From a Tablet of the Báb to Mullā Muhammad Baqīr-i Tabrizī (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-ghiṭā '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 Báb to the 13th 'Letter of the Living', one of the early 18 disciples of the Báb who became a Bahā'ī, Mullā Muhammad Baqīr-i Tabrizī (d. Istanbul. c.1881). It is extracted from an Important Tablet in reply to his question about the Bābī Messiah figure man yuzhirus-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 yuzhirus-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 Báb in reply to a question about the Bábí messiah man yużhru-hu Allāh

("Him whom God will make manifest").

Introduction from the Appendix in Kash al-Ghita'

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

که از وجود مقدس من بظهره الله سنوال نموده

و در طی كتاب ببعض فقرات ان اشارت رفته و دلج ان را در آخر وعده كرده

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

A Tablet of the Báb to Mullā Muhammad Baqīr-i Tabrīzī

Text and Translation Stephen Lambden

[0]

 اسم الله الامنن المقدس

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

[1]

الحمد لله الذي لا إله إلا هو العزيز المحبوب

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

[2-4]

و إنما إلها من الله عزّ ذكره على من يظهره الله جل امره

و من يخلق بامره ولا يرى فيه إلا ما قد تجلى الله له به
[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 أن ما فيه جوهر لولا ما فيه ما احببتك على ذلك القرطاس ولا حينئذ باعلي ما قدر في الأبداع فما أعظم ذكر من قد سئلت عنه و أن ذلك أعلى و اعز و اجل و امن و اقدس من ان يقدر الأففدة 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] (fil-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 [Aphatic] and Most Holy Reality [for He is] far beyond what could be conceived by the inmost human hearts (al-afidah) by means of His gnosia (irfan), or by the very Spirits (al-arwāh) by means of prostration before Him, or indeed by bodies (al-arjiy)

TO BE REVISED AND COMPLETED

[-]

[1]

و ان اقول انه قيوم فذلك مظهر احد من قوام بساط إحدته
And I say that He, verily, is the Qayyūm ("Deity Self-Subsisting"), for that one is indeed a Manifestation [Theophany] (maẓhar) 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'ān)

And lofty, lofty is His Depiction! (waṣf)

[3]
ثم تعالى تعالى نعه ثم تعالى تعالى عزه ثم تعالى تعالى قدسه

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

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

And lofty, lofty is His Holiness! (quds)

[4]
ثم تعالى تعالى مجد ه ثم تعالى تعالى حمده ثم تعالى تعالى حببه

So exalted, exalted be His Glory! (majd)

Then elevated, elevated be His Praise! (ḥamd)

And lofty, lofty is His Lovel (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 بهانه

So exalted, exalted is His Portrayal! (rasm)
Then elevated, elevated is His Proximity! (qurb)
And lofty, lofty is His Glory-Splendour! (bahi‘)

[7]
ثمن تعالى تعالى ضيائبه تعالى تعالى علائه تعالى تعالى تعالى
So exalted, exalted is His Radiance! (ḏiyā‘)
Then elevated, elevated is His Sublimity! (‘alā)
And lofty, lofty is His Laudation! (thanā‘)

[8]
ثمن تعالى تعالى أمثاله تعالى تعالى تعالى جلاله تعالى تعالى تعالى جماله
So exalted, exalted are His Likenesses! (imthāl)
Then elevated, elevated is His Majesty! (jalāl)
And lofty, lofty is His Beauty! (jamāl).

[9]
ثمن تعالى تعالى فعاله تعالى تعالى تعالى فضا له تعالى تعالى تعالى عداله
So exalted, exalted is His Mode of Activity! (fi‘āl)
Then elevated, elevated is His Graciousness! (fiḍāl)
And lofty, lofty is His Exercise of Justice! (‘idāl)

[10]
ثمن تعالى تعالى مثاله تعالى تعالى تعالى آياته تعالى تعالى تعالى رباه
So exalted, exalted is His Likeness (mithāl)
Then elevated, elevated are His Verses [Signs] (āyāt)
And lofty, lofty are His Expositons (bayanāt)

[11]
ثمن تعالى تعالى كلماته تعالى تعالى تعالى ظهوراته تعالى تعالى تعالى تبيانه
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 تعالى تعالى شنوئاته ثم تعالى تعالى لحظاته ثم تعالى تعالى اشاراته
So exalted, exalted are His Modes of Operation (shuʿūnāt)!
Then elevated, elevated are His Glances (lahzāt)!
And lofty, lofty are His Allusive Ways (ishārat)!

[13]
ثم تعالى تعالى عظمته ثم تعالى تعالى رحمته ثم تعالى تعالى كلمته
So exalted, exalted is His Might (ʿazimat)!
Then elevated, elevated is His Mercy (raḥmat)!
And lofty, lofty is His Word (kalimat)!

[14]
ثم تعالى تعالى ولايته ثم تعالى تعالى سلطنته ثم تعالى تعالى 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 تعالى تعالى ارادته ثم تعالى تعالى قدره ثم تعالى تعالى 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 (qaḍāʾ)!

[16]
ثم تعالى تعالى امضائه ثم تعالى تعالى اذنه ثم تعالى تعالى اجله
So exalted, exalted is His Act of Realization (imḍāʾ)!
Then elevated, elevated is His Power of Authorization (idhn)!
And lofty, lofty be His Appointed Time (ajil)!

[17]
ثم تعالى تعالى كتابه ثم تعالى تعالى علمه ثم تعالى تعالى حمله
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 تعالى تعالى حكمه ثم تعالى تعالى عده ثم تعالى تعالى فضله
So exalted, exalted is His Wisdom (ḥikma)!
Then elevated, elevated is His Justice (‘adl)!
And lofty, lofty is His Graciousness (faḍl)!

[19]
ثم تعالى تعالى سممه ثم تعالى تعالى عينه ثم تعالى تعالى 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 تعالى تعالى موهبتة ثم تعالى تعالى مسانه ثم تعالى تعالى 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 تعالى تعالى مصابيحه ثم تعالى تعالى مقادره ثم تعالى تعالى امره
So exalted, exalted is His Luminaries (mašābīh)!
Then elevated, elevated are His Powers of measuring things out (maqādir).

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

[22]
ثَمَّ تَعَالَى تَعَالَى بِذِكَارِهِ ثَمَّ تَعَالَى يَقُولُهُ ثُمَّ تَعَالَى تَعَالَى قَدَمَهُ
So exalted, exalted is His Generative Powers (bad’).
Then elevated, elevated is His Nobility (sharaf).
And lofty, lofty is His Pre-existence (qidam).

[23]
ثَمَّ تَعَالَى تَعَالَى مَلَكَهُ ثَمَّ تَعَالَى مَلَكَهُ مَلِكَهُ ثُمَّ تَعَالَى تَعَالَى بَيْنَتَهُ
So exalted, exalted is His Dominion (mulk).
Then elevated, elevated is Benevolence (menn).
And lofty, lofty is His Expository Power (bayyina).

[24]
ثَمَّ تَعَالَى تَعَالَى مَقَدَّهُ ثَمَّ تَعَالَى تَعَالَى مَعِيَتَهُ ثُمَّ تَعَالَى تَعَالَى كِتَابُهُ مِنْ اَنْ يَقُولُوُنَّ بَامَرُهُ مِنْ اَحَدِهِ
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]
هُوَ الَّذِي أَعَفَهُ كُلْ شِيَئٍ وَلَنْ يُعَفَّهُ كُلُّ شِيَئٍ وَهَذَا هُوَ الَّذِي يَقُولُ بِهِ كُلُّ

[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-habbit; 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 (shubbihā; 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 yuhiiru-hu Allāh) shall appear, all who are upon the earth shall be equal before Him. And whomsoever he maketh a prophet (nābī) 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 math decreed. And whomsoever he make a wāłī (`authority' overseer) an wālī (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 (mashiyyatihī); neither hath the Purpose of God (irādat Allāh) been actualized other than through His
Purpose (irādatihi). He is assuredly the Wrathful (al-qāhir), the Powerful (al-muqtaddir), the Incessable (al-ADD)...