be His Action; magnified, immeasurably magnified is His Mercy; how great, how very great, is His Justice; exalted, immeasurably exalted is His Manifestation; glorified, glorified be His Signs; magnified, immeasurably magnified are His Proofs; how great, how very great, are His Words; exalted, immeasurably exalted are His Revelations; glorified, glorified be His Utterance; magnified, immeasurably magnified are His Ways; how great, how very great, are His Glances; exalted, immeasurably exalted are His Allusions; glorified, glorified be His Grandeur; magnified, immeasurably magnified is His Grace; how great, how very great, is His Word; exalted, immeasurably exalted is His Guardianship; glorified, glorified be His Kingdom; magnified, immeasurably magnified is His Will; how great, how very great, is His Wish; exalted, immeasurably exalted is His Destiny; glorified, glorified be His Decree; magnified, immeasurably magnified is His Confirmation; how great, how very great, is His Permission; exalted, immeasurably exalted is His Term; glorified, glorified be His Book; Magnified, immeasurably magnified is His Knowledge; how great, how very great, is His Forbearance; exalted, immeasurably exalted is His Command; glorified, glorified be His Fairness; magnified, immeasurably magnified is His Bounty; how great, how very great, is His Hearing; exalted, immeasurably exalted is His Sight; glorified, glorified be His

¹⁰ According to the Báb, the Essence of the Manifestation is above all Names and Attributes. But all the creatures derive their names and attributes from the reflection of one of His Names and Attributes in their stations. For example, a sovereign derives his sovereignty from the reflection of the Manifestation, shining upon him by the Name Sovereign, in his being. But the reality of the Manifestation far transcends these Names and Attributes and their manifestations in the world.

Tongue; magnified, immeasurably magnified is His Gift; how great, how very great, is His Questions; exalted, immeasurably exalted are His Evidences; glorified, glorified be His Lamps; magnified, immeasurably magnified are His Measures; how great, how very great, is His Cause; exalted, immeasurably exalted is His Creation; glorified, glorified be His Honour; magnified, immeasurably magnified is His Dominion; how great, how very great, is His Beneficence; exalted, immeasurably exalted is His Testimony; glorified, glorified be His Seat; magnified, immeasurably magnified is His Temple; how great, how very great, is His Purpose; exalted, immeasurably exalted is His Inmost Reality, above any one's coming into existence by His bidding!¹¹

He is the One Who is recognised by all things, while naught is ever able to recognise Him. He is the One for Whose Cause all arise, yet none ever ariseth by himself,¹² except whomsoever God pleaseth at His bidding; He is the One unto Whom all things turn, while naught turneth unto Him on account of His intrinsic worth,¹³ except whomsoever God wisheth such bounty.

Were I to define Him for thee, through "recognition", then I have not extolled the unity of the Supreme Exponent of the Cause of God, exalted be His glory. Were I to confer upon thee "certitude" with regard to Him, then I could no longer associate certitude with His mention.¹⁴ By Him Who is Supremely Peerless in His Might and Glory, and Who hath fashioned all things, without precedence, from utter nothingness! *Certitude is itself ashamed to be called upon to certify His truth*, or to bow down in adoration before Him; *and Testimony itself is ashamed to testify unto Him*.¹⁵ Dost thou behold aught else save Him, that I could define Him through it, or witness unto anything but Him, that I could seek its proof to demonstrate His truth?

¹¹ Here the word *yaqúm* (coming into existence, arising) refers to the discussion of *Qayyúm* right before these glorifications. The Báb said that Bahá'u'lláh is not even describeable as *Qayyúm*, the One through whom all come into existence, and now he defines all glorifications in terms of the same concept. The crucial point again is that He cannot be known through any thing and any one because He is sanctified above the existence of any thing. But this *yaqúm* or rising is also recognizing and helping His Cause as well.

¹² Namely truly independently and by one's own eyes, leaving all else and devoting oneself wholly unto God. Such mode of recognition of God is the same as gazing at God with His eyes.

¹³ Namely as it befits the intrinsic worth of Bahá'u'lláh. In these two sentences, like much of the writings of the Báb, both what is befitting of man and what is worthy of God are mentioned.

¹⁴ Namely Bahá'u'lláh cannot be defined through any praise or category. These are all His creation. So if one uses recognition or certitude to define Him, that only means that he has never known Him. Recognition and certitude are ashamed to be even mentioned in His presence. Therefore, the moment He is defined through recognition, then He would transcend any recognition, and the moment He is defined through certitude, then He would be sanctified from such mention.

¹⁵ Italics are Guardian's translation in *God Passes By*.

*Know thou with absolute certainty, and through the firmly established and most irrevocable decree, that He—exalted be His glory, and magnified be His might, and sanctified be His holiness, and glorified be His grandeur, and lauded be His way—maketh each thing to be known through its own self; who then can know Him through any one except Himself?*¹⁶

Wert thou to recognise Him, in the Days of His Revelation, through the most learned of the Dispensation of the Bayán, thou hast failed to recognise Him; and wert thou to find him hesitant in recognizing His Cause and yet thou hast called him by the name “human,” thou hast not repudiated the letter of negation to affirm the Manifestation of Transcendent Unity.

Verily He maketh all things to know Him. Indeed, I am ashamed to say that He maketh all things to know Him, even as I have made all things to know Myself, by virtue of My verses. For all that pertaineth to all things hath been created by Him. Verily, too sanctified is God to be known through His creation. Nay, rather, His creatures are to be known through Him.¹⁷

He it is Who, by a mere vibration of His eternal and Holy Tongue, createth, instantly, Whomsoever He willeth of Prophets, Vicegerents, Men of truth or Pure Ones. Inasmuch as all Guides and Messengers are His creation, and all are sent forth by Him, they all emphatically proclaimed: There is none other God but God. Await anxiously for the One Whose Countenance shall remind you of God. For, verily, but for attaining His presence ye would not have been created. He it is Who createth all things at His behest.¹⁸

*Beware, beware lest, in the days of His Revelation, the Váhíd of the Bayán shut thee not out as by a veil from Him, inasmuch as this Váhíd is but a creature in His sight. And beware, beware that the words sent down in the Bayán shut thee not out as by a veil from Him,*¹⁹ inasmuch as these are His own words in His former Manifestation. He is the Sun of Truth, the Face of Unity, the Countenance of Lordship, the Inmost Reality of Divinity, and the Self of Eternity.

Should He repose upon the dust, all its atoms would call aloud proudly: Verily This is the Throne which the All-Merciful hath mounted! When even the dust, by virtue of this honour, glorieth in being the Throne of His Lord, how much more doth it behove men of insight to glory

¹⁶ Italics are Guardian’s translation in the Epistle.

¹⁷ Namely Bahá’u’lláh would reveal Himself unto men, so that people can know Him through His verses, like the Báb. However, this is not worthy of Bahá’u’lláh Who should be known by Himself in such a way that naught else besides Him would exist. In Iqán this is called the realm of spirit (as opposed to truth and testimony)

¹⁸ It seems that Moses and other Prophets reminded people of the Day of God, whereas Bahá’u’lláh’s Own Countenance would remind people of God Himself, and that is the Day of God promised by Them.

¹⁹ Italics are the Guardian’s translations in the Epistle.

in their Incomparable, All-Compelling God, and to seek illumination from their Peerless, All-Victorious Lord!

Behold with the eye of thy heart, and *look not upon Him with any eye except His own. For whosoever looketh upon Him with His eye, will recognise Him; otherwise he will be veiled from Him. Shouldst thou seek God and His Presence, seek thou Him and gaze upon Him.*²⁰ Bear thou witness that there is no cherished end besides God, that no one can gaze upon the Eternal Essence, and that what can be seen and is worthy such that God attributeth it unto Himself, is naught but Him, the exalted Countenance of Unity and the Face of Eternity.

Shouldst thou desire that I instruct thee concerning the exalted station of His Revelation, that thou mayest refuse to trade or barter away the Days of His Revelation for anything in the world, thou must know this:

Imagine that God would make all who dwell on earth like the First who hath believed in Him, and they all would perform good deeds on account of God's intrinsic worth, for the sake of His good-pleasure, and for nothing else. Then imagine that there could be found not even a single soul on earth who would not await eagerly His Revelation. Also imagine that God would make thee possess all that is on earth. Now, imagine that thou wouldst gather everyone and say to them: "I have performed all good deeds from the beginning of my life to its end solely to be assured of gaining the good-pleasure of God," while offering up all that is on earth for that utmost purpose. Given all these, this is what they all would give thee as an answer:

"Such assurance of the good-pleasure of God can only be vouchsafed by Him Whom God shall make manifest, or by a word that can be demonstrated that it is from God. But such word would be beyond the power of all and could in no wise be manifested by anyone save Him Whom God shall make manifest!"

Look then, notwithstanding possessing all that is on earth, and witnessing all the inhabitants of the world to be cherishing the love of God, yet these are not enough, and they will not suffice thee with God. For thou hast performed all the good deeds to attain His good-pleasure, and thou canst in no wise be certain of it save on the Day of Resurrection, and in the presence of Him Whom God shall make manifest.

²⁰ Italics are the Guardian's translation in the Epistle.

This is the true meaning of the word of God, “Say! Verily God is all-sufficing unto all, independent of all things, and naught sufficeth all that is in heaven and on earth, and whatsoever lieth between them, save God Thy Lord. Verily He hath power over all things.”²¹

After understanding this, thou must recognise the exalted station of His Revelation: wert thou in the Day of His manifestation to fail to spend a small amount of all thy possessions, even to the extent of the price of a mustard seed, that He Whom God shall make manifest, glorified be His mention, might reveal unto thee a verse confirming His good-pleasure of thee, which is the supreme desired fruit of all thy good deeds, and the utmost cherished end of all that pertaineth to thy life, then thou hast not performed any deed for God and His good pleasure. Then thou must readily testify that thou hast been deprived of the glory of His Revelation. Whereas He who shall believe in Him hath recognised God in all the worlds of revelation and creation.²²

*By the righteousness of Him Whose power causeth the seed to germinate and Who breatheth the spirit of life into all things, were I to be assured that in the day of His Manifestation thou wilt deny Him, I would unhesitatingly disown thee and repudiate thy faith inasmuch as thou wert not created but to recognise Him. If, on the other hand, I be told that a Christian, who beareth no allegiance to My Faith, will believe in Him, the same will I regard as the apple of Mine eye, and accept as My believer, without making the slightest allusion against him.*²³ For should the Christian, in the Day of His manifestation, believe in Him, all his worlds would be turned into the light; but should the believer, in the day of His Revelation, be veiled from Him, all his worlds would be turned into fire.

By the righteousness of Him Whose truth hath no like, equal, parallel or peer before God! No one believeth in the Bayán, the true meaning of faith, save those who will believe in Him, even as none hath believed in the Qur’án, the true meaning of faith, save those who believe in the Bayán. Likewise, no one hath believed, in the past, in the Gospel, the true meaning of faith, save those who have believed in the Qur’án.

²¹ This is a striking affirmation of the necessity of personal recognition of Bahá’u’lláh for attaining the good-pleasure of God. Nothing, even the lifelong good deeds of a king who has created a totally virtuous world, or the testimony of the First Letter of the Living can be enough. In other words, even if all the believers would become the First Believer, and the Leader of the Bábí community, none of them would be able to represent the good pleasure of God without the testimony of Bahá’u’lláh.

²² These are all the continuation of the previous hypothetical situation. Therefore, if such a king and possessor of all things fail to ask for the confirmation of the good-pleasure of Him Whom God shall make manifest all his acts would become useless.

²³ Italics are Guardian’s translation in the Dispensation of Bahá’u’lláh .

In the day of the revelation of Him Whom God shall make manifest all that dwell on earth will be equal in His estimation. Whomsoever He ordaineth as a Prophet, he, verily, hath been a Prophet from the beginning that hath no beginning, and will thus remain until the end that hath no end, inasmuch as this is an act of God. And whosoever is made a Vicegerent by Him, shall be a Vicegerent in all the worlds, for this is an act of God. For the will of God can in no wise be revealed except through His will, nor His wish be manifested save through His wish. He, verily, is the All-Conquering, the All-Powerful, the All-Highest;²⁴ and He is the All-Victorious, the All-Exalted, the All-Sublime.

Recognising Him turneth the servant into the letter of affirmation, and being veiled from Him turneth him into the letter of negation. Shouldst thou believe in Him, whether thou possessest any knowledge or not, thine excellence would not be lessened. However, wert thou to be veiled from Him, even though thou possessest all knowledge, naught would benefit thee.

But learn thou all knowledge, that thou mayest become, in the Day of His manifestation, one of the names of His glory and render, by the aid of thy knowledge, His religion victorious. In the estimation of God, which is His estimation, and in the estimation of those endued with true understanding, which is that of those who recognise Him through His own Self, He will be manifested by the same testimony by which the entire Religion of the Bayán is demonstrated; and yet all will be veiled from Him, even as thou hast heard in the revelation of the Bayán, and before that, in the Revelation of the Qur'án.

Cling thou to His Will, inasmuch as the Day of His Revelation is the life to come in relation to this life; and were it not for His Book, This Book would not have been revealed; and were it not for Him, God would not have revealed Me. I am verily, Him, and He verily, is Me. He resembleth the sun. Were it to shine forth infinite times from infinite horizons, it would be the same sun. Naught hath been created by God except for the sake of Him, for it is only through Him that anything reacheth up to God. Hath God ever created anything but that it should return unto Him, through that which is acceptable and pleasing in His Sight? Say: Glorified, immeasurably glorified, be God above such words!

Beg thou forgiveness of God, in the night-season and the day time, inasmuch as thou hast dared to ask about God, thy Lord, before the Revelation of His Self. Otherwise, for no other

²⁴ Italics are Guardian's translation in the Epistle.

reason I would have commanded thee to implore God for pardon, and turn unto Him in repentance.

Recite then: Sufficiently mighty unto me is God. Sufficiently knowing unto me is God. A sufficient helper unto me is God. Sufficient witness unto me is God. Sufficiently hearing unto me is God. A sufficient judge unto me is God. A sufficient succorer unto me is God. A sufficient protector unto me is God.

Count the numerical value of the letters of affirmation, including the tashdíd of the letter Lám, that haply thou mayest in eight years, in the day of His Revelation, attain unto His Presence. If thou dost not attain it at the beginning of the year, thou assuredly wouldst at the end of that year.²⁵ Know thou, however, of a certainty that His Cause is the Most Mighty (a‘zam) in relation to any Mighty (‘azím) Cause, and His Remembrance is the Most Great (akbar) in relation to any Great (kabír) Remembrance.²⁶

Verily, that which Jesus, the Son of Mary, prophesied hath come to pass 1270 years ere the first Day of the Revelation of the Bayán; yet the Christians are still asleep and waiting. In like manner, the One of Whom thou hast enquired concerning the loftiness of His mention and the sublimity of His Cause, will assuredly manifest Himself unto thee; yet the People of the Bayán recite these words, and they will not take heed of His Revelation. They will fail to recognise their God Who created them by virtue of His previous Revelation, and they will be of those that are fast asleep.

We all, verily, believe in God and in His signs. We all, verily, bow down before God. We all, verily, are devoted unto God. We all, verily, worship God. We all, verily, submit unto God. We all, verily, give praise unto God. We all, verily, yield thanks unto God.

Glorified art Thou, O My God! *Bear Thou witness that, through this Book, I have covenanted with all created things concerning the Mission of Him Whom Thou shalt make manifest, ere the covenant concerning Mine own Mission had been established.* Sufficient witness

²⁵ The letters of affirmation are illá Alláh, equal to 62/67. The Báb is saying that after the completion of the period 1262 to 1267, there would come the year 1268. In this year he says, you will attain His presence, if not in the beginning of the year, then in the end. At the end of the year 1268 Bahá'u'lláh is in Siyáh-Chal in the middle of His four months imprisonment.

²⁶ The difference between the two are also 9. Thus in 3 different ways the Báb is pointing to the year nine in this same passage.

*art Thou and they that have believed in Thy signs.*²⁷Thou, verily, sufficest Me. In Thee have I placed My trust, and Thou, verily, taketh account of all things.

O thou Letter of the Living! Covenant with all those who acknowledge their faith, every single one that is known to thee, concerning His Mission, through their own written testimony. The whole of the Bayán is such a testimony of Mine, written by Me. Verily, whoso writeth such an acknowledgment, hath testified to his belief in Him ere His Manifestation. Therefore, seek thou testimony from all who can be sought, that they may register their testimony of faith in writing before the Day of His manifestation. This, in truth, is the most lofty and exalted glory, and the most essential and sublime distinction.

²⁷ Italics are Guardian's translation in God passes By.

بسم الله الامنع الاقدس

الحمد لله الذى لا اله الا هو العزيز المحبوب. و انما البهاء من الله عزّ ذكره على من يظهره الله جلّ امره و من يخلق بامرهم و لا يرى فيه الا ما قد تجلّى الله له به بقوله على انه لا اله الا هو المهيمن القيوم.

و بعد فقد سمعت كتابك و انّ ما فيه جوهر لولا ما فيه ما اجبتك على ذلك القرطاس و لا حينئذ باعلى ما قدر فى الأبداع. فما اعظم ذكر من قد سئلت عنه و انّ ذلك اعلى و اعزّ و اجلّ و امنع و اقدس من ان يقدر الافئدة بعرفانه و الارواح بالسجود له و الانفس و الاجساد بذكره بمائه. فما عظمت مسئلتك و صغرت كينونتك! هل شمس التّى هى فى مرياء ظهوره فى نقطة البيان يسئل عن شمس التّى تلك الشمس فى يوم ظهوره سجّاد لطلعتها؟ ان كانت شمساً حقيقية و الا لا ينبغى لعلو قدسها و سموّ ذكرها. و لولا كنت من واحد الاول لجمعت لك من الحدّ حيث قد سئلت عن الله الذى قد خلقك و رزقك و احيك و ابعثك فى هيكلك هذا بالنقطة البيان فى ذلك الظهور المتفرّد بالكيان.

فقل اولاً اذا اردت ان تخطر بعلمك ذكره سبحانه الله ذو الملك و الملكوت تسعة عشر مرة، ثم سبحانه الله ذو العزّة و الجبروت تسعة عشر مرّة، ثم سبحانه الله ذو القدرة و اللاهوت تسعة عشر مرّة، ثم سبحانه الله ذو القوّة و الياقوت تسعة عشر مرّة، ثم سبحانه الله ذوالسلطنة و الناسوت تسعة عشر مرّة. ثم قم عن مقعدك قل قائماً:

سبحانك اللهم يا الهى انك انت خالقى و خالق كلّ شىء و انك انت رازقى و رازق كلّ شىء و انك انت مميتى و مميت كلّ شىء و انك انت محيى و محيى كلّ شىء و انك انت مبعثى و مبعث كلّ شىء من خلقك. قد خلقتنى لان اسبّحتك عن كل ما قد سبّحك من شىء او يسبّحك و رزقتنى بان اقدّسك عن كل ما قدّسك من شىء او يقدّسك و امتنى لان اوحدنك عن كل ما قد وُحدك من شىء او يوحدنك و احييتنى لان اعظمتك فوق كل ما عظمتك من شىء او يعظمتك و ابعثتنى لان اكبرنك فوق كل ما كبرك من شىء او يكبرنك. قد اردت ان اذكر مظهر نفسك يوم القيمة الذى قد خلقت السموات و الارض و ما بينهما لنفسه و انا ذا مستأذن بجودك من جودك ان تأذن بفؤادى ان يخطره ذكر من تظهره و ان تجعله و كل ما فىّ و علىّ متيمّاً بحبه على شان لاجدنه مستحقّاً على ما انت مستحقّ به و مقدّساً عن كل ما انت متقدّس عنه. ان اجدنه وحده لكنت ساجداً له باستحقاق نفسه اذ ذلك سجودى لك وحدك وحدك لا اله الا انت. و ان اجدنّ كل من على الارض سجّاداً بين يديه لا يكبر عظمته فى فؤادى بذلك اذ لو اشاهدنّ مثل ما على الارض بعدد كل شىء و كلّ كانوا سجّاداً له حين ما يقول انى انا الله لا اله الا انا و انّ ما دونى خلقى قل ان يا خلقى اياى فاسجدون، ذلك مستحقّ به و لم يعيّرني خلق كل شىء عن تعظيمى اياه و تكبيرى عظمته. اذ ذلك جنّة التّى ما خلقت مثلها فى علمك و ان يعيّرني من شىء ما كنت موحداً نفسك باستحقاقك و موقناً به باستحقاقه و انى بعزتك لأستجيرنّ بك عن دون ذلك الجنّة. فانّ دون هذا نار عندك لا تحرقنى اللهم بنارك و اجعلنى من عبادك الموحّدين.

ثم استقرّ و اسمع ما اجيبك من ذلك: الذك الذي حرف الاشارة ذلك حينئذ لتسجدنّ بين يدي حرف اشارته, و ذكر هذا يستحيى ان يقع على كينونية ازليته. فسبحانه سبحانه على ما يستحقّ به لنفسه و تعالى علوّ علوه على ما ينبغي لذاته. و قد كتبت جوهره في ذكره و هو انه لا يستشار باشارتي و لا بما ذكر في البيان. بلى و عزّته تلك الكلمة عند الله اكبر عن عبادة ما على الارض اذ جوهر كل العبادة ينتهي الى ذلك. فعلى ما قد عرفت الله فاعرف من يظهره الله فانه اجلّ و اعلى من ان يكون معروفاً بدونه او مستشيراً باشارة خلقه. و اننى انا اول عبد قد آمنت به و باياته و اخذت من ابكار حدائق جنّة عرفانه حدائق كلماته. بلى و عزّته هو الحق لا اله الا هو كلّ بامرهم قائمون. فكيف اذكرنه؟ و كل ما اشير ذلك ذكر خلقه, و كيف اصفه؟ و كلّ الوصف وصف عباده و سمة اوليائه. فاعرف على قدر ما يمكن في الأبداع بانه جلّ و على ذكره و منع و ارتفع قدره و على و استعلى ثنائه و تقدّس و تجلّل مظاهر اجلاله لن يذكر بذكر شئ. و ان اقول انه واحد فذلك اسم من اسمائه و ان اقول انه سبوح فمظهر ذلك الاسم اسم من اسمائه و ان اقول انه قدوس فهو الذي يتجلّى بذلك الاسم بامثاله و ان اقول انه عزيز فكلّ عزيز ساجد لعلوّ عزّته و ان اقول انه محبوب كل محبوب قد شغف في حبّ عرفانه و جلال عزّته و ان اقول انه مهيمن فهو الذي من يستدلّ بدليله يوم ظهوره قد جعله الله مهيمناً على كل شئ بامرهم و ان اقول انه قيوم فذلك مظهر احد من قوام بساط احديته.

ف تعالى ذكره ثم تعالى شأنه ثم تعالى تعالى وصفه ثم تعالى تعالى نعمته ثم تعالى تعالى عزّه ثم تعالى تعالى قدسه ثم تعالى تعالى مجده ثم تعالى تعالى حمده ثم تعالى تعالى حبه ثم تعالى تعالى اسمه ثم تعالى تعالى ودّه ثم تعالى تعالى نوره ثم تعالى تعالى رسمه ثم تعالى تعالى قدمه ثم تعالى تعالى قربه ثم تعالى تعالى بهائه ثم تعالى تعالى ضيائه ثم تعالى تعالى علائه ثم تعالى تعالى رضائه ثم تعالى تعالى امثاله ثم تعالى تعالى جلاله ثم تعالى تعالى جماله ثم تعالى تعالى فعاله ثم تعالى تعالى فضاله ثم تعالى تعالى عداله ثم تعالى تعالى مثاله ثم تعالى تعالى آياته ثم تعالى تعالى بيئاته ثم تعالى تعالى كلماته ثم تعالى تعالى ظهوراته ثم تعالى تعالى تبيانه ثم تعالى تعالى شئوناته ثم تعالى تعالى لحظاته ثم تعالى تعالى اشاراته ثم تعالى تعالى عظمته ثم تعالى تعالى رحمته ثم تعالى تعالى كلمته ثم تعالى تعالى ولايته ثم تعالى تعالى سلطنته ثم تعالى تعالى مشيئته ثم تعالى تعالى ارادته ثم تعالى تعالى قدره ثم تعالى تعالى فضائه ثم تعالى تعالى امضائه ثم تعالى تعالى اذنه ثم تعالى تعالى اجله ثم تعالى تعالى كتابه ثم تعالى تعالى علمه ثم تعالى تعالى حلمه ثم تعالى تعالى حكمه ثم تعالى تعالى عدله ثم تعالى تعالى فضله ثم تعالى تعالى سمعه ثم تعالى تعالى عينه ثم تعالى تعالى لسانه ثم تعالى تعالى موهبته ثم تعالى تعالى مسائله ثم تعالى تعالى دلائله ثم تعالى تعالى مصابيحهم ثم تعالى تعالى مقاديرهم ثم تعالى تعالى امرهم ثم تعالى تعالى بدعهم ثم تعالى تعالى شرفه ثم تعالى تعالى ملكه ثم تعالى تعالى منه ثم تعالى تعالى بينته ثم تعالى تعالى مقعده ثم تعالى معبده ثم تعالى تعالى مقصده ثم تعالى تعالى كينونيته من ان يقومنّ بامرهم من احد.

هذا هو الذى عرفه كل شئى و لن يعرفه من شئى و هذا هو الذى يقوم به كل شئى ولكن لا يقوم بنفسه, الا من شاء الله بامرہ و هذا هو الذى يتوجّه اليه كلشئى و لا يتوجّه باستحقاقه, الا من شاء الله له ذلك الفضل من عنده. ان اعرفك بالعرفان فكيف وحدت مظهر امرالله و ان القينك الايقان فى حقّه فكيف اقتننّ اليقين بذكر نفسه. فو الذى تفرّد بالعزّ و الجلال و ذرء الأشياء لا من شئى بالمثال يستحى اليقين ان يوقن فيه او يسجد له و يستحى الدليل ان يدلّ عليه. الغيره ترى لأعرفتك به او على دونه تشهد لأستدلّ به عليه؟ فاعرف باليقين الاقطع و الأمر المثبت الأحمم بانه جلّ جلاله و عزّ اعزازه و قدس اقداسه و كبر كبريائه و مجدّ شئوناته يعرّف كلّ شئى بنفسه فمن يقدر ان يعرفه بغيره؟ الا أنك انت لو ادركت يوم ظهوره ان عرفته باعلم علماء البيان ما عرفته و ان رأيتہ واقفاً فى امره ثم ذكرت عليه اسم الانسانية ما انفيت حروف النفى لاثبات مظهر الأحدية. الا أنه جل ذكره يعرّف كل شئى نفسه و اتى استحى ان اقول يعرّف كلّ شئى نفسه بمثل ما اتى قد عرّف كلّ شئى نفسى باياتى اذ كلّ ما تجدد من كلّ شئى خلق له و ان الله اجلّ و اعلى من ان يعرف بخلقه بل الخلق يعرف به. هو الذى اذا يتلجلج لسان قدس ازليته يخلق فى قول ما يشاء من نبى او وليّ او صدّيق او تقىّ اذ كل ما قد خلق ادلاء من عنده و سفراء من لدنه. كلّ قالوا ان لا اله الا الله و انتظروا من يدرككم الله وجهه فانكم ما خلقتم الا للقاءه و هو الذى يخلق كلّ شئى بامرہ.

ايّك ايّك يوم ظهوره ان تحتجب بالواحد البيانية فانّ ذلك الواحد خلق عنده و ايّك ايّك ان تحتجب بكلمات ما نزلت فى البيان فاتها كلمات نفسه فى هيكل ظهوره من قبل. ذلك شمس الحقيقة و وجهة الاحدية و طلعة الربوبية و كينونية الالوهية و انية الازلية. لو يستقرّ على التراب ينادى ذرّات التراب على انّ ذلك عرش قد استوى الرحمن عليه. فمن يفتخر الطين بمحلّ عرشه بذلك الافتخار فكيف ينبغى اولو الافكار ان يفتخرون بالله الواحد القهار و يستنبئون عن الله الواحد الظهار. فاشهد بعين فؤادك و لا تنظر اليه الا بعينه, فانّ من ينظر اليه بعينه يدركه و الا يحتجب. ان اردت الله و لقاءه فأردّه و انظر اليه. ولكن فاشهد بان ليس وراء الله غاية, و انّ ذات الأزل لن يرى, و انّ ما يمكن ان يرى و ينبغى ان ينسب الله الى نفسه ذلك الطلعة الفردانية والوجهة الصمدانية.

لأعرفك قدر ظهوره حتى لا تشتري و لا تباع ايّام ظهوره بشئى فاعرف بانّ لو جعل الله كل ما فوق الأرض مثل اول من يؤمن به و يعمل كلّ لان يرضى الله عنه باستحقاق نفسه لامن دون شئى و لم يوجد فوق الارض من ذا نفس لا ينتظره و يملكك الله كلّ ما على الارض و انت تحضر كلّ نفس و تقول لهم فأتى قد عملت من اول عمرى الى آخره بان اوقن بان الله قد رضى عنى, و تنفق كل ما على الأرض لذلك المطلب, كلّ يقولون: انّ هذا لا يمكن الا من عند من يظهره الله او كلام يثبت انه من عند الله و يعجز من على الأرض عنه لايمكن ان يظهر الا من عنده. فاذاً فانظر بعد تملكك كل الارض و مشاهدتك كل من عليها فى حب الله كيف لايكفيك عن الله لا تلك كلّ ما عملت لان الله يرضى عنك و ذلك لا يمكن ان توقن الا يوم القيمة عند من يظهره الله. هذا معنى قول الله قل الله

يكفى من كلّ شئى و لا يكفى عن الله ربك من شئى لا فى السموات و لا فى الارض و لا ما بينهما انه كان على كل شئى قديراً.

فاذا عرفت ذلك فاذاً فاعرف قدر ظهوره بانّ حين ظهوره لو لم تنفق من خردل تملك, ما قد عملت له من رضاء الله, بان من يظهره الله جلّ ذكره ينزل عليك آية قد نزلت فيها رضائه عنك الذى هو منتهى ثمره اعمالك و غاية ما يرجع اليك فى حياتك فاذاً فاشهد بانّ لم يكن لظهوره من بهاء. و من يؤمن به فكأنما آمن بالله فى كل عوالم الأمر و الخلق. فوالذى فلق الحبّة و برة النّسمة لو ايقنت بانك يوم ظهوره لا تؤمن به لارفعت عنك حكم الأيمان فى ذلك الظهور لأنك ما خلقت الآ له. و لو علمت انّ احداً من النصارى يؤمن به لجعلته قرّة عيناي و احكمت عليه فى ذلك الظهور بالأيمان من دون ان اشهد عليه من شئى اذ ذلك الأحد يوم ظهوره لو يؤمن به يبدل كلّ عوالمه بالنور ولكن ذلك المؤمن لو يحتجب عنه يوم ظهوره يبدل كلّ عوالمه بالنار. فو حقّ نفسه الذى لا حقّ عند الله كفوه و لا شبهه و لا عدله و لا قرينه و لا مثاله لم يؤمن احد بالبيان حقّ الأيمان الآ من يؤمن به بمثل ما امن بالقرآن حقّ الأيمان الآ من امن بالبيان. ومثل ذلك ما امن بالانجيل من قبل حقّ الايمان الآ من امن بالقرآن. و اذاً يوم من يظهره الله كل من على الأرض عنده سوءاء. فمن يجعله نبياً كان نبياً من اول الذى لا اول له الى آخر الذى لا آخر له, لانّ ذلك ما قد جعله الله. و من يجعله ولياً فذلك كان ولياً فى كلّ العوالم فانّ ذلك ما قد جعله الله. لانّ مشية الله لن يظهر الآ بمشيته و ارادة الله لم يظهر الآ بارادته و انه لهو القاهر المقتدر المنيع والظاهر المرتفع الرفيع الذى باقباله يصير العبد من حروف الأتبات و باحتجابه يصير العبد من حروف النفى. ان آمنت به سواء علمت من شئى او لا علمت فلا ينقص من فضلك من شئى, ولكن ان احتجبت عنه ان علمت كلّ علم لا ينفعك. ولكن تعلم كلّ علم لتكون يوم ظهوره من اسماء عزّه لتنصر به دينه.

و كائى يظهر بحجّة التى دين البيان به ثابت عند الله, الذى هو عنده, و عند اولى العلم به, الذين هم المؤمنون بنفسه, و كل محتجبون. مثل ما قد سمعت فى ظهور البيان و سمعت من قبل فى ظهور الفرقان. فلتستعصمّن به فانّ يومه يوم الاخرة بالنسبة الى تلك الحيوة الأولى ولو لا كان كتابه ما نزل ذلك الكتاب ولو لا كان نفسه ما اظهرنى الله و اننى انا اياه و انه هو اياى و انما المثل مثل الشمس لو تطلع بما لا نهاية انّها هى شمس واحدة. و ما خلق الله من شئى الآ له اذ ذلك ما يصل الى الله و هل من شئى خلقه الله لدون ان يرجع اليه على ما يحبّ و يرضى؟ قل سبحان الله عن ذلك علواً عظيماً.

و استغفرالله ربك بكرةً و عشياً بما قد سئلت عن الله ربك من قبل ظهور نفسه. فانّ دون ذلك ما أمرتك بان تستغفر او تتب الى الله متاباً. و قل و كفى بالله قادراً قديراً و كفى بالله عالماً عليماً و كفى بالله ظاهراً و ظهيراً و كفى بالله شاهداً و شهيداً و كفى بالله سامعاً و سمياً و كفى بالله حاكماً و حكيماً و كفى بالله ناصرراً و نصيراً و كفى بالله حافظاً و حفيظاً.

عدّ دحروف الأثبات مع تشدّد اللّام لعلّك فى ثمانية سنة يوم ظهوره تدرك لقاء الله ان لم تدرك أوّلاً تدرك آخره. ولكن ايقن بانّ الامر اعظم فوق كل عظيم و انّ الذكر اكبر فوق كل كبير. فقد قضى ما وعد به عيسى بن مريم الف و مأتين و سبعين سنة الى أوّل ظهور البيان و هم راقدون منتظرون. و ربّما يأتيك من انت قد سئلت عن علوّ ذكره و ارتفاع امره و انّ من فى البيان يقرء تلك الكلمات و هم لا يلتفتون بظهوره و لا يؤمنون بالله الذى خلقهم بظهور قبله و هم راقدون. انا كلّ بالله و آياته موقنون انا كلّ لله ساجدون انا كلّ لله قانتون انا كلّ لله عابدون انا كلّ لله خاشعون انا كلّ لله ذاكرون انا كلّ لله صابرون انا كلّ لله شاكرون.

سبحانك اللهم فاشهد علىّ بانّى بذلك الكتاب قد اخذت عهد ولاية من تظهرته عن كل شىء قبل عهد ولايتى و كفى بك و بمن آمن باياتك علىّ شهيداً و انك انت حسبى عليك توكلت و انك كنت على كل شىء حسيباً. ان يا ذلك الحرف خذ عهد ولايته عن كل من يقرّ بالايمان عن كل ما يحط به علمك بما كتب بخطّه وانّ ما انى قد كتبت كل البيان. وانّ من يكتب هذا يقرّ بالايمان به قبل ظهوره. فاذا فاستعلم من كل ما يمكن ان تستعلم لتثبت ذكره فى الكتاب الى يوم ظهوره. فانّ هذا هو العزّ الشامخ المنيع والفضل الباذخ الرفيع.
