

Home

From a Tablet of the Bāb to Mullā Muhammad Baqīr-i Tabrīzī (d. Istanbul c. 1881 CE)



the 13th 'Letter of the Living', from the text published in

Appendix 1:1-10 to Mīrzā 'Abu'l-Faḍl [+ Mihdi] Gulpaygānī, *Kashf al-ghīṭā' 'an ḥiyal al-a`dā'*

[Samarkand, 0000] Tashkent, 1919

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Introd. and trans. Stephen N. Lambden

What follows is an extract from a Tablet of the Bāb to the 13th 'Letter of the Living', one of the early 18 disciples of the Bāb who became a Bahā'ī, Mullā Muhammad Baqīr-i Tabrīzī (d. Istanbul. c.1881). It is extracted from an Important Tablet in reply to his question about the Bābī Messiah figure man yuḏhiru-hu Allāh ("Him whom God will make manifest"), for Bahā'īs, the person of Bahā'-Allāh. The Tablet opens with a basmala expressive of the transcendence of the Ultimate Divinity then a testimony to His Oneness...

Later there is a section which is apparently a eulogium of the divine qualities of man yuḏhiru-hu Allāh (for Bahā'īs = Bahā'-Allāh). In the original Arabic it is hypnotic in its rhythmic intensity for in each line there is a double repetition of ta`ālī ("exalted be....") followed by a Divine attribute. I have somewhat arbitrarily rendered the repeated ta`ālī as 'exalted be' (X2) then 'elevated be' (x2) and 'lofty be' (x3) in three fold patterns; the versification is my own invention for the convenience of reference and is arbitrary.



**The Tablet of the Bāb in reply to a question about the Bābī messiah man
yuẓhiru-hu Allāh**

("Him whom God will make manifest").

Introduction from the Appendix in *Kash al-Ghita'*

صورت توقيح مبارك حضرت نقطه اولی جل ذكره الأعلى در جواب ملا باقر حرف
حی

که از وجود مقدس من يظهره الله سنوال نموده

و در طی کتاب ببعضی فقرات ان اشارت رفته و درج آن را در آخر وعده کرده
ایم

"The substance of a blessed letter of the First Point [the Bab], exalted be His sublime remembrance in reply to Mulla Baqir the Letter of the Living who had asked about the sanctified existence of man yuẓhiru-hu Allāh (Him Whom God shall make manifest)..."

**A Tablet of the Bāb to Mullā Muhammad Baqīr-i
Tabrīzī**

Text and Translation Stephen Lambden

[0]

سم الله الامنع الاقدس

"In the Name of God, the Transcendent, the Most Holy.

[1]

الحمد لله الذى لا اله الا هو العزيز المحبوب

Praised be to God, no god is there except Him, the Mighty, the Beloved One.

[2-4]

و انما البها من الله عز ذكره على من يظهره الله جل امره
و من يخلق بامرهم و لا يرى فيه الا ما قد تجلى الله له به

بقوله على أنه لا اله الا هو المهيمن القيوم

[2] The splendor which cometh from God (al-bahā' min Allāh), exalted be His Remembrance, be upon `Him Whom God shall make manifest' (man yuzhiru-hu Allāh), exalted be His command, [3] and upon whomsoever is created through His command, for naught can be seen in Him except [indications] that God had caused the divine Theophany to be manifested unto him, within him [4] by virtue that is of His utterance, `Verily, no God is there save Him, the Help in Peril, the Self-Subsisting.'

ADD HERE

[I]

و بعد فقد سمعت كتابك و انّ ما فيه جوهر لولا ما فيه ما احببتك على
ذلك القرطاس و لا حينئذ باعلى ما قدر في الأبداع فما اعظم ذكر من قد
سئلت عنه و انّ ذلك اعلى و اعزّ و اجلّ و امنع و اقدس من ان يقدر
الأفئدة بعرفانه و الأرواح بالسجود له و الأنفس و الأجساد

And now regarding what I have heard from your letter for what is expressed therein is a jewel (jawhar) wherein you inquire regarding what is most beloved of Thee according to that standard; whether there is not, at this moment, anything that could be conceived [greater than what is expressed] with the genesis [of this Cause] (fi'l-ibda`). So regarding what is the Most Supreme expression of Bounty (a`zam dhikr) about which you had enquired. And that One is indeed the Most Elevated, Most Powerful, Most Glorious, Most Inaccessible [Apophatic] and Most Holy Reality [for He is] far beyond what could be conceived by the inmost human hearts (al-afidah) by means of His gnosis (irfan), or by the very Spirits (al-arwāh) by means of prostration before Him, or indeed by bodies (al-ajsam)

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[-]

[1]

و ان اقول انه قيوم فذلك مظهر احد من قوام بساط احديته

And I say that He, verily, is the Qayyūm ("Deity Self-Subsisting"), for that one is indeed a Manifestation [Theophany] (mazhar) of One of those Mightily Staunch through the unfolding of His Oneness.

[2]

فتعالى تعالى ذكره ثم تعالى تعالى شأنه ثم تعالى تعالى وصفه

So exalted, exalted is His Remembrance! (dhikr)

Then elevated, elevated is His Rank! (sha'n)

And lofty, lofty is His Depiction! (waṣf)

[3]

ثم تعالى تعالى نعته ثم تعالى تعالى عزه ثم تعالى تعالى قدسه

So exalted, exalted is His Characterization! (ni`at)

Then elevated, elevated is His Might ! (‘izz)

And lofty, lofty is His Holiness! (quds)

[4]

ثم تعالى تعالى مجده ثم تعالى تعالى حمده ثم تعالى تعالى حبه

So exalted, exalted be His Glory! (majd)

Then elevated, elevated be His Praise! (ḥamd)

And lofty, lofty is His Love! (ḥubb)

[5]

ثم تعالى تعالى اسمه ثم تعالى تعالى وده ثم تعالى تعالى نوره

So exalted, exalted is His Name! (ism)

Then elevated, elevated is His Loving tenderness! (wudd)

And lofty, lofty is His Light! (nūr)

[6]

ثم تعالى تعالى رسمه ثم تعالى تعالى قربه ثم تعالى تعالى بهائه

So exalted, exalted is His Portrayal ! (rasm)

Then elevated, elevated is His Proximity! (qurb)

And lofty, lofty is His Glory-Splendour! (bahā')!

[7]

ثم تعالی تعالی ضیائه ثم تعالی تعالی علائه ثم تعالی تعالی ثنائه

So exalted, exalted is His Radiance! (diyā')

Then elevated, elevated is His Sublimity! (ʿalā)

And lofty, lofty is His Laudation! (thanā')

[8]

ثم تعالی تعالی امثاله ثم تعالی تعالی جلاله ثم تعالی تعالی جماله

So exalted, exalted are His Likenesses! (imthāl)

Then elevated, elevated is His Majesty! (jalāl)

And lofty, lofty is His Beauty! (jamāl).

[9]

ثم تعالی تعالی فعاله ثم تعالی تعالی فضاله ثم تعالی تعالی عداله

So exalted, exalted is His Mode of Activity! (fi`āl)

Then elevated, elevated is His Graciousness! (fidāl)

And lofty, lofty is His Exercise of Justice! (ʿidāl)

[10]

ثم تعالی تعالی مثاله ثم تعالی تعالی آیاته ثم تعالی تعالی بیناته

So exalted, exalted is His Likeness (mithāl)!

Then elevated, elevated are His Verses [Signs] (āyāt)!

And lofty, lofty are His Expositons (bayanāt)!

[11]

ثم تعالی تعالی کلماته ثم تعالی تعالی ظهوراته ثم تعالی تعالی تبیانه

So exalted, exalted are His Utterances (kalimāt)!

Then elevated, elevated are His theophanic manifestations (zuhūrat)!

And lofty, lofty is His Power of Elucidation (tibyān)!

[12]

ثم تعالی تعالی شئوناته ثم تعالی تعالی لحظاته ثم تعالی تعالی اشاراته

So exalted, exalted are His Modes of Operation (shu'ūnāt)!

Then elevated, elevated are His Glances (lahzāt)!

And lofty, lofty are His Allusive Ways (ishārāt)!

[13]

ثم تعالی تعالی عظمته ثم تعالی تعالی رحمته ثم تعالی تعالی كلمته

So exalted, exalted is His Might (`azimat)!

Then elevated, elevated is His Mercy (raḥmat)!

And lofty, lofty is His Word (kalimat)!

[14]

ثم تعالی تعالی ولايته ثم تعالی تعالی سلطنته ثم تعالی تعالی مشييته

So exalted, exalted is His providential Guidance (wilāya)!

Then elevated, elevated is His Magnificent Sovereignty (salṭāna)!

And lofty, lofty is His [Divine] Will (mashiyya)!

[15]

ثم تعالی تعالی ارادته ثم تعالی تعالی قدره ثم تعالی تعالی قضائه

So exalted, exalted is His Intended Purpose (irada)!

Then elevated, elevated is His Fateful Power (qadr)!

And lofty, lofty is His Decree of Accomplishment (qaḍā')!

[16]

ثم تعالی تعالی امضائه ثم تعالی تعالی اذنه ثم تعالی تعالی اجله

So exalted, exalted is His Act of Realization (imḍā')!

Then elevated, elevated is His Power of Authorization (idhn)!

And lofty, lofty be His Appointed Time (ajil)!

[17]

ثم تعالی تعالی کتابه ثم تعالی تعالی علمه ثم تعالی تعالی حمه

So exalted, exalted is His [Archetypal] Book (kitab)!

Then elevated, elevated is His Knowledge (`ilm)!

And lofty, lofty is His Power of Discernment (ḥilm)!

[18]

ثم تعالی تعالی حکمه ثم تعالی تعالی عدله ثم تعالی تعالی فضله

So exalted, exalted is His Wisdom (ḥikma)!

Then elevated, elevated is His Justice (`adl)!

And lofty, lofty is His Graciousness (faḍl)!

[19]

ثم تعالی تعالی سمعه ثم تعالی تعالی عینه ثم تعالی تعالی لسانه

So exalted, exalted is His Hearing [Ear] (samā`)!

Then elevated, elevated is His Seeing Sight [Eye] (`ayn)!

And lofty, lofty is His Lofty Tongue [Language] (lisān)!

[20]

ثم تعالی تعالی موهبته ثم تعالی تعالی مسائله ثم تعالی تعالی دلانله

So exalted, exalted is His Generosity (mawhibat)!

Then elevated, elevated are His Concerns [Enquiries] (masā'il)!

And lofty, lofty is His Proofs (dalā'il)!

[21]

ثم تعالی تعالی مصابحه ثم تعالی تعالی مقاديره ثم تعالی تعالی امره

So exalted, exalted is His Luminaries (maṣābīḥ)!

Then elevated, elevated are His Powers of measuring things out
(maqādir)!

And lofty, lofty is His Logos-Command (amr)!

[22]

ثم تعالی تعالی بدعه ثم تعالی تعالی شرفه ثم تعالی تعالی قدمه

So exalted, exalted is His Generative Powers (bad`)!

Then elevated, elevated is His Nobility (sharaf)!

And lofty, lofty is His Pre-existence (qidam)!

[23]

ثم تعالی تعالی ملكه ثم تعالی تعالی منّه ثم تعالی تعالی بیئته

So exalted, exalted is His Dominion (mulk)!

Then elevated, elevated is Benevolence (mann)!

And lofty, lofty is His Expository Power (bayyina)!

[24]

ثم تعالی تعالی مقعده ثم تعالی تعالی معبده ثم تعالی تعالی کینونیه من ان
يقومن بامرہ من احد هذا

So exalted, exalted is His Seat of Repose [Throne] (maq`ad)!

Then elevated, elevated is His Being the acme of Worship (ma`bad)!

And lofty, lofty is His Being (kaynūniyyat) above whatsoever

might [merely] be raised up through His Logos-Command.

[25]

هو الذى عرفه كل شئى و لن يعرفه من شئى و هذا هو الذى يقوم به كل

[1] This is He Who hath comprehended all things (kull shay') and Who hath not been understood by a single thing. [2] This is He through Whom all things (kull shay') shall be raised up though He shall not raise up through His Own Self aught save what God willeth through His Decree. [3] This is He Who causeth everything (kull shay') to turn towards Him and Who hath not caused to...

[7] And whoso believeth in Him, it is as if he hath believed in God in every worlds of the command and the creation (awālim al-amr wa'l-khalq).

[XX]

[0] So by He Who through Whom the grain is split (falaq al-habbat; Q. 6:95) and the Breeze initiated! Were I to be assured [or `if thou should remain] that on the Day of His Manifestation thou would not come to faith in Him, then would I acknowledge from you the appearance of faith in that Manifestation. Thou, indeed were not created save for His sake. Should, on the other hand, I become informed that one of the Christians hath come to faith in Him, I would assuredly acknowledge him the apple of My eye (qurrat al-`aynī) and I would register [the reality of his faith] in that [coming] Dispensation (zuhūr; `Theophany'). Should the situation be otherwise, I would witness to the contrary. If, on the Day of His Manifestation (zuhūr), that [Christian] individual should have faith in Him, all of His affairs (`worlds' `awālim) would transformed into "Light" (al-nūr). Yet should that [Christian] believer become veiled from Him on the Day of His Manifestation, all of His affairs (`worlds' `awālim) would be transformed into Hell Fire (al-nār).

[see Sarraj 65 and Disp.9]

[XX]

[] So by the True One (al-haqq)! His [the Christians apostate's?] being (nafs) which is, in the estimation of God, devoid of reality (`without foundation'; la haqq), shall disowned by him (KFR; or `deal with/suffice' him?); shall not be anything like unto him (shubbiha; cf. Q. 4:156); will not deal equitably with him nor be associated with him or be his similitude (mithāl). There is no one who hath truly believed in the Bayān, which is the reality of faith (haqq al-imān), except such as shall come to faith in Him -- like unto those who have truly believed in the Qur'ān which the Reality of Faith (haqq al-imān). On the Day when He whom God shall make manifest (man yuhiru-hu Allāh) shall appear, all who are upon the earth shall be equal before Him. And whomsoever he maketh a prophet (nabī) shall have been a prophet in his estimation from the beginning which hath no beginning unto the end which knoweth no end. Such is what God hath decreed. And whomsoever he make a walī (`authority' overseer) an walī (overseer) is what he was in all the worlds [of God]. Such would have undoubtedly been the case since the Will of God (mashiyyat Allāh) hath never been realized except through His Will (mashiyyatihi); neither hath the Purpose of God (irādat Allāh) been actualized other than through His

Purpose (irādātihi). He is assuredly the Wrathful (al-qāhir), the Powerful (al-muqtaddir), the Inaccessable (al- ADD)...

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