

Tablet to Jináb-i-Mullá ‘Alí-Akbar fī arđi’l-álif¹

He is the Ever-Abiding, the All-Knowing, the Omniscient.

1. O Pen of the Most High! Make mention of him who is immersed in the seas of doubt and passion, that perchance thou mayest purify him through that which floweth from thee and purge him from the defilement of the superstitious.
2. Say: O servant who tarrieth in the land of bewilderment, and droneth round the Fire, say: “In the name of God, the Most Mighty, the Most Holy, the Most Glorious.” Then enter therein, and let the fear of no one dismay thee, put thy trust in God, the Lord of might and power. Verily, He causes it to become a

Lights of ‘Irfán, vol. 9 (2008), pp. 321-50, with Faezeh Mardani Mazzoli. The so-called “Šalát-i-Ĥájat” begins at paragraph 13.

¹ This paraphrase by Julio Savi and Faezeh Mardani Mazzoli refers to the Arabic text of “Tablet to Jináb-i-Mullá ‘Alí-Akbar fī arđi’l-álif,” received by the authors from the Bahá’í World Centre. The Tablet was attached to the following letter:

Dear Bahá’í Friends, Your email letter of 24 July 2006 requesting the full original-language text of a Tablet of Bahá’u’lláh, including a prayer to be recited in time of need, published in part in “Má’idiy-i-Ásmání” (Tíhrán: Mu’assisiy-i-Maṭbu‘át-i-Amrí, 129 BE), volume 7, pages 131–135 and “Amr va *Khalq*” (Hofheim-Langenhain: Bahá’í-Verlag, 1986), volume 4, pages 74–79, was referred to the Research Department for study. A partial provisional translation into English has been published in “Rituals in Babism and Baha’ism” (London: British Academic Press, 1994), pages 115-118. However, we enclose a copy of the full text of the Tablet in its original language. With loving Bahá’í greetings. (The Department of the Secretariat, 10 December 2006, to Dr. Faezeh Mardani and Dr. Julio Savi)

Má’idiy-i-Ásmání and *Amr u Khalq* are two commented collections of Tablets by Bahá’u’lláh edited by ‘Abdu’l-Hamíd Ishráq Khavári (1902-1972) and Mírzá Asadu’lláh Fáḍil-i-Mázandarání (1880c.-1957) respectively. The authors have also consulted a text of this prayer handwritten by Zaynu’l-Muqarrabín, sent by the Universal House of Justice to the National Spiritual Assembly of the Bahá’ís of Iran on 11 Kalimát 133 BE [23 July 1976], through a photocopy dispatched by Mr. Yaḥyá Haydarí to Mr. Ibrahím Takallú, on 6 Mihr 2536 [28 September 1977] (from now on “Iran edition”).

light for thee, and a mercy upon thee, and a safety to the worlds. Beware, beware lest thou fearest the God Who created thee by virtue of His behest, or hast a doubt about the Revealer of the Bayán and what is therein whereby they may recognize Him Who is the Compassionate, the All-Merciful, and God hath quickened all things that they may attain His presence. This is what We have revealed in all the Tablets, if thou art of them that apprehend. All things are in the grasp of His power, all faces submit to His sovereignty and all were created through the potency of His weighty and unerring Command.

3. Hast thou any doubt concerning Him before Whose countenance every luminary bows down (see Koran 12:4), before Whose majesty every man of glory is submissive, before Whose sovereignty every man of light humbles himself, before Whose knowledge every man of learning is ignorant, before Whose door every man of wealth is poor, before the manifestations of Whose might every man of power is abject, before the signs of Whose potency every mighty one is powerless, before Whose holiness every essence is subjected to limitations, before the evidences of the lights of Whose eternity every man of the eternal realm is extinguished, and before the brilliance of Whose sanctified and luminous Face every man of splendor is eclipsed?

4. Dost thou hesitate in your acceptance of Him on Whom all books have descended, to Whom all Scriptures have been revealed, and through Whom all the most glorious and exalted Names have been created? Dost thou ask the shadow about the sun and its light? Open thine eyes, then behold so that thou mayest find it in its zenith, in its sovereignty, might and grandeur with the lights that have enveloped with their brightness the Concourse on high and the denizens of the oceans of names and all that was and is, couldst thou but perceive it. And should the ophthalmia of vain imaginings prevent thine eyes from beholding the lights of the Beauty of thy Lord, the Exalted, the Most High, heal thou them, in My Name, the Healing, the Sufficing, the Manifest, the Wondrous. Dost thou ask the drop that hath remained in the depths of the darkest abyss about the ocean and its waves and sovereignty? I swear by God, this is an injustice from thyself towards thyself and towards thy Lord, the Mighty, the All-Knowing. Doth it beseem a man that hath eyes to perceive to ask about the sun in the sky after it has shone forth? No, by the Lord of the worlds.

5. Beware, beware, the Decree of thy Lord is not dependent upon the sanction of anything but Him or the acceptance of any creature. Verily, all else besides Him have been created through His command and have been fashioned through His will. And He hath created them as He hath created thee, and there is no difference in this day between thee and all else except thyself, except him whom God hath assisted through His Cause and acquainted with the manifestation of His Self. And verily he is the best among all creatures in the holy and preserved Tablets. Say: Verily He hath been known from eternity through Himself, and not by the testimony of anyone among His servants and their acceptance. He remaineth for eternity as He was, and no one denieth this truth but all contumacious deniers.

6. Therefore, O servant, be fair in thyself. Is God powerful over His Cause or canst thou fix His manifestation in a time of times? If thou recognizeth that He is powerful to exalt His transcendent sovereignty, verily He manifesteth Himself as He wisheth and no one questions what He desireth. And if thou dost imagine that thou art powerful, adduce then thy proof and be not of the negligent. Beware lest thou deemest the Cause of God subject either to the limitations of thyself or to those of any of His people. Know thou, then, that all else besides Him is powerless to know His Being and the nature of His Manifestation, except they who know Him through a bounty on His part and a mercy from Him. Verily, He is the Most Merciful of the Merciful. The whirlwinds of wrath and the tempests of rage were ready to blow from thy doubts upon all beings. Fear thou God, then beg thou forgiveness seventy times, so that He may forgive thee by His grace. And verily He is the Great Giver, the Bountiful.

7. Purify thine heart from all allusions that are in thee and from the words of the people of the Qur'án. Then, arise towards the atmosphere wherein the lights of the Face of thy Lord, the Merciful, shine forth, that thou mayest perceive thyself independent from whatever thou hast heard and mayest find thyself freed from the worlds. O servant! I swear by God! Verily, in this most great, most mighty Revelation, the testimony of God hath been fulfilled ere the revelation of a single letter of His Verses which the most learned of the learned are powerless to comprehend. After this Revelation, look thou with thine inward eyes upon the proof through which thy faith hath been previously confirmed. Beware lest thou

question anyone about this. Content thyself with what is revealed on the part of thy Lord. Verily, He suffices thee above anything else but Him. Say: Praised be God, the King of the Mighty Throne. Often in the time of the Revelation t those to whom the people turn for answers (*mas'ul*, lit. questioned persons) are wrapt in the dense veils of the self and are among the heedless. And whosoever questions such people as these is like unto one born blind who questions another born blind. Does this profit him in any way? No, by the Self of the Lord, the Most Exalted, the All-Wise.

8. Beware lest thou art among them that have clung to the hem of their leaders in the time when God came upon the clouds of the Cause in His Name, the Most August, the Most Mighty, and have turned their back upon God in opposition, and therefore the verdict of divine chastisement was pronounced against them and they returned to their abode, and wretched is the abode of them that have repudiated the Truth. Cast the veil of vain imaginings under thy feet. Then ascend towards the resplendent court of Sanctity and Majesty, that thou mayest see all things under the shadow of the Word that was revealed by His Pen, or even better under the shadow of His Self, the Exalted, the Incomparable.

9. O servant! Verily, We have perceived from thee the odor of the ancient allusions of them to whom the Qur'án was given, allusions about references to the vicegerency and others, wherefore I was saddened and the Manifestations of the Names in their Realms and the Revealers of His attributes in their dominions were grieved. For We have enjoined Our servants in the Bayán to sanctify themselves from all that pertaineth unto them, because all that pertaineth unto them does not make them wholly independent in the Day of Judgment and shuts them out from the presence of God and deprives them of His holy fragrance, as thou thyself didst behold and didst bear witness.

10. Hast thou not heard that He liveth in the All-Glorious Horizon and hath no need of a vicegerent after His Revelation? Say: Far be from the glory of God what I have imagined in my heart and the wrongs I have committed, and I was among the oppressors. And there is no temporal thing with Him that His vicegerent may divide among his heirs. As to His Cause, it is with Him and is not separated from Him. Beware lest thou dost assign to Him any representative, or vicegerent, or reckoner, or counselor, or peer, and be among them that have truly re-

pented. Verily, He is sufficient through Himself to all creation and nothing is independent of Him in the heavens and on earth, if thou art among the mindful.

11. Yeah, God hath mirrors for Himself wherein He may shine to themselves for themselves, if they are placed before the sun and its rays. This is what thou beholdest in the outer mirrors, if thou art among the observers. And they speak of the splendor of the sun, if they are placed before it and if they remain where they were beforehand. When they depart, the light returns unto its source and place, and with the mirrors the veils remain. Thus have We explained unto thee that of which thou wert unaware, that thou mayest be among the true believers. And this station is not specially set aside for anyone at the exception of any other one. By God, the True One, in this Day should all creatures turn themselves towards the lights of the sun that shine above the All-Glorious Horizon with the ornament of God, the Omnipotent, the Exalted, the Mighty, the splendor of the lights of the sun would be reflected in them and none would deny it, except those who are ignorant and far removed and others similar to them.

12. Hast thou not heard, O servant, that the Manifestation that became manifest in the year Sixty was the Manifestation of God and brought to a close the Prophethood of Muhammad, the Messenger of God? Verily, God, thy Lord, is sanctified from all mention, and allusion, and proof, and relation, and association. Verily, He has been established throughout eternity upon the Throne of Holiness and sanctified from all created things and it would be unseemly for anyone to assign to Him a vicegerent. Verily, the vicegerent is for those prophets who were created through His word. Say: Blessed be God, the most excellent of creators! Blessed be God, the most excellent of makers! Verily, We have abrogated such names in the Bayán and We have dashed to the ground the idols of fancy, that none should remain shut out as by a veil by them from God, thy Lord and the Lord of thy fathers. Beware lest thou lookest at Me through the eyes of anyone but Me and if thou wishest to know Me, look at Me through My eyes and thou wilt not know Me through anything but

those,² although thou ponderest so that thou mayest know Me till the end that none among the reckoners can reckon.³

13. *Whenever thou wishest to attain to the pinnacle of grace and draw nigh unto the most exalted court and desirest that all the good in the heaven of the divine decree may be ordained for thee, on the part of thy Lord, the Most Exalted, the Most Glorious, detach thyself from all things, perform ablutions with clear⁴ and pure water, as hast been ordained for thee in the Book (Bayán)⁵ on*

² See “A servant is drawn unto Me in prayer until I answer him; and when I have answered him, I become the ear wherewith he heareth” (Bahá’u’lláh, *Seven Valleys* 22, see also *Hidden Words*, Arabic no. 44).

³ At this point the so called “Šalát-i-Hájat” begins. *Má’idiy-i-Ásmání* introduces it with the following words: “A prayer revealed by the Supreme Pen to realize important legitimate needs (*šurat-i-šalatí kih baráy-i-barávardih šhudanih hájât-i-mašhrú’iy-i-muhimmi az qalam-i-A’la názil dhudih ast*)” (131). *Amr u Khalq* calls this prayer “Šalát-i-Hájat” and presents it, in a chapter entitled “Prayers (*dar ‘ibádât*)” with these words: “And the Most High has said in a Tablet (*va níz dar lawhí ast qawlahu al-A’lá*)” (74). The Iran edition is introduced by the following note handwritten by Mr. Yaḥyá Haydarí:

Mr. Ishráq Khávarí in *Má’idiy-i-Ásmání*, vol. 2, 1st ed., p. 133, vol. 7, p. 131, 2nd ed., calls the quoted prayer “Šalát-i-Hájat,” that is Prayer in time of needs. The Universal House of Justice writes in a letter written on its behalf, to the National Spiritual Assembly of the Bahá’ís of Iran, on 11 Kalimát 133 BE [23 July 1976], to which a photocopy of the Blessed Tablet revealed in honor of Mullá ‘Alí-Akbar Ardistání, handwritten by Zaynu’l-Muqarrabín, is attached: “It must be explained that the prayer, which sometimes has been called ‘Šalát-i-Hájat,’ that is Prayer in time of needs, is part of a longer Tablet. This Tablet has not been called ‘Šalát-i-Hájat’ by the Supreme Pen” (Yaḥyá Haydarí, 17 Murdád 2536 [8 August 1977]).

⁴ “clear (*šáfí*),” *Amr u Khalq* writes *šáfí*ⁿ (74).

⁵ See “Quand vous voulez faire vos ablutions, asseyez-vous suivant la forme de l’Unité (accroupissez-vous) et parfumez-vous avec des eaux parfumées. / Le fruit de cet ordre est, que, au jour du jugement vous arriviez avec de bonnes odeurs auprès du soleil de la Vérité” (The Bab, *Le Báyân Arabe* 8:10, p. 174. “L’eau est pure par elle-même et purifie par elle-même les autres objets quand elle n’a pas changé ses trois qualités: couleur, odeur, goût” (The Bab, Sayyid ‘Alí Muhammad, *Le Báyân Persan* 6:2, III, p. 74).

*the part of Him Who is the Sovereign Revealer, the Ancient of Days and, while thou art washing thy hands, say:*⁶

14. O Lord! Cleanse me from all save Thee, and prepare me to meet thee (*liqá*) in the day of the manifestation of Thy Beauty and the rise (*qiyámi*) of Thy Self. Sanctify me from whatsoever may shut me out as by a veil from Thy resplendent Beauty. Purify me, moreover, O my God, that I may recognise Thy Self, the Most Exalted, the Omniscient.⁷

*15. And while washing thy face, say:*⁸

16. O Lord! This is my face that I wash with this water, as Thou didst ordain. I beseech Thee, therefore, O my God, by Thy Name from which Thy servants,⁹ except the faithful (*muwahidún*) among Thy creatures, are shut out as by a veil, to cleanse my face with the waters of Thy mercy, flowing out from the right hand of the throne of Thy Majesty, that it may be purified through Thine hallowed, resplendent and luminous Face. O Lord! Protect it, through Thy Name, the Most Holy, the Most Exalted, the Most Wondrous, the Most Glorious, that it may have no regard for aught else besides Thee, and may not turn towards them who have disbelieved in the greatest of Thy signs in the day of the manifestation of Thy Self, the Exalted, the Most High. O my God! Withhold not from me the glances of the eye of Thy loving-kindness, and shatter not my hopes in the holy breezes of Thy favour. Verily, Thou art He Who is ready to answer whosoever calleth upon Thee and is nigh unto them that seek Thy presence.¹⁰ Verily, Thou art the Possessor of Great Bounty! O Lord! Illumine my face in the day when faces¹¹ have turned black and enlighten it with the lights of Thy bountiful Face.

17. And shouldst thou recite this after ablutions, it would be permissible, and this is a grace on the part of thy Lord, the Omniscient. When thou hast finished,

⁶ The Iran edition and *Amr u K̲h̲alq* write this prescription in Persian: “While washing his hands, let him say (*Dar hingám-i-shustán-i-dast bi-gúyad*)” (2, 231).

⁷ “the Omniscient (‘*Alím*).” *Amr u K̲h̲alq* writes “the Mighty (‘*Aẓím*)” (74).

⁸ The Iran edition and *Má’idiy-i-Ásmání* write this prescription in Persian: “And while washing his face, let him say (*Dar ḥayn-i-shustan-i-ṣúrat bi-gúyad*)” (2, 131).

⁹ “Thy servants (‘*ibádu*).” *Amr u K̲h̲alq* writes “most of Thy servants (‘*anhu áktharu*’-‘*ibádu*)” (74).

¹⁰ *Má’idiy-i-Ásmání* writes *mujib^{an}* . . . *qarib^{an}* (132) instead of *mujib^{un}* . . . *qarib^{un}*.

¹¹ “faces (*wujúhu*).” *Má’idiy-i-Ásmání* writes “existence (*wujúd*)” (132).

perfume thyself, then attire thyself with thy finest raiment, turn thy face towards the Sanctuary of God (the Qiblih), round which at this moment the spir-its of every existence, whether seen or unseen, and those who were not en-joined to prostrate themselves before Adam and who have been and will al-ways be turned towards the countenance of thy Lord, the Most Exalted, the Mighty, the Most High circle.

18. *Then, stand firm in your place, raise thy hands¹² towards God with mani-fest poise and dignity and say:*¹³

19. O Lord! I ask Thee by Thy Name, whereby Thou didst shine forth upon all beings and didst transcend the entire creation, that even as I have anointed my-self with this perfume, so Thou mayest imbue me with the fragrances of the holy paradise¹⁴ of Thy mercy and with the breezes wafting the savours of the raiment of Thy Self, the Almighty, the Luminous, so that none¹⁵ may inhale from me but the pure scent of Thy Grace and Favour, and I may be wholly turned towards Thee and detached from all save Thee. Verily, potent art Thou to do as Thou willest, and Thou art, in truth, the Bestower, the Pitiful. O Lord! My Beloved,¹⁶ my Hope, the Possessor of my being and my soul! Send down, at this moment, upon Thy servant that which beseemeth the sovereignty of Thy generosity and bounty and is worthy of the wonders of Thy grace and celestial glory.¹⁷ Deprive me not, O my God, of the things Thou hast ordained, in the heaven of Thy will and the clouds¹⁸ of Thy purpose, for Thy chosen ones, whom Thou hast singled out for Thine own Self, the Almighty, the Beauteous. O Lord! I am poor, and I cling to the cord of Thy wealth;¹⁹ I am lowly, and I hold fast to the rope of Thy

¹² “thy hands (*yadayk*).” *Amr u Khalq* writes *yadák* (75).

¹³ The Iran edition and *Má’idiy-i-Ásmání* summarize paragraphs 17 and 18 in Persian as fol-lows: “*Then let him perfume himself, and stand up, and facing the Qiblih, let him raise his hands towards the threshold of God, and say (Pas az án khud-rá mu’aṭṭar namayad va rúy bi qiblih bi-ístad va hard u dast bi dargáh-i-khudá buland kunad va bi-gúyad)*” (3, 132).

¹⁴ “the fragrances of the holy paradise (*nafāḥati riḍvāni qudsi*).” *Amr u Khalq* writes “the ho-ly fragrances (*nafāḥati qudsi*)” (75).

¹⁵ “none (*aḥad^{um}*).” *Má’idiy-i-Ásmání* does not write the word *aḥad^{um}* (132).

¹⁶ The Iran edition adds at this point “my Desire (*wa Maqṣúdí*)” (4)

¹⁷ “[Thy] celestial glory (*imtináni-ka*).” *Má’idiy-i-Ásmání* writes “Thy restraint (*imtiná’i-ka*)” (132).

¹⁸ “clouds (*saḥábi*).” *Má’idiy-i-Ásmání* writes “atmosphere (*hawá’*)” (132).

¹⁹ “Thy wealth (*ghaná’i-ka*).” *Má’idiy-i-Ásmání* writes “Thy tender mercy (*’ináyata-ka*)” (133).

might and majesty; I am weak, and I have drawn nigh unto the Pavillions of Thy transcendent power and unto the glorified Tabernacle of the glory of Thy dominion and sovereignty. Therefore, O my God, I am standing before Thee, longing for Thy grace, forgetful of anyone except Thee, fleeing from all else save Thee, turning towards the sanctuary of Thy presence and the goal of Thy good-pleasure.²⁰ Is there anyone save Thee to whom²¹ I may turn? Or any manifestation, except Thine Own,²² that I may approach? No, by Thy Beauty. All that is manifest is as nothing when compared with the revelations of the holy lights of Thy greatness. and all that is exalted sinks into oblivion when brought before the manifestations of of Thy glorious highness and loftiness. Send down, then, O my God, upon Thy servant that which shall so enrich him as to dispense with all the things which have been created in the heavens and on the earth. Verily, Thou art the Most Merciful of the Merciful.

20. *Then, take three paces forward, turning towards God, and while taking the first pace say:*²³

21. O Lord! Reveal unto me, in this station,²⁴ that which Thou didst reveal unto the Speaker (Moses) upon the Paran of Thy love, and the Horeb of Thy benevolence, and on the Sinai of Thine glorious and most exalted might and mercy! Detach me, moreover, O my God, from the Names and their kingdoms, lest I be shut out as by a veil, through them, from Him Who created them by a command from Him. Thy might, in truth, is equal to all things over all things. O my God! Cause me to hear, moreover, Thy call from every tree, as Thou didst cause Thy servant,²⁵ whom Thou hast chosen and sent to the worlds, to hearken to Thy call from the Lote-Tree of Thy Cause.

²⁰ “Thy good-pleasure (*riḍá’-a-ka*).” *Amr u Kḥalq* writes *riḍá’-i-ka* (76).

²¹ “to whom (*ilayhi*).” *Amr u Kḥalq* writes *ilay-ka* (76), which seems a mistake in transcription.

²² “except Thine Own (*li-siwá-ka*).” *Má’idiy-i-Ásmání* writes *li-siwá’-i-ka* (133).

²³ The Iran edition and *Má’idiy-i-Ásmání* write: “*Then, let him put down his hands, take one pace forward in the direction of the Qiblih, stop, and say (dast-háy-i-kḥud-rá bi-zir ávardih va yik qadam bi-samt-i-qiblih pish ravad bi-ístad va bi-gúyad)*” (5, 133).

²⁴ “*hadha’-l- maqámi*.” *Amr u Kḥalq*, the Iran edition and *Má’idiy-i-Ásmání* add *fī* (77, 5, 133). In the text received from the Bahá’í World Centre the preposition *fī*, in, is not written (a typo?). The word *maqam* has connotations of both “place” and “station.”

²⁵ “Thy servant (*‘abdaka*).” *Amr u Kḥalq* writes “[this] servant (*abda*)” (77).

22. Then take a second pace, stop and say:²⁶

23. O Lord! Shine forth upon me,²⁷ in this station, as Thou didst shine forth upon the Spirit (Jesus), that I may arise to praise Thy Self and to proclaim Thy verses among Thy heedless servants, perchance thereby their hearts may be cleansed²⁸ from all doubts and uncertainty regarding Thy Cause, at which all, except a few, of them that dwell in the kingdoms of names²⁹ swooned away.³⁰ O Lord! Sanctify me, in this station,³¹ from the attributes and their kingdom, that have come³² between me and the sight of the splendour of the divine Essence. Give me to drink, moreover, O my God, of the cup of immortality from the hands of the remembrance of the Name of my Lord, the Exalted, the Most High,³³ once more.³⁴ Verily, Thou³⁵ art the Lord of immeasurable Grace. O Lord! Give me to drink from the stream of everlasting life, that I may be set afire by the heat of Thy love, in such wise that Thy servants may be inflamed thereof. Cause, moreover, the waters (*salsabíl*) of knowledge to flow out from my mouth, in my recognition of Thy Self, the Merciful, that through it I may produce Thy proof unto such of Thy creatures as trembled on Thy manifest, radiant and un-deviating path.

24. Then,³⁶ take a third pace forward, stop and say:³⁷

²⁶ The Iran edition and *Má'idiy-i-Ásmání* write in Persian: “Then, let him take another pace, and say (*yik qadam pish̄tar bi-ravad va bi-gúyad*)” (6, 133).

²⁷ “upon me (‘*allí*).” *Amr u K̲halq* does not write “unto me (‘*allí*)” (77).

²⁸ “may be cleansed (*yutahharu*).” *Amr u K̲halq* writes *tatahhara* (77), feminine passive, imperfect, conjunctive form of the verb *tahara*, whose masculine form is *yutahharu*.

²⁹ “in the kingdoms of names (*fī jabarúta’l-‘asmá’i*).” *Má'idiy-i-Ásmání* writes: “in the heaven and in the earth (*fī ‘s-samawát wa ‘l-araṣayn*)” (134).

³⁰ “swooned away (*inṣa ‘aqa*).” *Amr u K̲halq* writes *inṣa ‘aqat* (77).

³¹ “in this station (*fī dhalika’l-maqámi*).” *Má'idiy-i-Ásmání* writes *fī fī ‘líka’l-maqám* (a typo?) (134).

³² “have come (*yakúnu*).” *Amr u K̲halq* writes *takúnu* (77), feminine imperfect, indicative form of the verb *kaná*, whose masculine form is *yakúnu*.

³³ “my Lord, the Exalted, the Most High (*Rabbí al-‘Alíyi’l-‘Alá*).” *Amr u K̲halq* writes “my Lord, the Most High (*Rabbí al-A ‘lá*)” (77).

³⁴ “once more (*fī had̲ha’l-karrati’l-ukhrá*).” This locution may also be translated as “in this second cycle.” An allusion to the Bahá’í vs the Babí Dispensation?

³⁵ “Thou (*anta*).” *Má'idiy-i-Ásmání* does not write *anta* (134).

³⁶ “Then (*thumma*).” *Amr u K̲halq* does not write *thumma* (77).

25. O Lord! Shine forth upon me,³⁸ in this station, as Thou didst shine forth upon all Thy Prophets and Chosen Ones as have drawn nigh unto Thee. Then, detach me, O my God, from this world and from the world to come, cause me to enter the Paradise of Thy presence and³⁹ the Garden of Thy mighty and luminous glory.⁴⁰ O Lord! Blot out from my heart every remembrance except Thine,⁴¹ that I may arise to praise Thy Being⁴² between earth and heaven. O Lord! Forgive my mighty sins, my grievous trespasses, all that in which I have failed in my duty towards my Lord, the Exalted, the Most High and my hesitation upon the path⁴³ that hath encompassed the worlds. O Lord! Attire me with the raiment of forgiveness and the robe of certitude. Verily, Thou art He Who supplieth the needs of those who seek Him.

26. *Then fall down⁴⁴ upon the ground and say:*⁴⁵

27. Praise be to Thee, O my God, for the wonders of Thy bounties and the revelations of Thy benevolence towards me, inasmuch as Thou taught me the ways of Thy knowledge and⁴⁶ the paths of Thy guidance! I beseech Thee, O my God, by the light of Thy face, through which all beings have been enlightened and the entire creation hath been illumined, not to reckon me among them who heard Thy voice and failed to answer Thy call, or them unto whom Thou hast revealed Thy

³⁷ The Iran edition and *Má'idiy-i-Ásmání* write in Persian: “*Then, let him take a third pace towards the Qiblih, and say (qadami siyyum rá bardáshtih píshtar bi-ravad bi-ístad va bi-gúyad)*” (7, 134).

³⁸ “upon me (‘allí).” The Iran edition and *Amr u K̲halq* do not write the locution “upon me (‘allí)” (7, 78).

³⁹ The Iran edition and *Má'idiy-i-Ásmání* repeat the preposition “in (fī)” (7, 134).

⁴⁰ “Thy mighty and luminous glory (*bahá’i-ka’l-‘azízi’l-muníri*).” *Amr u K̲halq* writes “Thy utterance (*bayán’ika*)” (78).

⁴¹ “except Thine [mention] (*dúna dhikrika*).” *Má'idiy-i-Ásmání* does not write the locution “except Thine [mention] (*dúna dhikrika*)” (134).

⁴² “to praise Thy Being (*bi thaná’i nafsi-ka*).” *Má'idiy-i-Ásmání* writes “to praise Thee (‘alá *thaná’ika*)” (134).

⁴³ “the path (*sirátí*).” *Má'idiy-i-Ásmání* and *Amr u K̲halq* write “His path (*sirátihí*)” (134, 78).

⁴⁴ “fall down (*akhrur*).” *Amr u K̲halq* writes *akharra* (78), the perfect indicative form of *kharra*, whereas *akhrur* is the imperative form, 2nd person, masculine.

⁴⁵ The Iran edition and *Má'idiy-i-Ásmání* write: “*Let him then bow his forehead to the ground and say (bi-sijdiḥ bi-ravad va dar sijdiḥ bi-gúyad)*” (8, 135)

⁴⁶ “and (*wa*).” *Amr u K̲halq* writes “on (*fī*)” (78).

Being in Thy most exalted manifestation and glorious splendour, and did not obey Thee. Then, establish me upon a seat of glory nigh unto Thy Name, the Merciful, in the garden Thou hast created in the midmost heart of Paradise and join me with such of Thy servants as have drawn nigh unto Thee. Send down upon me,⁴⁷ then, every good thing that is in Thy knowledge, and cause me to be raised up on the Day of Resurrection in the presence of the Manifestation of Thy Self, the Inaccessible, the Most Exalted, the Powerful.⁴⁸

28. Then lift up thy face from the ground, for thou hast completed that which has been prescribed unto thee in this lucid Tablet. I swear by the life of Him Whom God shall make manifest, whoever performs this action wholly for the sake of his Lord and rid of all attachment to all else except Him, verily God can satisfy his wants and shall raise him up on the day of resurrection in such wise that the company of the favoured angels will be bewildered.⁴⁹ Verily, We have instructed and warned thee, that thou mayest attain unto the presence of thy Lord and mayest not⁵⁰ be deprived of what is better for thee than the treasures of the heavens and the earth. If thou dost perform it, it is for thine own sake, and if thou dost neglect it, thy Lord, verily, can well dispense with all creatures.⁵¹

⁴⁷ “Send down upon me (*anzil ‘allī*)” (9). The Iran Edition does not write the locution “to me (*‘allī*),” and *Má’idiy-i-Ásmání* writes “nourish me (*arziqnī*)” (135).

⁴⁸ At this point *Amr u Khalq* and *Má’idiy-i-Ásmání* insert the locution “the end (*intihá*)” (78, 135).

⁴⁹ The Iran edition writes: “*dar ín hingám bardár šúratat rá az khák, zirá tu anjám dádiḥ-i ‘amali rá kih amr shudī bidán dar ín lawḥ-i-mubín. Sawgand bi-ján-i-man yazharuhu’lláh kasí-kih anjám dahad ín ‘amal rá khálišan li-vajha’lláh va munkqati‘an ‘an dúnihú, bi-tahqíq bar avarad haváhij-ash rá va bar miángízád úrá rúz-i-rastkhíz bi-zívarí kih mutiḥay-yir shavand az ‘an malá’ikiy-i-muqarrabín*” (9) that is a Persian translation of the Arabic text.

⁵⁰ “mayest not (*lá takúna*).” *Amr u Khalq* writes *lá takúnanna* (79).

⁵¹ The Iran edition writes: “*chinín ta’lím dádim bi-tu va yád-kardím tu-rá sháyad dark kuní liqá’i parvardigárat rá va mabáshí maḥrúm az ánchih bihtar ast baráy-i-tu az án-chi dar zamínhá va ásimánhá ast. Agar anjám dahí baráy-i-khudat hast, va agar tark kuní parvardigárat binyáz ast az ‘álamyán*” (9) that is a Persian translation of the Arabic text. *Má’idiy-i-Ásmání* abridges paragraph 28 as follows: “*Let him then raise his head, and ask from God whatever he desireth (Pas az án sar az sujdih bardárad va hájat-i-khud-rá az khudávand bikhwahad)*” (135).