

**Surah of Patience, or Tablet of Job**  
**Revealed by Baha'u'llah**

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***This is the City of Patience. Strive ye to enter it,  
O concourse of patient ones!  
In His Name, the Exalted, 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 way of His Own Self.*

3. We call upon Job<sup>1</sup> (Ayyúb) 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." 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 upon 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 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.
4. 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 shines forth from its 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 a portion of His much-beloved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus, hath God's holy Cause dawned forth from the sanctified Horizon. O my people! Before Me Messengers came with the divine Word, and 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 hath warbled, the clouds of God's illumination hath been 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."
5. 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 which is hidden from the eyes of all creation.

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<sup>1</sup> The Prophet Job is first mentioned in the Holy Bible. He is said to have lived around 1520 BC, or about 3530 years ago. The *Book of Job* is the 18<sup>th</sup> Book and has been described as a dramatic poem by the Biblical scholar C.I. Scofield, DD (Scofield Bible, 1909, 1917 eds.). It is also considered by scholars to be the oldest Book in terms of its authorship. Job is also discussed at length in the divine Qur'an. But here Baha'u'llah makes plain that Job was indeed a holy Prophet of God, sent by Him unto His people, what Job suffered and how the people treated him. After reading this description, and the references to Him from the divine Qur'an, it becomes evident that those "friends" described in the Old Testament of the Bible who came to visit Job during His tribulations, were likely not actual persons, but rather His own inner demons, from which he became purged. – D.

6. 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 shall vanish. The earth shall be given to those servants who are wholly consecrated unto God, who have not imbibed the love of the Calf in their hearts<sup>2</sup>, and turn away from those who continue to disbelieve, despite clear evidences having been presented to them. Thus, hath the Fingers of Might inscribed the divine behest upon the Tablets of Light.
7. Call ye to mind, then, 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, though, Job was indeed sanctified from both their vain beliefs and imaginings, and 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. We took His sons from Him and discontinued the bounty We had given Him. Each day We deprived Him of something good. Not a day passed but there descended upon Job, from the site of the divine decree, what hath been set down by the pen of God's chastening command. Loss engulfed Him, as had been ordained by the Mighty, the Self-Subsisting. We burnt what He had planted, by the hands of the angels of God's command, and everything was utterly lost.
8. When We had cleansed Him of earthly ornaments and material pollution, and 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 so 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<sup>3</sup>. We thus accounted Him of those who trust in God, and are patient and grateful.
9. Job's people expelled Him from the town where He lived, showing no shame towards God, their Creator. They hurt Job as much as they could, and thus did We deem Him of the wronged ones 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 her even this. 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 wise that all the heavens and the earth bewailed as well. Said He, "O handmaiden of God! I see thou hast 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."
10. What was decreed came to pass. In such wise was Job's grieving that the heavens would well nigh have been cloven asunder, and the earth of patience would have been split, and the mountain of long-suffering would have been reduced to dust. So he placed his face on the earth and said, "O my Lord! Suffering has encompassed me from all sides, and truly, Thou art the One Whose mercy hath 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 and to drink therefrom. And when He drank He became purified of all ailments and became manifest in the most beautiful of forms. We returned to Him all We had taken, and even more, such that We rained on Him from the Dominion of wealth, what enriched Him and made Him independent of all in the 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 blessed all His affairs and We confirmed him with the mighty Arm of Our revelation. Thus, do We raise the submissive ones, and thus do We cause to perish those who wax proud, they who act wickedly in the land. And thus do We accomplish that which We propose, and We fulfill the rewards of the long-suffering, and We vouchsafe to them generously of Our holy treasures.
11. O peoples of the earth! Be patient and persevering in the path of God, and grieve not over that which is to befall you in these Days of the Spirit. Soon shall ye behold the recompense of the patient ones in the transcendent and holy Garden

<sup>2</sup> Qur'an 20:88 – D.

<sup>3</sup> See the *Book of Job* in the Old Testament of the Holy Bible. A corresponding reference from the Holy Bible can be found and used in tandem with practically each and every Qur'anic reference shown throughout this divine Tablet. – D.

(Ridwan). In truth, God hath created a Paradise in the retreats of immortality, and hath named it Patience. Its name was treasured in the immaculate treasures of God, unto the present Day. And therein was ordained what hath not been ordained in any other garden. We have at this moment unveiled it to thee, and caused it to be remembered by thee, as a mercy on Our part unto all worlds. In this paradise are rivers of the providence of God which He hath forbidden to all but those who persevered in calamities, seeking thereby the good pleasure of God. None shall enter these gardens, save those who have not perverted the bounty of God within their own selves, and who have flown with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations. The more their tribulations increased the greater waxed their love for their Lord, and with their entire being they turned to the Exalted, the Most-Holy. The ecstasies of desire increased exceedingly in their hearts, and the breaths of ardor became great in their being, so much so that they sacrificed their wealth and all else God had vouchsafed unto them. And in all those states they were grateful to their Lord and sought help from none but God. He hath inscribed the names of these patient ones in His holy and irrevocable Tablets.

12. Truly blessed is he that hath arrayed himself with the garment of patience and equanimity, who remains unchanged in afflictions, whose footsteps do not slip when the tempests of wrath blow, who remains acquiescent at all times, and relies upon God at all times. I swear by God! Soon will He cause such an one to be established within the Canopy of Grandeur with a luminous garment, scintillating like unto the scintillation of light above the spiritual horizon, and eyes will be dazzled upon beholding him. Above his head a caller from God shall cry, "This, verily, is one who was long-suffering for God in that vain and futile world, and in all that the unbelievers did unto him." The Concourse on high will seek his blessing, and the inhabitants of God's pavilions will seek his company, as will the Holy Maidens in the sacred and beauteous tabernacles.
13. O People of the Bayan! Be ye therefore patient during these passing days. Be not grieved that your trifling ornaments have been lost; neither bemoan the afflictive trials that have been ordained in God's mighty Scrolls.
14. Furthermore, know ye that for all good deeds there is ordained a measured reward in the Book of God, with the exception of patience. This truth was revealed by God unto Muhammad, the Apostle of God, when He said, "Those who patiently persevere will truly receive a reward without measure."<sup>4</sup> Thus, hath the Faithful Spirit revealed unto the heart of Muhammad, in the Arabian Tongue; and thus, hath been confirmed what is ordained for the patient in all the mighty and new Tablets.
15. Furthermore, know ye that God hath ordained patience to be the garment of all the Messengers; and no Prophet or Messenger hath been sent, save that His Temple was adorned with the robe of patience. Thus, hath God's Covenant been affirmed with every Prophet sent by Him.
16. It behoveth him who endeavors to show forth patience, that in the beginning, he persevere within himself, that he withhold himself from all wickedness, evil, and desires, and from all that God hath forbidden in His Book; and thus will his name be inscribed in the Tablets as numbered with the patient. And further must he persevere, despite the afflictions that shall descend upon him in the path of his Fashioner, neither be he shaken when the tempestuous winds of divine decree blow, nor when the billows of the ocean of God's destiny swell in the dominion of His irrevocable Plan, so that he remains steadfast in the Faith of God. And furthermore, should he be patient with what the friends of God bring upon him, and be forbearing with the believers for the love of God, and the good-pleasure of His Cause.
17. 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. Stammering tongues shall be freed to sing the accents of the Nightingale, and the Dove of Paradise shall sing betwixt earth and heaven. The Trumpet shall sound, and all existent beings shall be renewed. The Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then haste ye unto Him, O peoples of the earth! Forget all else but Him, and let nothing impede you. Let not the affairs of learning hinder you, nor the matters of wisdom lock you out. Haste! – with all haste – unto the holy and uplifted Precinct. For had you been numbered with the patient ones from all eternity, yet tarry on that Day for less than a moment, the quality of true patience shall not be yours. Thus, hath it been revealed by the Pen of the Omniscient One.
18. Say, O people of the world! Fear ye God in these Days. Do not fabricate falsehoods against His Trusted Ones nor speak that of which ye have no knowledge. For it is you who stand in need of God<sup>5</sup> in His land; so wax not proud in your selves, and hasten towards the accepted land of God's Will.
19. I swear by God! This nether-world shall pass away, and all that in which ye delight; and you shall be assembled by the angels of His Wrath in the presence of the Mighty and Omnipotent King. You shall be asked to give account for what you have wrought in your days, for naught is there in the heavens or in the earth but that it is inscribed in the Tablets of His Knowledge. None shall assist you and none befriend you; and nothing will avail you but that which ye hath planted in the field of your deeds. Be ye therefore awakened, O wicked ones, and hearken unto the admonition of

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<sup>4</sup> Qur'an 39:10

<sup>5</sup> Qur'an 35:15

this kind Friend, Who admonishes you for the sake of God, and seeks from you neither recompense nor thanks. His reward is with the One Who sent Him in truth, and hath caused Verses to descend upon Him, that the proof may be fulfilled unto all the world. How long wilt thou repose yourselves on the seats of heedlessness? How long wilt thou follow those abject ones who are moved by others?

20. I swear by God! They whom you have taken to be lords beside the One True God have neither names nor essences mentionable in the sight of God. Have mercy on yourselves and fear God, your Fashioner. Return unto Him, that He may forgive you your evil deeds. He is truly forgiving unto His servants.
21. I swear by God! They to whom you attribute knowledge and have accepted as your divines are in the sight of God the worst of men – nay, the quintessence of evil flees from them! Thus, hath the matter been inscribed in the scrolls of God's Knowledge. We testify that they have not drunk from the fountains of knowledge, neither have they attained unto a word of wisdom, nor become aware of the mysteries of Revelation. They speed in the land of their selfish desires. The rejection or denial of any Prophet, or a Successor of a Prophet, came to pass solely by their leave. Such hath their injunction been repeatedly carried out upon those Countenances of Holiness.
22. Say: O ignorant ones! Did We not reveal in the past, "*A Day when God shall come in the canopies of clouds*"?<sup>6</sup> How is it, then, 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?<sup>7</sup> Was it not also revealed in your Book, "*The Day when Thy Lord shall come, or certain of the signs of Thy Lord*"<sup>8</sup>? And when He did come with evident signs, wherefore did ye turn away from those signs and did veil yourselves with the veils of self?
23. Say: Verily, God is sanctified from all ascent and descent. For He is Single and Transcendent, Whose knowledge encompasseth all in the heavens and the earth. He shall never appear in His Essence, nor can He be seen in His innermost Being, nor recognized in His Divine Reality. And He cannot be comprehended with all His Attributes. Therefore, He that cometh is the Manifestation of His own Self. And indeed He did come, in the Name of 'Ali (the Báb). Ye gathered round Him with the claws of hatred, and passed sentence against Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus, have We taken account of your affair in preserved Tablets of Glory<sup>9</sup>.
24. O Ear of Immortal truth! Hearken to what these unbelievers say: "God hath sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any One after Him<sup>10</sup>. He hath made His own hands chained<sup>11</sup> of disposing grace. The embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; divine power has ended; loving-kindness hath been consummated; the portals of grace are closed"—all this, even though the breezes of divine grace are ever blowing from the Ridwan of might. *Say: Chained up be thine own hands!*<sup>12</sup> – *and accursed art thou in these sayings. Rather, outstretched are both His hands, giving His bounty to all in the heavens and the earth*<sup>13</sup>. *He shall raise up with power whoever He wishes; and He shall not be asked of his doings. Verily, He is powerful over all things.*
25. *Say: O People of the Qur'an! Ponder ye the Book that was revealed in truth unto Muhammad, in which the Lord sealed Prophethood with the coming of His beloved Prophet, until the Day of Resurrection. Lo! This Day is the Day of Resurrection!—the Day whereon God hath arisen in the Manifestation of His own Self. Thou hast become veiled therefrom, as were the peoples before you veiled at the advent of Muhammad, and have drowned in the depths of an ocean of ignorance and denial.*
26. *Say: Were ye not promised "attainment unto the Presence of God"<sup>14</sup> in the "Days of God"<sup>15</sup>? But when the Promise did come and the Beauty shone forth above the Horizon of Glory ye turned your gaze away and were raised up blind in the Plain of Resurrection.<sup>16</sup>*
27. *Say: Was it not revealed in the Qur'an—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"<sup>17</sup>? But ye have interpreted this Verse according to your own desires, although at all times ye admitted what hath also been revealed in truth, "None*

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<sup>6</sup> Qur'an 2:210

<sup>7</sup> Qur'an 25:18

<sup>8</sup> Qur'an 6:158

<sup>9</sup> Qur'an 36:12

<sup>10</sup> Qur'an 40:34 – D.

<sup>11</sup> Qur'an 5:64

<sup>12</sup> ibid

<sup>13</sup> ibid

<sup>14</sup> 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

<sup>15</sup> Qur'an 64:9; 85:2 – D.

<sup>16</sup> Qur'an 20:124

<sup>17</sup> Qur'an 2:143

knoweth the interpretation thereof save God and they that are firmly grounded in knowledge.”<sup>18</sup> Although ye are certain of this verse, and although ye were prohibited from so doing, yet ye have interpreted and expounded the Words of God, while all the while objecting to and denying Those Who are "firmly grounded in knowledge." Indeed, ye did slay Them, as ye slew Them aforetime, and are proud of what ye perpetrate. Woe unto you, and what your hands have wrought! And woe unto what you have vainly imagined in the Cause of God, in these Days when the Lights of Guidance are manifest at this Dawntide of knowledge.

28. Ask them, then, as to how they interpret that which hath been revealed from the Kingdom of Glory unto the Arabian Prophet, and of what they declare the meaning of "intermediate" to be. If Prophethood hath been sealed with Him (Mohammed), how can the Prophet's nation be intermediate amongst all the nations? Ascertain, therefore, the limit of their cognizance. It is as though they have never hearkened unto the Melodies of the divine Nightingale or, if they hearkened, did not apprehend their purpose.<sup>19</sup> Thus is the testimony of their own Book completed for them!<sup>20,21</sup> This is that Word regarding all peoples when the dispensation of each Prophet comes: "As oft as a Messenger cometh unto them they spoke unto that Messenger, 'Thou hast not been sent by God; and Prophethood was sealed by the previous One.' " Thus, doth Satan embellish to their eyes their deeds and words; and in this they are far remote from the Shores of truth."<sup>22</sup>
29. Tell them, then, the story of Mohammad, when aforetime He came with clear sovereignty. He sayeth, "These are the Verses of God that have been revealed in truth. Make not discord in the Cause of God, but gather round this glorious and transcendent Shore."<sup>23</sup> O people! Look at Me with the eye of God, and follow not your desires, and be not like those who call upon God in the daytime and the night season, but when He came to them, they turned away and denied Him, and were found prostrate upon the idols of their own selves.
30. The Jews said, "By God! This is He who hath fabricated a falsehood against God; or He is possessed; or He is under a spell." They said, "God hath sealed Prophethood with Moses, and this is a command of God decreed in the Torah. Furthermore, the Law of the Torah shall never be abrogated as long as God exists, and the One Who 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 hath the command of God been revealed and descended from the firmament His Revelation."
31. The people of the Gospel spoke like unto them and are waiting from that day even till now. Their argument was rejected by God, by means of that which He revealed unto Muhammad in the Arabic tongue, in the Surah of the Jinn: "They came to think as ye thought, that God would not raise up any one (to Prophethood)."<sup>24</sup>
32. I swear by God! This Verse and what is treasured therein sufficeth all the peoples of the earth, should they tread the goodly and honorable Path. Say: God hath sent down His Messengers succeeding Moses and Jesus; and He shall continue to do so till the end that hath no end,<sup>25</sup> so that His Grace may, from the heaven of divine Bounty, be continually vouchsafed to mankind. He doeth whatsoever He willeth;<sup>26</sup> and He shall not be asked of His doings. Rather, all will be asked of their doings in the court of divine Justice.
33. Hearken, then, unto what these objectors say, and how they have come to think as those who went before them have thought. Say: I swear by God! Ye are guilty of misapprehending the matter. For verily, the Hour hath passed in truth, and the Resurrection hath come in spite of you, and in spite of those who are deaf to the divine Melodies. Say: Ye speak as the peoples of bygone ages hath spoken at the time of the appearance of the Apostle of God; and ye are expectant as they were expectant; and your footsteps have slipped upon this Path which is outstretched in truth. Ponder ye, therefore, upon the significance of this Verse, that ye may be nourished from this heavenly manna<sup>27</sup> of knowledge, descending from the Heaven of Holiness in a preordained measure.
34. O Solace of the Eyes of Eternity! Witness what the unbelievers report concerning this verdant and blessed Tree upraised on the musk-laden Mount. So high hath its Branches grown that they have reached a place hidden beyond the Tabernacles of Holiness. Yet these infidels have purposed to cut its shoots. Say: It is protected in the Fortress of God and is guarded in His loving Providence. God hath prevented the hands of the unbelievers and hypocrites from

<sup>18</sup> Qur'an 3:7

<sup>19</sup> Qur'an 25:30

<sup>20</sup> or "has judged them." - D.

<sup>21</sup> *ibid.*

<sup>22</sup> Qur'an 40:34

<sup>23</sup> Qur'an 3:103

<sup>24</sup> Qur'an 72:7

<sup>25</sup> Qur'an 44:5-6

<sup>26</sup> *ibid.*

<sup>27</sup> Manna is what God caused to descend upon the Jews to nourish them during their exile in the wilderness after their rebellion against Moses and their following Samiri in worshipping the Calf while He was on Mount Sinai conversing with God. The word literally means "something gained without effort," and was, along with doves, food for them, until all who had been with the Calf had died, and the people of Moses, cleansed from the defilement of the Calf, entered the Promised Land. - D.

*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 hath written for His own Self to accomplish. All this hath been made irrevocable in the Tablets of Might, written by the Pen of Knowledge.*

35. O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the Spirit in these days, and cause them to hearken unto the immortal Melodies, that they may come to apprehend their meaning within themselves, even for less than a moment. Haply, thereby, they may not entertain thoughts as the people aforetime thought, and may have certitude that God is able to send a Messenger at any time<sup>28</sup>. *Say, O people of hatred! May you perish in your wrath! This victory hath been decreed by the luminous and glorious Pen.*
36. Reveal, then, unto them what the Dove of the Spirit hath warbled in the holy and beloved Ridwan, that they may come to know the interpretation of the term "Seal" as uttered by the Tongue of the Name of God, 'Ali, He Who was firmly grounded in knowledge, in His "Visitation of the Prophet." He saith in truth, "*Muhammad was the Sealer of what preceded Him and the Initiator of that which was to come*"<sup>29</sup>." In this was uttered the significance of the term "Seal" from that unapproachably holy Tongue. Thus, hath God ordained Him to be the Seal of those Prophets that preceded Him, and the Initiator of a series of Messengers to come after Him. In this wise ponder ye what We have revealed unto you in all truth, that ye may find a Path leading unto the precinct of God's Revelation on the Shore of holiness. Be ye not veiled, therefore, because of what thou hast heard from your divines; and ask ye questions concerning God's Cause from Him Whom God hath ordained to be firmly grounded in knowledge, and from Whose Countenance resplendent Lights are shed.
37. O people! Fear ye God and draw not knowledge from muddied fountains that flow from self and ignorance. Take ye your portion from the sweet flowing and unsullied waters that flow from the right hand of the Throne, which God hath set aside for the righteous.
38. O Holy Countenance! Waft unto all existent things what God hath vouchsafed in His munificence unto Thee, that all things may arise from the sepulchers of their bodies, and be made cognizant of this Revelation which hath appeared in all truth. Then send upon all beings those musk-laden breezes made fragrant by Thee from the Source of immortality. Haply, the moldering bones may be revived thereby, and the peoples may not deprive themselves of this Spirit breathed by the pre-existent, eternal, and timeless Pen, and thus, endowed with the most beauteous form, may attain resurrection in this holy and blessed land.
39. O Pen of Revelation! Thou seest and bearest witness that beings seek not this outspread bountiful mercy that encompasseth all in the heavens and the earth, and seek not to turn unto the Countenance from Whom the Lights of the Spirit shine forth, by Whom all the kingdoms of revelation and creation have become illumined. Thou art witness unto all this. These people speed in the valley of self and desire and immerse themselves therein, accompanied by those who have not attained Thy Presence—even as Thou didst continually give to them 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.
40. And when the Day did come, and when the Hour struck, and when the term was fulfilled, and when the Lights of Thy beauty were shining in the midmost firmament of heaven, then all arose in opposition to this Light which shineth from all horizons. They veiled themselves therefrom with thick veils of faithlessness. Apprehend ye, therefore, the position of all peoples in all ages—namely, that despite their waiting and their anticipation of the Days of God, yet when the time pre-ordained did come to pass, they all denied Him, because of that which Satan hath suggested in their hearts, and caused themselves to be remote from the Shores of holiness.
41. In this Day Thou seest how these unbelievers in like manner waited, and indeed they were expectant in all their days, as were they promised by the Tongue of Muhammad, the Apostle of God. And whensoever they heard the name of the Promised One they arose and shouted, "May God hasten by His Advent our deliverance!" And yet, when He (The Báb) appeared in all truth they gainsaid His Sovereignty, 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. 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.
42. O Countenance of Glory! Remind the believers and the Concourse of eternity what the unbelievers used to utter in the Days commemorating the Martyrdom of Imam Hussein at the hands of the unjust and wicked ones. Each day these people would recite the verses of the *Visitation of Hussein*, and would curse those who wronged Him, so much so that every morning they would recite a hundred times, "O God, curse the first to have wronged the just Cause of Mohammad,

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<sup>28</sup> Qur'an 44:6 – D.

<sup>29</sup> 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)

and the Family of Muhammad!<sup>30</sup> Yet when Hussein<sup>31</sup> was once again resurrected in that holy land they wronged Him and killed Him, and perpetrated against Him what hath never been done before. Thus, doth God separate truth from falsehood, and light from darkness, and revealeth unto thee what will make manifest the deeds of all wrongdoers.

43. Make mention, then, in the Book, of that servant of God, Taqi<sup>32</sup>, he who believed in God on the Day when His Revelation shown resplendent from the dawning Place of the spirit. He it was who assisted his Lord as much as he could, when Vahid entered the eastern city of love (Nayriz), and said, "O my people, in truth the testimony of God hath come, and the Countenance of Truth hath been unveiled. O people of the Qur'an! Haste ye unto it and turn not your back upon it. O my people! The beauty of God hath dawned from the horizon of holiness. The Promise is fulfilled. Haste ye to the Ridwan from whence His countenance shines. Beware, that ye do not deprive yourselves and your eyes from attaining the presence of God; for this is the Day of God, which, as ordained, will be harsh unto the disbelievers."<sup>33</sup>
44. "O my people! Verily the Book of God hath been set, the Book wherein nothing of the deeds of the peoples of the world is left out, even to the measure of a speck on a date stone<sup>34</sup>. O people! Do not become veiled from the beauty of God that hath come down overshadowed by the clouds and surrounded by holy angels; for such is His revelation decreed from His Throne on high."
45. And remember when Vahid said, "O people, I have come to you bearing a Tablet of the Spirit from the Báb, the Exalted. O people! Make not divisions in this Cause of God,<sup>35</sup> and answer this Caller (the Bab), Who calls unto you with all sincere truthfulness, and Who discloses for you what will draw you nigh unto the right hand of the Beloved and Glorious One. O people, ye have been promised in all the Tablets of attaining the Presence of God; and this is the Day that the beauty of God hath been disclosed, the Day in which His Light has been manifested, the Day in which the Summoner summons you<sup>36</sup>, and the Day in which the heavens have been cloven asunder with clouds<sup>37</sup>. Fear ye God, and close not your eyes to this most luminous and holy Beauty.
46. "This is the Day promised to you through the tongue of the Messengers; and in such wise hath God taken a covenant from you in the heaven of pre-existence. Therefore, fulfill your own covenant, and tarry not upon the land of misgivings."
47. Amongst the people is he who hath been faithful to the Call of God, who hath responded to the truthful Summons; and him there is also who hath turned away and rebelled against God. Amongst those who accepted God is the one named Taqi. He has believed and was faithful to his promise. He attained the presence of Vahid, and adhered firmly to the most Sure Handle<sup>38</sup>. He did not divide<sup>39</sup> the Word of God, and was faithful to the true Faith of God. He assisted God at all times in whatever way he could. God hath inscribed his name upon the Lines of Eternity, written by the Pen of Glory. Suffering and affliction embraced him. He bore in his own soul all manner of afflictions; and under those circumstances he was ever grateful and patient.
48. Those who assist God with their wealth and their lives and are patient under all conditions of hardship for the purpose of attracting God's good pleasure, these are they who shall attain the victory for all eternity. Such people, even if they be killed or burned, because they have been created of Spirit, shall, by God's permission, forever soar in the atmosphere of the Spirit. These seek not to bedeck themselves with the vain adornments of this world; rather, these seek sufferings in the path of God, as a sinner seeks forgiveness, and as a babe seeks the breast milk given it by the mercy of God. Thus, doth the Nightingale remind you with spiritual recollections, so that men may become detached from their own selves, their money and wealth, and return unto the holy and clear Presence.
49. Days passed, until such time as a group from the town that God hath blessed (Nayriz), whose names have been magnified in the Tablet from which the Mother Book hath been derived, gathered around Vahid. These obeyed the commands of God, circled round his Cause, sacrificed their wealth, gave everything they had of the treasures of this world, and feared no one, as God didst witness. Their hearts were like iron in their aim to render victory unto Him. No blame from the blamer attached to them, and no objection prevented them. Rather, were they exalted in the cities of God like unto holy and uplifted ensigns.
50. Matters reached such a pass that the chieftain of the army of tyranny (Haji Zaynu'l-Abadin Khan, the governor of Nayriz)—he who disbelieved in God and His beauty, and turned away from His proofs, and was the most wicked of men

<sup>30</sup> Found in the Visitations of the Imams. See for example Mafátiḥ al-Jinán of Qummi, "Ziyárat al-Amir Yawmal-Ghadir Alláhummal-'an awwala zálimin zálanu Aala Muhammadin."

<sup>31</sup> In this context, since it refers to the One Who was killed in the path of God, the reference must be to the Bab.

<sup>32</sup> Haji Muhammad Taqi, surnamed Ayyúb, *God Passes By* p. 130.

<sup>33</sup> Qur'an 25:26

<sup>34</sup> Qur'an 4:124

<sup>35</sup> Qur'an 3:103

<sup>36</sup> Qur'an 50:41

<sup>37</sup> Qur'an 25:25

<sup>38</sup> Qur'an 2:256 – D.

<sup>39</sup> Qur'anic reference.

on earth—became aware of Vahid. Unto this beareth witness those men who are hidden in the Tabernacles of Immortality.

51. O people of Nayriz! Thank thou God, your Creator, Who vouchsafed His bounty unto you, preferred you above the peoples of the earth, honored you with attaining His Presence, made you aware of His own Self, and nourished you from the fruits of the Tree of Paradise, at a time when all had deprived themselves therefrom. God granted unto you the bounty of apprehending His Days, and sent unto you the Breezes of Holiness, turned you to the right-hand of Divine Unity, and enabled you to approach the Holy Vale. Thus doth God vouchsafe unto whomsoever He wisheth, and chooses to confer His mercy upon those who have detached themselves from all earthly things. Therefore, take heart and be of good cheer, and glory therein over all the peoples of the earth. Know ye that God hath inscribed your names upon holy Tablets, and hath ordained for you a praiseworthy station in Paradise. I swear by God! If the station of anyone of you were to become evident, all peoples would offer up their lives in their desire to attain this station created by the Hand of God. Nay, but this station is hidden from the eyes of men, that the good may be distinguished from the corrupt. Thus, doth God test the peoples in this world, that what is in their hearts may become manifest; and of this thou hast been witness<sup>40</sup>.
52. How many are the servants of God who worshipped Him in the days of their lives, and who would order the people to goodness and righteousness, and would weep over the afflictions of the Family of God<sup>41</sup>, and who, with downcast eyes, would recite their prayers and their Tablets of Visitation—all to express their devotion and adoration to the Seat of Sanctity. But when the Truth did come to them they turned away and disbelieved in Him, until they slew Him with their own hands and took delight therein. Thus doth God bring to naught the deeds of those who show pride before Him, while accepting the deeds of those who turn solely unto Him, and humble themselves before His countenance, and tread the path of His good pleasure.
53. O people of Nayriz! Recall the bounty of God which He graciously vouchsafed unto you, and whereby He taught you what He withheld from the divines of the earth—divines who, because of the great size of their turbans, wobbleth as they walk; and when they move, it is as though a mountain of hatred moveth.
54. I swear by God! It behooveth you, O His friends, that ye sanctify yourselves from all that hath been forbidden unto you, and thank God in all your days and your nights, because He chose you for a bounty of which others have no portion. Recount ye the tale of your deeds to your Lord, your Creator, so that thereby the fragrances of God may be wafted and ye may distinguish yourselves from those who have disbelieved and joined partners with God. Thus doth the Nightingale give counsel unto you and teach you the Ways of knowledge, that ye may become steadfast in the Faith of God and constant in the Religion of Love. Fear ye God and do not dissipate your deeds through negligence, nor seek to impress upon God—as if offering Him a favor—that ye believe in Him and the Person of His Manifestation. Rather, it is God Who hath conferred this favor upon you, inasmuch as He hath assisted you to recognize this Revelation, and shown unto you the paths of dignity and righteousness, and inspired you with His wondrous and treasured knowledge.
55. Blessed are ye, O people of Nayriz, inasmuch as ye are patient in your suffering and afflictions in these times ordained by God, and in all that you have heard with your ears and in all that you have witnessed. Soon will God reward you with the best reward, and shall give you what shall be pleasing unto your souls; and shall establish your names in His hidden and holy Book. Strive, therefore, that ye not dissipate your fortitude with complaints. Be ye acquiescent with what God hath ordained for you, and what He shall ordain in future. For this world and its ornaments and its treasures shall all vanish in less than a moment, as there is no permanence in it; and you shall attain the presence of the glorious Beloved. Great is your blessedness, therefore, and great the blessedness of 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 hath been denied to all others but them.
56. O holy Pen! Recount that which 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 (Haji Zaynu'l-Abadin Khan, governor of Nayriz) who disbelieved and waxed wicked and showed pride before God and rebelled against Him, sent the armies of unbelief, commanding them to kill those who hath no equal or compare in the depth of their belief in God. And when he commanded them to shed the blood of those whose blood hath caused all things to be made pure he ordered the multitude to perpetrate what hath never before been witnessed in the Book of God. Such was his will and decree. He then arranged that there be two chiefs over the hosts of the enemy, chiefs who had disbelieved in God and in His Verses, who had exchanged their faith in God for this earthly life, bought for themselves everlasting and permanent deprivation, and were hastening on to face the Wrath of God by reason of their tyranny. These two chieftains came with all their armies of disbelief, and all their hosts of wickedness, and surrounded the army of God and his loved ones. Their names are inscribed in the Mother Book by the Pen of Revelation as the most wicked of people. For these waged war against the companions of God. They fought with them, disputed with them, engaged in many battles with them, and did

<sup>40</sup> Qur'an 3:140 – D.

<sup>41</sup> The afflictions of the Prophet's grandson, the Imam Husayn (also spelled Hussein, Hossein – D.).

whatever they could to vanquish the hosts of the One true God. Yet in all these battles God caused the infidels to be defeated at the hands of the believers.

57. When they were powerless to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception. They consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and treachery. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Mohammed, and we admit that you have dignity and honor above us; and we have not come to antagonize thee, but wish for a reconciliation. We are prepared to hear what you have to tell us and shall follow what you say and shall not dispute with that in the least."
58. Then Vahid's spiritual utterance commenced, and the Holy Spirit spoke through his tongue. He saith, "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 turned away from the Cause of God, and rebelled against Him? O people! Fear God. Do not perpetrate mischief in God's earth<sup>42</sup>. Do not cast the true religion of God behind your backs. Fear ye God, Who hath created you and nourished you, and revealed to you these new and wondrous Verses. O people! The world shall 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 old and recall those affairs that transpired. O people, I am but a servant who has believed in God and in the Verses of God that have been revealed through the Utterance of 'Ali (the Bab) in all truth. 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 shed not the blood of His lovers. Take not in vain the property of the people<sup>43</sup>, and do not disbelieve after your claims of belief<sup>44</sup>. These are my counsels unto you. Follow my advice, and deprive not yourselves of a Revelation that hath dawned from the Horizon of the Spirit. O people, will ye kill One who says my Lord is God, after He brought Verses the comprehension of which is beyond the intelligence of all creation<sup>45</sup>? Have mercy on yourselves and follow not your selfish desires. You shall soon leave this evanescent world and shall find yourselves in the presence of One Who is Omnipotent and Self-Subsisting. You shall then be asked of what you have done in this world, and shall be requited for all your deeds in this perishable domain. All this hath been irrevocably decreed in the Tablets of Glory."
59. Following upon this, there were many envoys and communications between them, until they introduced the Book of God, the Qur'an, on which they pledged a solemn oath, and sealed it, and sent it to Vahid, the beautiful one. In this way they sought to effect a deception in the Cause of God by pledging with their tongues what was not in their hearts; for their hatred was like a fire smoldering behind the smoke of deceit. They implored Vahid to adorn their tents and assemblies with his presence, and further emphasized all their pledges and covenants—all the while they were reclining on the couch of self and desire. When the sealed Qur'an, the Book of God, came into the presence of Vahid, he arose and said to his friends, "O people, the promised hour is come, and 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." Indeed, he was always reliant upon God.
60. Vahid, accompanied by a few souls, entered amongst the armies of tyranny and the hosts of Satan. His enemies rose and welcomed him, and showed him honor in their walking and sitting. He remained with them a few days. In his name they composed a missive to the people of Nayriz, that they should separate, and that no trouble would await them, until they made certain that they were all separated. But then, the armies of disbelief entered their residence and performed a great deception over them. When they were certain that all had been enacted, they then broke their covenant and testament, and turned away from the pledge sealed by the Book. Thus were their names inscribed in the Books of God as among those who are accursed. They took Vahid, and dishonored him. They disrobed him and perpetrated against his person that which caused the eyes of the people of paradise to shed tears of blood. May God curse those who cause such oppression, and those who act tyrannically, in these days when the Son of Truth remains hidden behind the Clouds of Holiness.
61. Nor were they content in that which they had already done, with how many they had slain, with how many women they had enslaved, and with how much property they had plundered. In none of this did they fear God, Who was their Creator and their Lord. Rather, they vied with one another as to how much fiendishness they let loose upon the believers, in accordance with what the Evil One inspired within them. Nay, God is a witness to all deeds.
62. At last they raised the decapitated heads of the believers on arrows and spears, and brought them to that land which God hath honored above all lands (Shiraz), for that the Merciful One (The Báb) hath sat upon the Throne of His great Name. And when they had brought their captives to the city, the inhabitants thereof gathered round. Some inflicted harm with insults, while others stoned them—all the while the denizens of heaven raised the fingers of wonderment and astonishment at what was perpetrated against those luminous beings. As to the fate of these captives after being led into

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<sup>42</sup> Qur'an 2:11 – D.

<sup>43</sup> Qur'an 4:94 – D.

<sup>44</sup> Qur'an 3:86 – D.

<sup>45</sup> Qur'an 40:28 – D.

the city, God only knows what befell them, for God is the One Who takes account of all things in His gracious and glorious Book.

63. O Thou Beauty of the Holy One! This is not the first deed perpetrated by the infidels, for in the past they killed (Imam) Hussein and His companions, and enslaved His family; and now they cry over Him and lament in the recounting of His events every morn and eve. *Say: O Concourse of the ignorant! Did ye not seek to establish the truth of Hussein and His companions by reason of their sacrificing themselves and their possessions? Is not this 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 strove in that path, until all were slain in sundry ways, in such wise that no ear hath heard and no eye hath seen its like.*
64. When they are asked "Why didst thou kill those who believed in God and His verses?" they replied, "Because we found them to be unbelievers." *Say: By God! Your reply is the same as what proceeded from your mouths against all the Prophets and Messengers. You kill them with the sword of hatred, as God dost witness. Woe unto you! – in that thou hast disbelieved in all the Messengers of God. You arose in battle against Them, and shed Their blood unjustly, and to your misdeeds the Concealed Tablets testify. Say: Did not God ordain the sign of truth in His Book (the Qur'an), which distinguishes truth from falsehood, with His words, "Wish for death, if ye speak the truth<sup>46</sup>"? Why, then, have ye ascribed falsehood unto those whose truth the Book of God hath testified?—a Book which no falsehood can approach<sup>47</sup>, which hath been sent down in the Tablet. But thou art not conscious of this, and thou hast cast the Book of God behind your backs<sup>48</sup>. Thou hast slain those who yearn for martyrdom in the path of God; and to this testifieth your own eyes, your tongue, and your heart; and beyond these, God Himself.*
65. Fie on you!—for shedding the blood of people the like of whom the eye of existence hath never beheld. Thou hast ascribed falsehood unto them after the Book of God testified to their truth; and in all this thou hast followed those who are not willing to lose even one atom of their prestige in the path of God. Their greatest endeavor in this world is to devour the peoples' property, and to sit at the highest place in the assemblies. In this they glory amongst the peoples of the earth. By God! It is indeed fitting that you take these evildoers to be your friends and follow them, and as a result enter a Fire that has been created for the infidels. *Say: By God, if thou couldst but have some awareness in yourselves, even for less than a moment, thou wouldst erase all the books thou hast written without the permission of God. Thou wouldst beat upon your heads, and flee from your own homes to dwell in mountains, and feed only upon the dust of the earth.*
66. *Say: The destiny of those who have been martyred is fulfilled. They now soar in the atmosphere of God's nearness and are circumambulating His mighty Throne. At every instant the angels of God's bounty descend upon them, and give them the glad tidings of a glorious station. Each day God reveals unto them His treasures, that were they to be disclosed unto the peoples of the heavens and the earth, all would fall down, dumbfounded.*
67. *Say: O Concourse of evildoers, rejoice not in your deeds. For thou shalt soon return unto God, and shalt face resurrection in the mighty arena, on a Day which will cause the limbs of all creation to quake. God will then adjudicate against thee with His justice, because of what thy hands have perpetrated against the believers during your wasted days. Nothing will be left of your deeds. All will be presented to Him for decision; and thou shalt be requited for 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 as our guides!"*
68. O people of Nayriz! Recall the bounty of God, when you were on the edge of the pit of unbelief. But God redeemed you with His loving kindness and guided you to His Name, Vahid<sup>49</sup>. Recall further, when you were enemies one to another, and God created harmony in your hearts and united you<sup>50</sup> and uplifted your names, and revealed to you Verses from the Tongue of Glory of the Well-Beloved. Recall further, when We passed by with the hosts of Our angels, and 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<sup>51</sup>.
69. *Say: Those of your town who have disbelieved are the worst of men, as you are the best of men. Thus, hath it been reckoned in the Tablet sealed with the Seal of Glory. Those who attained not the presence of Vahid, who fought against*

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<sup>46</sup> Qur'an 2:94, 62:6

<sup>47</sup> Qur'an 41:42

<sup>48</sup> Qur'an 25:30 – D.

<sup>49</sup> The word, Vahid, or "Wahid" in Arabic, means "one", and the numerical value of their letters, according to the Abjad reckoning, sum to 19. – D.

<sup>50</sup> Qur'an 8:63 – D.

<sup>51</sup> This event recalls the armed struggles of the Prophet Mohammed and His Companions, when His army was in fear of being wiped out by the infidels, and on the verge of turning on their heels; but God sent His angels to assure their hearts and granted them victory over the unbelieving folk. – D.

him and disputed idly with him, they have been cursed in both this world and the next; and the Word of Retribution hath been enacted against them from Who is the Mighty, the Wise.

70. O friends of God in that city! Take hold firmly to the Cord of God<sup>52</sup>. Then give thanks unto Him, insofar as He hath preferred you in all truth, and because of His mercy you became steadfast upon the path of holiness.
71. O trees of that city! Prostrate yourselves before God, your Creator, as the breezes of the Divine Springtime hath been wafted over you in this resplendent and divine Season. O earth of that city! Be thankful to God, your Lord, for thou art that earth changed by God on the Day of Resurrection<sup>53</sup>; and upon you hast shone the Light of the Spirit from the most luminous Horizon. O air of that city! Make mention of God, Who hast purified you from the dust of self and desire, and caused you to be revived and to return unto His own Self.
72. O Yahya!<sup>54</sup> Great is thy blessedness, for thou hast fulfilled the everlasting Covenant, when the heavens and the earth were created; and thou didst take hold of the Book of God with the strength of your sincere belief, and turned towards the Sanctuary of the divine Beauty and were stirred by the Breezes of His Day. Therefore, celebrate with the Concourse on High, for thou hast been mentioned in the Tablet to which belongs the Spirit of all divine Books, and beyond these the Mother Book that hath been protected in the Sanctuary of infallibility. Thus, doth God reward His servants who believe in Him, and in His Verses; and thus doth He take hold of those who act tyrannically on the earth. May the malediction of God rest upon the wrong doers!
73. O Solace of the eye of eternity! Change Thy tone, and chant the melodies of those nightingales singing in the tabernacle of divine names within the dominions of divine attributes, that the birds of the Throne may thereby become detached from the dust of their own selves, and return to their original homeland, that which is sanctified beyond all transcendence.
74. O Thou Quintessence of Truth! Sing and chant with the most beautiful of melodies; for the Maids of Paradise have ushered forth from their assemblies and their canopies of purity, that they may hear Thine own melody sung in the pages of God's Book, the *Qayyumu'l-Asma*. Deprive them not of what they have desired to hear of Thy new and wondrous melodies of loving kindness, for Thou art indeed the Most-Generous within the highest grades of immortality in all truth. Thou art indeed the Most-Generous in the dominion of eternity; and Thy Name is well known amongst the concourse on high as the Generous-One.
75. O Thou most holy Beauty! The unbelievers do not respite Thee such that even one breath should be exhaled from Thy breast, for as My beauty wishes to leave My mouth, they place over it the hand of hatred. And yet, even as Thou knowest this, Thou commandest Me to raise My Call in this atmosphere, for Thou art the Doer in truth, Thou art the Commander in justice. Thou doest whatsoever Thou wishest; and Thou art Wise over all things. If then Thou hearkeneth to the call of This Thy Servant, if Thou wouldst fulfill His wish, then grant mercy with an utterance of utmost kindness and refinement, that these handmaidens of eternity may return to their seats in the crimson and ruby laden chambers<sup>55</sup>. Thou knowest that I have now become afflicted amidst the unbelievers from the twin parties (the people of the Qur'an and the Azalis, followers of Mirza Yahya). Thou commandest in both Revelations, and oversee both Dispensations; and Thou art manifest in the Twin Garments. Thou art resplendent through the Two Suns, and have been mentioned with the Twin Names, and possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries, in these Two Lines—and beyond this God is fully aware<sup>56, 57</sup>.
76. Thou knowest that I have no fear for Myself; rather, have I sacrificed Myself, My Soul and My Spirit, on the Day when Thou didst graciously honor Me with Thy Presence, the Day that Thou didst enable Me to recognize Thy new Beauty, and didst inspire Me with the gems of Thy Revelation which are shed upon all who entereth beneath the Shade of thy Cause. I fear, lest the Limbs of Thy Command should fail in this great Revelation, since the envious have created divisions, on the Day that Thou didst seat Thyself upon the Throne of existence with Thine all embracing mercy. Thus, have We explained all things, in a Tablet revealed from the Heaven of the divine Spirit.

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<sup>52</sup> Qur'an 3:103

<sup>53</sup> Qur'an 14:48 – D.

<sup>54</sup> Not to be confused with Baha'u'llah's half-brother, Mirza Yahya, who was the arch-breaker of the Covenant of the Bab.

<sup>55</sup> Here "crimson" refers to the Crimson Arc; and the color red refers to the realm of divine decree called Qadā.

<sup>56</sup> 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 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 from 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 *Qayyumu'l-Asma* for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaa ....wa Inni An-al-Nazir fi al Mashriqayn ... Nurayn... Turayn...Satrayn (twin lights, twin mounts, etc.).

<sup>57</sup> Refers to the Twin Manifestations of the Bab and Baha'u'llah

77. O Thou blood-soaked Garment<sup>58</sup>! Heed not the misgivings of mankind. Rather, burn asunder their veils, and appear with thy divine Ornament between earth and heaven; and chant thou of thy hidden and treasured melodies born of thy spirit, in these days when there befell upon the Manifestation of the Self of God what the eye of creation hath never seen.
78. O Thou most holy Beauty! The Cause is in Thy Hand; and I am not but a humble Servant before Thee, commanded by Thee. Because Thou commandest Me to make mention of the Most Great Remembrance and of the Most Great Treasure, therefore, do Thou order Thy heavenly angels to protect the Limbs of the Divine Throne, and the exalted angels to guard the Tabernacles of Grandeur, lest the veils of divinity be torn asunder by reason of this Call, hidden till now in Thy Treasured Vault. And yet – glory of the Spirit! – conceal not Thyself behind those veils, but appear with the might of God, and break the seal of the Vessel of Spirit—a Vessel sealed with the seal of divine protection from the beginning that hath no beginning—that its perfume-laden fragrances may waft from this pre-existent Vessel upon all creation, and may revive all existence with the breath of the Merciful—that all may arise to serve the Cause in this Day whereon the Spirit is made manifest above the Dawn of Truth.
79. Say: This Tablet enjoins upon thee patience, in this, the Day of the Great Terror<sup>59</sup>, and commandeth thee to be forbearing in this Most Great Agitation<sup>60</sup>, when this Dove of Hejaz<sup>61</sup> flies from Iraq<sup>62</sup>, and sheds upon all contingent beings the fragrances of separation. On the face of heaven appears the color crimson, for thus is the matter decreed in the Mother Book.
80. Say: The Bird of Immortality hath flown from the Horizon of Eternity and hath repaired to the Sheba of the Spirit in the Sinai of holiness, so that in the Mirror of divine destiny – the commands of His decree – He may be reflected; and this is but one of God's hidden secrets.
81. Say: The Bird of Glory hath flown from one branch, and sought the branch of holiness planted in the land of exile. Say: The breeze of divine Unity hath emanated from the Abode of Peace<sup>63</sup> (Baghdad), and sought to waft over the City of Separation, as mentioned in the Scrolls of divine Revelation. Say: O concourse in the heavens and the earth! Throw ye ashes on your faces and on your heads<sup>64</sup>, inasmuch as the Beauty of God is disappearing from these near cities, and intends to dawn from the horizon of a remote heaven.<sup>65</sup> Such hath been the decree in truth. We give thanks unto God inasmuch as He hath caused to descend upon Us tribulation after tribulation; and at this moment, also, He rains upon Us from the clouds of His Decree a downpour of well-known sorrows.
82. O Thou Quintessence of Sorrow! Seal thou the utterance in this Remembrance, for We have truly become saddened, and the Concourse on high hath become sorrowful. Then make mention of that servant of God who asked concerning 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<sup>66</sup>. But the servants disputed concerning it, and the divines of this Age objected to Him—divines who were wrapped in the veils of self. And thou didst recognize the Beauty of God in The Raiment of 'Ali, the Self-Subsisting. Ere long, all in the heavens and on earth will recognize Him; and this hath previously been inscribed in truth, an irrevocable decree with God. Ye shall know of His Announcement at a time predestined, inevitably approaching.
83. O people of the Bayan! Strive with the utmost striving, that ye may not disagree<sup>67</sup> concerning the Cause of God. 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. This is that which the Dove of Revelation counseleth you, at the time of His departure from Iraq, because of what the hands of the unbelievers have wrought. Know ye, furthermore, O concourse of chosen ones, that when the sun sets, the birds of night will move about in the darkness. Heed them not! Rather, turn thy faces towards this well-beloved and holy Direction. Beware, lest ye follow the Samiri<sup>68</sup> in your souls! Beware lest ye

<sup>58</sup> There are many references in the *Qayyumu'l-Asma'* to the "blood-soaked Garment." The original of this story is from the [*Book of Genesis*, 37:31-34 – *D*, and] Qur'an, Surah 12, where Joseph's blood-soaked garment is brought to his father by his brothers, who slaughtered a sheep and soaked it in its blood, to persuade their father of their lie that a wolf killed and carried off Joseph. In the Bab's writings this blood 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 (although, earlier in this Tablet Baha'u'llah declares the Bab to be that Return. See §40 and §48 above – *D*).

<sup>59</sup> Qur'an 21:103

<sup>60</sup> Qur'an 14:21

<sup>61</sup> The regions near the holy cities of Mecca and Medina. – *D*.

<sup>62</sup> Qur'an 10:25, "And God calleth to the Abode of Peace, and guideth whomsoever He willeth unto the Straight Path." – *D*.

<sup>63</sup> *ibid*.

<sup>64</sup> An act of mourning

<sup>65</sup> Contrasting the "near" Baghdad to the "remote" Adrianople.

<sup>66</sup> According to Bahá'u'lláh, the "Great Announcement" announced in the Qur'an 78:2, 38:67 and 38:88 is the Bab.

<sup>67</sup> "Concerning what are they disputing? Concerning the Great Announcement, about which they cannot agree." Qur'an 78:1-3

<sup>68</sup> A magician contemporary with Moses, Kitáb-I-Íqán, footnote 2, p. 190, 1983 or before ed. – *D*.

fall behind the Calf<sup>69</sup> when it lows amongst you. This is My best counsel unto thee and unto all created things. Thou shalt hear the call of Samiri after Me, and he will summon you to the Evil One. Go ye not unto him; rather, turn ye to this hidden and glorious Beauty. Thus, do We now address all who are in heaven and on earth from this city, that haply, all things may attain unto that which hath been ordained for them from the All-Wise, the Omniscient.

84. O moment of time!<sup>70</sup> Be not heedless of this Moment<sup>71</sup> that hath come in truth, during which the breeze of God is blowing from a holy and westerly direction<sup>72</sup>. O hour!<sup>73</sup> Celebrate this Hour<sup>74</sup> that hath arisen with thee, and recognize this eternal, this heavenly and everlasting banquet that hath descended from the clouds of holiness, a light<sup>75</sup> from the heaven of Might in the name of God. O day! Illumine all existing things in this luminous, effulgent and divine Day that hath become manifest from the horizon of Iraq.

85. *Thus, do We clarify for thee the divine Verses, disclose unto thee the Words of the Spirit, and vouchsafe unto all things what hath been ordained in the Book of divine Might—that thereby all may know of the Fountain of Divine Bounty which is flowing from this Ridwan in very truth. May the Spirit be upon thee, and upon those who are circumambulating and directing themselves in the direction of divine love.*

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<sup>69</sup> Qur'an 20:85-95 [continued to 85:99 – D.] refers to Mirza Yahya and Siyyid Mhd. Isfahani [the golden Calf, what the people of Moses crafted and worshipped while He conversed with God on Mount Sinai, being Mirza Yahya; and the magician being he whose name it is loathsome to pronounce. As instructed by that evil magician, Siyyid Mhd., the people of the Bayan took the “gold” in their possession—being the Verses of the Bab—and crafted them into the likeness of a false deity, a golden Calf, Mirza Yahya, to worship while Baha'u'llah was in self exile in the mountains of Kurdistan, communing with God. (See how perfectly and completely God's holy Books foretell all things!) – D.]

<sup>70</sup> There are many references to Hin [i.e. moment of time], thus Qur'an 38:88 and 28:15.

<sup>71</sup> The Arabic word used is *hin* the letters of which, *Ha*, *ya* and *nun*, have the numerical value of 68. Thus, after 1268 AH, the Beauty of Baha'u'llah shall be made manifest. – D.

<sup>72</sup> (Is it just the westerly direction, or is He the Direction? Can't know without access to the original Text – D.)

<sup>73</sup> 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.

<sup>74</sup> Qur'an 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1, etc.

<sup>75</sup> (Could also be read as “and illumine . . .” – D.)