

A Long Supplication published in *Ad'ityiy-i-Haḍrat-i-Maḥbúb*_Interlinear

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<p><i>An Invocation Revealed by the Quickener of all Men in His Days</i></p> <p>In the Name of God, the Supreme, the Unapproachable, the Most Holy, the Exalted, the All-Glorious</p> <p>Glory be to Thee, O Lord my God! Thou hearest how I weep with a weeping like that of a mother bereaved of her child; Thou seest how I have fixed my gaze upon the Most Exalted Horizon, from which Thou art all-seeing yet unseen. How long, O God, shalt Thou abandon me with them that have denied Thy blessings, spurned Thy signs, reneged</p>	<p>دعاءً يدعوه محيي الانام فى الايام</p> <p>بسم الله الأعظم الأَمْنَع الأَقْدَس العَلِيِّ الِابْهِي</p> <p>سبحانك اللهم يا الهى تسمع حنينى كحنين</p> <p>الثكلى و طرفى الى الافق الأعلى ترى و لا ترى *</p> <p>الى متى يا إلهى تركنتى بين هؤلاء الذين كفروا</p> <p>بنعمتك و جاحدوا بآياتك و أنكروا</p>
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<p>Thy Truth, resisted Thee and turned aside from Thee? Do Thou deliver me, O God, in Thy grace and mercy, and make manifest what Thou didst promise me in Thy Covenant made ere the creation of the heavens and earth.</p> <p>By Thy Glory! Whensoever I summoned Thy servants unto Thee, their wretchedness waxed greater; whensoever I recited unto them Thy profoundest verses, they protested and exclaimed, "He hath uttered lies against God!" Thus have they deceived themselves, seduced by their corrupt desires, despite that Thou, O my God, hast revealed to them naught else but that wherewith 'Alí was invested aforetime, and hast set forth naught but that which was sent down in the Bayán itself.</p> <p>Thou seest and knowest well, O Lord of the worlds and Desire of all them that have recognized Thee, that they</p>	<p>حَقِّكَ و اعترضوا عليك و اعرضوا عنك * خلصنى</p> <p>يا الهى بفضلك و رحمتك ثم اظهر ما وعدتني به</p> <p>قبل خلق السموات و الأرض * فو عزتك كلما</p> <p>دعوت عبادك زادت شقوتهم و كلما تلوت عليهم</p> <p>آياتك الكبرى اعترضوا و قالوا افتريت على الله</p> <p>. كذلك سؤلت لهم أنفسهم و أهواؤهم بعد الذى</p> <p>يا إلهى ما أظهرت لهم الا ما أتى به عليّ من قبل</p> <p>و ما بينت لهم الا ما نزل فى البيان* و أنت ترى</p>
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The Tablet of the Quickener

Revealed by Bahá'u'lláh

و تعلم يا اله العالمين و مقصود العارفين بأنهم

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have sought not the holy sanctuary of Thy Cause, have set not their faces toward Thy countenance, and heed not what Thou hast charged me to reveal. Do Thou separate me from them, O Thou in Whose grasp lies the dominion of divine command and creation, the kingdom of the heavens and the earth. Thou doest as Thou willest in Thy might, and rulest as Thou desirest at Thine own behest.

O Thou Beloved of Bahá, Desire of Bahá! Whenever I concealed myself, Thou badst I be revealed; whenever I fain fled from them, Thou irresistably returnedst me unto them; whenever I retired to my abode, thy praise not voicing, Thou didst free my tongue as was ordained, and litted me in Thy love, such

ما قصدوا حرم أمرك و ما توجّهوا الى وجهك و لا يسمعون منى ما أمرتنى باظهاره *فرّق بينى و بينهم يا من بيدك جبروت الامر و الخلق و ملكوت السموات و الارض تفعل ما تشاء بقدرتك و تحكم ما تريد بمشيئتك *يا محبوب البهاء و مقصود البهاء كلما سترت نفسى أظهرتها بامرك و كلما فررت منهم أرجعتنى اليهم بقدرتك و سلطانك * و كلما سكنت فى البيت صامتاً عن ذكرك أنطقتنى بمشيئتك و اشتعلتنى فى حبك على شأن

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that the reins of patience from my grasp were seized, and I departed my abode thus enthralled by Thee, and called aloud amidst the concourse of creation, and summoned them unto remembrance of Thy Self, the Exalted, the Most High, from this Most Effulgent Horizon. Thereupon, the tumult of the infidels was raised and the clamor of the disbelievers resounded, and they arose to slay me and to vanquish Thy Cause. Thou verily, by Thy hidden knowledge, hast reckoned all that they have done and are doing. Such as Thou hast decreed hath come to pass, O my God, and that which Thou didst destine to be hath been revealed, by Thy behest and by virtue of Thy

أخذ زمام الاضطبار عن كفى و خرجت عن البيت منجذباً اليك و ناديت باعلى النداء بين ملاء الانشاء و دعوتهم الى ذكر نفسك العلي الاعلى من هذا الافق الابهى ارتفع ضجيج المشركين و صريخ المنكرين و قاموا على قتلى و تضييع أمرك * و إنك بعلمك المكنون أحصيت و علمت ما عملوا و يعملون * و قد قضى يا الهى ما قضيته بمشيئتك

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Revealed by Bahá'u'lláh

<p>might. Thou seest, moreover, O my God, how they took the Calf unto themselves as their lord beside Thee,</p>	<p>و ظهر ما أردته بارادتك و قدرتك * و اذا تراهم يا الهي اتخذوا العجل لانفسهم رباً سواك</p>
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<p>and how they worship it at eve and morn, while vindicated neither by clear proof nor holy writ. So severe waxed they in heedlessness that they clung to their vain fancies and turned aside from Him Who is the Lord of all knowledge, bidding others to observe what Thou revealdest in the books of Thy Law, whilst forgetting themselves and opposing the very One by Whom Thy Cause had been revealed, Thine evidence made manifest, Thy signs confirmed, and the glory of Thy countenance unveiled. These are the ilk of those Thou hast described in Thy perspicuous Book, which Thou revealdest to Him Who was Thy Prophet and the Seal of Thine elect; Thou saidst, and Thy word is the truth: "Would ye bid others to be righteous whilst ye forget your own selves?" And whensoever it be asked them— "O people, by</p>	<p>و يعبدونه في العشيّ و الاشرار من دون بيّنة و لا كتاب و بلغوا في الغفلة الى مقام تمسكوا بالموهوم و أعرضوا عن سلطان المعلوم يأمرهم بما أنزلته في ألواح أمرك و ينسون أنفسهم و يعترضون على الذي به نزل أمرك و ظهر برهانك و ثبتت آياتك و أشرق وجهك * أولئك من الذين وصفتهم في محكم كتابك الذي نزلته على نبيك و خاتم اصفيائك * قلت و قولك الحقّ (أ تأمرون الناس بالبرّ و تنسون أنفسكم؟). و اذا قيل لهم يا قوم باي</p>
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<p>what evidence have ye believed in your Lord, the All-Merciful, and in His Manifestation, unto Whom the Bayán was revealed; and on what proof have ye denied the One Who hath come unto you from the dayspring of divine command invested with the signs of God and His testimony, His majesty and sovereignty?"—they but repeat that which the former generations had maintained, such generations as had arisen against the Manifestations of Thy Self, the Dawning-Places of Thy Revelation, the Daysprings of Thine inspiration, the Treasuries of Thy</p>	<p>برهان آمنتم برّبكم الرّحمن و بمظهر نفسه الذي نزل عليه البيان و باي حجة اعترضتم على الذي جاءكم عن مشرق الأمر بآيات الله و برهانه و عظمته و سلطانه، يقولون ما قاله الاولون الذين اعترضوا على</p>
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<p>knowledge, the Repositories of Thy wisdom, the Morns of Thy guidance, the Ways unto Thy will, the Paths unto Thy nearness, the Wellsprings of Thy bounties, the Mysteries of Thy oneness, the Embodiments of Thy singleness, and the Effulgences of Thy beauty. And when it be said unto them, "O people,</p>	<p>مظاهر نفسك و مطالع وحيك و مشارق الهامك و مخازن علمك و مكامن حكمتك و مصابيح هدايتك و سبل ارادتك و مناهج قريك و شرايع مواهبك و أسرار توحيدك و ظهورات تفريدك و تجليات جمالك * و اذا قيل لهم يا قوم</p>
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<p>have I not revealed Myself with signs incontrovertible? Have I not come unto you arising from the dawning-place of names and attributes divine? Have I not recited unto you the glorious verses of the Lord? Have We not bedecked the firmament of utterance with the adornment of signification and of exposition? Have We not called you to God, your Lord, the All-Merciful? Have We not set forth the mysteries of knowledge unequivocally? Have I not revealed the Cause of God amongst His servants? Have I not sent forth the Writ of God amidst His peoples? Why then have ye turned away from Me and disbelieved in these My verses?" they reply with such as I cannot recount before Thy face, O Thou Who art my Best Beloved, the Object of my heart's remembrance. O my God and Master, how long shalt Thou forsake me</p>	<p>أ ما أظهرت نفسي بآيات بيّنات و أ ما جئتكم عن مطلع الاسماء و الصّفات و أ ما تلوت عليكم آيات الله الكبرى و أ ما زينا سماء البيان بزينة المعاني و التّبيان و أ ما دعوناكم بالله ربّكم الرّحمن و أ ما بيّنا لكم أسرار العرفان بيّنة و برهان و أ ما أظهرت أمر الله بين عباده و أ ما اشتهرت آثار الله بين بريّه؟ فلم اعرضتم عني و كفرتم بآياتي؟ يقولون ما لا أقدر أن أذكره تلقاء وجهك يا محبوب سري و المذكور في قلبي * يا الهى و سيّدى الى متى تركتني</p>
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<p>midst Thy servants? By Thy glory! If no proof were revealed from Thee amidst Thy creatures, Thy forbearance despite Thine omnipotence,</p>	<p>بين عبادك؟ فو عزّتك لو لم يظهر منك حجّة بين</p>
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Thy long-suffering despite Thy puissance, would suffice to establish Thy majesty and sovereignty.

Why, O my Lord, hast Thou left me with such as have disbelieved in Thine own Self? How long shalt Thou not heed my pleas? Whensoever I exclaim, "O Lord, raise me, I pray Thee, unto Thyself, and deliver me from the tyrants amidst Thy creatures, for Thou seest my woes and tribulations," Thou sayest, "My own Self beareth Me witness! I testify that all that hath befallen thee hath befallen Myself, yet I have sacrificed thee in My path; lovest Thou what I love not, or desirest Thou what I desire not?"

I reply,

بريتك يكفي صبرك بعد قدرتك و حلمك بعد
اقتدارك في اثبات عظمتك و سلطنتك *أى ربّ
لماذا أودعتني بين الذين هم كفروا بنفسك و الى
متى لا تستجيب دعائي؟ كلما أقول أى ربّ
فاصعدني اليك و خلّصني من طغاة خلقك بعد
الذي تشهد ضري و بلائي، تقول إي فو نفسي
أشهد و أرى كلما ورد عليك ورد على نفسي *
و اني أنفقتك في سبيلي، أتحبّ ما لا أحبّ أ
تريد ما لا أريد؟ أقول

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"May I be Thy sacrifice! My object is Thy purpose, and my aim, Thy desire. By Thy might! I fain would have for every moment a thousand lives to offer in Thy path! Yet I must remain and look upon those who have blasphemed Thy sanctity and persecuted Thy Manifestation, although I know full well that they were created at Thy command. My soul is thus sore shaken, mine eyes tearful, my heart grieved, and my very skin creeping in revulsion."

And Thou sayest, "I swear by My own Self! I know what lieth in Thy soul and I see what Thou seest. Forbear as Thou hast forborne. I have written for thee such as I have not ordained for

نفسى فداك مرادى ما أنت أردته و محبوبى ما أنت
أحببته *فو عزّتك أحبّ أن يكون لى فى كلّ
حين ألف روح و أفديها فى سبيلك و لكن عزيز
عليّ بان أكون باقياً و أرى الذين هتكوا حرمتك
و ظلّموا على مظهر نفسك بعد علمى بأنهم خلقوا
من كلمة أمرك لذا تضطرب نفسى و تذرّف عيني
و ينوح سرّى و تقشعرّ جلدى .أنت تقول إي فو
نفسى أعلم ما فى نفسك و أرى ما ترى أصبر كما
صبرت *إني كتبت لك ما لم أكتب

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any other, and have chosen for thee such as I have chosen for none other. I have offered thee as a sacrifice to quicken the world and all who dwell therein.”

And I say, “Praise be to Thee, O Beloved of the worlds! I extol Thee for what Thou hast destined for me and I yield Thee thanks for that which Thou hast purposed. Thou art verily the Lord of the worlds.”

O my God! Do Thou inspire me with the marvels of the remembrance of Thee. I swear by Thine own Self! No pleasure nor happiness have I save in mention of Thee, in such wise that if Thou wert to forbid me from the same, my soul would be sorely agitated and the quintessence of my being would be nigh rendered to nothingness. No man hath life save in remembrance of Thee and love for Thee; no soul hath existence save in praise of Thee and lauding Thee. And yet I know well that my mention of Thee

لدونك و رضيت لك ما لم أرض لغيرك و أنّي قد
فديتك حياة العالم و من فيه . أقول لك الحمد يا
محبوب العالمين احمدك فيما كتبت لي و أشكرك فيما
أردت و أنّك أنت مولى العالمين *فيا الهى فألهمنى
بدايع ذكرك و أنّى و نفسك لا أجد لنفسى سرورا
إلا به و لا بهجة إلا به بحيث لو تمنعنى عنه
لتضطرب نفسى و تنعدم ذاتى و كينونتي *لا حياة
لاحد إلا بذكرك و حبك و لا وجود لنفس إلا
بثنائك و وصفك مع علمى بانّ ذكرى إيتك لم

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is as utter nothingness making mention of the absolute being. No, I beseech Thee for Thy forgiveness! Rather should it be said that all are bereft of existence and are unworthy of mention when face to face with but one of Thy signs, how much more when confronted by Thine own Self! Too exalted, too immeasurably exalted, is Thy remembrance for the mention made by creatures to ascend unto it; too exalted, too immeasurably exalted, is Thy praise than that a description voiced by any created thing attain unto it. The loftiest of words expressed by contingent beings cannot transcend the limit of the contingent realm, much less rise unto Thee, O Thou Who

يكن إلا كذكر العدم نفس القدم و استغفرك من
ذلك بل ليس لاحد تلقاء آية من آياتك وجود و
ذكر فكيف نفسك *تعالى تعالى ذكرك من أن
يصعد اليه ذكر خلقك *تعالى تعالى ثناؤك من
أن يرجع اليه وصف برئتك و انّ أعلى ذكر

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<p>inspirest wonder and bewilderment in the hearts of such of Thy chosen ones as are nigh unto Thee, and such of Thy loved ones as are wholly devoted to Thee, whensoever they attempt to fathom Thee! Thy mention of Thine own Self is a testament that the mention made by aught else beside Thee can neither befit</p>	<p>الممكنات لا يتجاوز عن حدّ الامكان فكيف يرتقى اليك يا من تحيّرت في عرفانك أفئدة المقرّبين من أصفيائك و المخلصين من أوليائك *ذكرك نفسك يدلّ بانّ ذكر دونك لا يليق</p>
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<p>Thee nor be worthy of Thee. In Whensoever I make mention of Thee, O my God, by Thy name the Ever-Abiding, I perceive the Manifestation of this Name standing before my face, saying: "I am He Who is ever-abiding, Who shall always be as He hath ever been. Neither death nor entropy shall ever touch My eternity. Too exalted, too immeasurably exalted, is He Who created Me by a word from Him than that He be described by Me."</p> <p>And if I were to call upon Thee by Thy Name, the Pre-Existent, the Manifestation of this Name would address me saying: "Such as Thou hast mentioned is verily to be attributed unto Me. Open thine eyes that thou mayest see Me as a Beginning which hath preceded all beginning, an End which shall endure every end, a Revelation above all things. Exalted</p>	<p>لك و لا ينبغي لحضرتك *كلّما أذكرك يا الهى باسمك الباقي أشاهد بانّ مظهر هذا الاسم يكون قائماً تلقاء الوجه و يقول أنا الذى كنت باقياً و أكون بمثل ما قد كنت ليس لبقائى فناء و لا نفاذ *تعالى تعالى الذى خلقنى بكلمة من عنده بان يذكر باسمى ولو ادعوك باسمك الاوّل يخاطبني مظهر هذا الاسم و يقول ما أنت تذكره إنّه يرجع الى نفسى أن افتح بصرك لترانى أوّلاً قبل كلّ أوّل و آخراً بعد كلّ آخر و ظاهراً فوق كلّ شىء * تعالى</p>
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<p>be My Lord Who created Me by a command issued from His Supreme Pen. Too exalted, too immeasurably exalted, is He Who created Me by</p>	<p>تعالى ربّى الذى خلقنى بارادة من قلمه الأعلى *</p>
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The Tablet of the Quickener

Revealed by Bahá'u'lláh

His sublime, His most lofty remembrance, than that He be remembered by virtue of aught composed in the kingdom of creation.”

And if I beseech Thee by Thy name, the Omnipotent, I would behold the Manifestation of this Name looking towards me while saying: “If thou look upon Me, thou shalt see Me standing supreme, all-powerful, and all-encompassing over all things. Exalted is He Who called Me into being and created Me by His Most Exalted Word. Immeasurably exalted is He Who fashioned Me, and Who made Me manifest in the kingdom of creation.”

And if I were to beseech Thee by Thy name, the All-Knowing, I would behold the Manifestation of this Name weeping

تعالى تعالى الذى خلقنى بذكره العليّ الأعلى بان
يذكر بما ركب في ملكوت الإنشاء * و لو ادعوك
يا الهى باسمك القادر اشاهد مظهر هذا الاسم ينظر
اليّ ويقول أ ما تنظري لتراني قائماً قادراً مقتدرأ
مهيمناً على كلّ الاشياء *تعالى تعالى الذى بعثني
و فطرنى بكلمته العليا *تعالى تعالى الذى فطرنى
و أظهرنى فى ملكوت الانشاء * و لو ادعوك
باسمك العليم اشاهد بانّ مظهر هذا الاسم يبكي

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and lamenting, whilst saying: “I am He who was all-perceiving ere the creation of all things, and who shall so remain after their extinction. This is My robe whereby those who are My manifestations become shut out from recognizing My King and Sovereign. I have ever been fearful and shall ever remain sorely perturbed. My Lord hath numbered me as among the Most Exalted Names, and the most abased, as the greatest among them, as well as the most wretched. Blessed are My manifestations if they suffer not that the branches of learning they have acquired become veils between them and Him Who is the Possessor of all names and attributes—these, indeed, are the most heavenly beings of all creation. Woe, then, unto him whom knowledge hath withheld from Him Who is the Lord of Knowledge—such a one is verily the lowest of all creation. Too exalted, to immeasurably exalted, is My Creator from being

و ينوح و يقول أنا الذى كنت عالماً قبل كلّ شيء
و أكون عالماً بعد فناء كلّ شيء و هذا قميصى
الذى به احتجب مظاهرى عن عرفان مالكي و
سلطاني و أنا الذى لم يزل كنت خائفاً و أكون
مضطرباً أنا الذى جعلنى ربي من أعلى الاسماء و
أدناها و أعظمها و أحقرها .طوبى لمظاهرى لو لم
يجعل العلوم حجباً بينهم و بين مالك الاسماء و
الصفّات إثمّ من أعلى الخلق *فويل لمن منعه
العلوم عن سلطان المعلوم إنّه من أدنى الخلق *
تعالى تعالى موجدى من أن

The Tablet of the Quickener

Revealed by Bahá'u'lláh

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praised with any praise save that uttered by His own Self, and from being described by the description of aught else beside Himself.”

And if I were to describe Thee, O my God, by saying, “None is there like unto Thee”, then the Manifestation of this Name would exclaim these words whilst standing before my face: “I am He Who hath no likeness; and if aught were to be regarded as being like unto Me, then the verses attesting the Divine Unity and the revelations of divine transcendence could not be confirmed. I testify that in all things the Most High Pen hath written, in a hidden script, “This is a testimony unto the oneness and singleness of God!” Blind is the eye that doth not perceive Me as supreme over all things, more manifest than all things, and encompassing all things. Too exalted, too immeasurably exalted,

يذكر بذكر دونه أو يوصف بوصف ما سواه * و
لو أصفك يا الهى و أقول ليس كمثلك شىء ينادى
مظهر هذا الاسم و يقول أمام وجهى أنا الذى ليس
كمثلى شىء * و لو يرى لنفسى مثل أو شبه لا
تثبت آيات التوحيد و ظهورات التفرید * أشهد
بأن فى كل شىء رقم القلم الاعلى من الخط
الأخفى هذه لآية التوحيد و ظهور التفرید *
عميت عين لا ترانى قائماً على كل شىء و ظاهراً
فوق كل شىء و مهيمناً على كل شىء * تعالى
تعالى

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is My Lord than that He be mentioned with the words uttered by His creatures, or be described by the description of aught else beside Him. All are His servants, held in the grasp of His might, and created at the word of His command. Too exalted is He, too immeasurably exalted, than that He be joined unto His creation, or that the birds of the hearts of men soar into the atmosphere of His knowledge. Too glorious is He than that He ever descend from the exaltation of His Essence and the sublimity of His Being. He hath, from everlasting, been sanctified from ascent and descent, and shall, unto everlasting, be too exalted for the hearts and minds of men to attain unto Him. All that hath been expressed, or shall ever be, is

ربى من أن يذكر بذكر خلقه أو يوصف بوصف
سواه * كل عبده و فى قبضة قدرته و خلق بكلمة
أمره * تعالى تعالى من أن يقترب بخلقه أو يصعد
الى هواء عرفانه طيور افئدة عباده * تعالى تعالى
من أن ينزل من علو ذاته و سمو نفسه لم ينزل كان
مقدساً عن الصعود و النزول و لا يزال يكون متعالياً
من أن تدركه الافئدة و العقول * كل ما ذكر أو

The Tablet of the Quickener

Revealed by Bahá'u'lláh

<p>circumscribed by the bounds of the contingent world, and shall forever be attributable thereto. The earthly realm hath ever existed in its own kingdom, and the ultimate attainment</p>	<p>يذكر هذا في حدّ الامكان و يرجع الى الامكان دام الملك في الملك و انتهى</p>
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18

<p>of the creature is that which is of its own nature.”</p> <p>Would that I could find, O my God, receptive ears, pure hearts, chaste souls, illumined breasts, and seeing eyes, that I might recite unto them that which Thou hast inspired me in Thy munificence, and taught me in Thy grace and heavenly favor.</p> <p>And Thou, O my God, didst awaken in Thy generosity, didst raise me unto the station of Thy Self, didst enable me to speak forth Thy praise, and didst charge me to rend asunder the veils; and when I had lifted them, though for but a span to slight to be reckoned, all in the realm of command and creation were struck with terror, and all in the heavens and on earth swooned away, save a select number of those who stood faithful unto their covenant,</p>	<p>المخلوق الى شكله و مثله* يا ليت يا الهى وجدت اذناً واعية و قلوباً مطهرة و انفساً زكية و صدوراً منيرة و أبصاراً حديدة و ألقيت عليهم ما أهتمنى بجودك و علمتني بفضلك و أطفاك. و أنت يا الهى أيقظتني بجودك و أقمّنتني على مقام نفسك و أنطقني بثنائك و أمرتني بخرق الاحجاب* فلما كشفتها أقلّ من أن يحصى فزع من في جبروت الامر و الخلق و انصعق من في السّموات و الارض الآ عدة معدودات من الذين وفوا بميثاقهم</p>
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19

<p>and who turned toward Thee, detached from aught else beside Thee, and devoted wholly unto Thee. {17} They became intoxicated by the wine of Thy knowledge in this Dispensation, in such wise that they hastened unto the field of sacrifice, uttering Thy praise and making mention of Thy name. They laid down their lives, desiring Thy presence, longing for Thy nearness, yearning to exalt Thy word, manifest Thy sovereignty, and spread abroad Thy writings, and proclaim Thy remembrance. I testify that they are among the</p>	<p>و أقبلوا اليك منقطعين عن دونك و خالصين لوجهك و أخذهم سكر خمر معارفك في هذا الظهور على شأن سرعوا الى مقرّ الفداء و مشهد الفناء ناطقين بثناء نفسك و ذاكرين باسمك و أنفقوا أرواحهم شوقاً للقائك و طلباً لقربك و اعلاءً لكلمتك و اظهاراً لسلطنتك و انتشاراً لآثارك و</p>
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The Tablet of the Quickener

Revealed by Bahá'u'lláh

<p>letters of the word of Thy unity, the manifestations of Thy oneness, and the dawning-places of the revelations of Thy command, and the daysprings of the signs of Thy might. By them hath Thy name filled heaven and earth,</p>	<p>ذَكَرَكَ. أَشْهَدُ بِأَنَّهُمْ مِنْ أَحْرَفِ كَلِمَةِ تَوْحِيدِكَ وَ مُظَاهِرِ أَحْدِيثِكَ وَ مَطَالِعِ ظَهُورَاتِ أَمْرِكَ وَ مَشَارِقِ آيَاتِ قُدْرَتِكَ * وَ بِهِمْ مَلَأْتُ اسْمَكَ بَيْنَ سَمَائِكَ وَ أَرْضِكَ</p>
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20

<p>and Thy Word been exalted above all in the realm of Thy command and creation. By virtue of their blood hath the earth borne the resplendent revelations of Thy power, and the gem-like tokens of Thy majesty; and Thou shalt verily recount the tales thereof when the appointed time is come.</p> <p>I beseech Thee by Thy Self and by them, and by the manifestations of Thy most beautiful names and exalted attributes, to number them, in every world amongst Thy worlds, with those who speak of Thee and revolve about the tabernacle of Thy glory. Quicken them with the splendors of Thy countenance in Thy worlds, and suffer not that there be separation between them and Thee, O my God. Reveal them, moreover, invested with the manifestations</p>	<p>وَ اسْتَعَلْتُ كَلِمَتَكَ عَلَى مَنْ فِي جَبُورَاتِ أَمْرِكَ وَ خَلْقِكَ * وَ مِنْ دِمَائِهِمْ حَمَلَتْ الْأَرْضُ بِيدَايِعِ ظَهُورَاتِ قُدْرَتِكَ وَ جَوَاهِرِ آيَاتِ عِزِّ سُلْطَنَتِكَ وَ سَوْفَ تَحَدِّثُ أَخْبَارَهَا إِذَا أَتَتْ مِيقَاتَهَا * أَسْأَلُكَ يَا أَلْهِي بِنَفْسِكَ وَ بِهِمْ وَ بِمُظَاهِرِ أَسْمَائِكَ الْحُسْنَى وَ مَطَالِعِ صِفَاتِكَ الْعَالِيَا بَانَ تَجَلُّهُمُ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ مِنَ الَّذِينَ يَحْكُونَ عَنْكَ وَ يَطُوفُونَ حَوْلَ خِبَاءِ عِظَمَتِكَ ثُمَّ ابْتَعَثَهُمْ بِأَنْوَارِ وَجْهِكَ فِي عَوَالِمِكَ وَ لَا تَفَرِّقْ يَا أَلْهِي بَيْنَكَ وَ بَيْنَهُمْ * ثُمَّ أَظْهَرَهُمْ يَا أَلْهِي بِظَهُورَاتِ</p>
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21

<p>of Thy power, the evidences of Thy might, the signs of Thy grandeur and the traces of Thy majesty. By them, do Thou establish Thy Cause that all may enter the precincts of Thy mercy which proceedeth all things. At all</p>	<p>قَوَّتِكَ وَ شَعُونَاتِ قُدْرَتِكَ وَ آيَاتِ عِظَمَتِكَ وَ آثَارِ جَلَالِكَ. ثُمَّ أَظْهَرَ بِهِمْ أَمْرَكَ لِيَدْخُلْنَ كُلَّ فِئَةٍ فِي جَوَارِ</p>
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times, do Thou send down upon them the tokens of Thy hidden mercy and Thy treasured bounty.

They have verily, O my God, stood faithful unto their covenants; wherefore, do Thou stand faithful unto Thine own covenant. I testify that Thou art the Best of all them that are faithful, the Most Merciful of all them that show mercy, and the Garantuer of what is due to the righteous. Doubly blest are they for they have come before Thee and Thou art well-pleased with them. O Lord, rend asunder the veils from the eyes of Thy creatures, that they may perceive what hath been concealed

رحمتك التي سبقت الاشياء * ثم أنزل عليهم في كل
حين من بدائع رحمتك المكنونة و نعمك المخزونة
* و اتم يا الهى وفوا بعهودهم اذاً أوف بعهدك و
أشهد بانك خير الموفين و ارحم الراحمين و معطى
أجور المحسنين * طوبى لهم ثم
طوبى لهم بما وردوا عليك و أنت راض منهم * أى
رب فاخرق الاحجاب عن أبصار بريتك ليشهدن
ما ستر

from them of the manifestations of Thy grace in Thy days. Make known unto them, furthermore, O my God, their abominable deeds and acts, that haply they may hasten toward Thee, enter the precincts of Thy mercy, and be wholly persuaded that Thou desirest for them naught but that which is better for them than possession of the kingdom of the heavens and earth.

O Lord, illumine the understanding of their hearts, that they may recognize what Thou hast ordained for them in Thy generosity and beneficence, and know that Thou hast desired not the hardship of Thy loved ones, save that it enable Thy servants to attain unto pinnacle of knowledge, O Thou in Whose hand is the realm of Revelation and the kingdom of creation. None other god is there but Thee, the Almighty, the Omnipotent, the Beneficent.

عنهم من ظهورات فضلك فى أيامك ثم عرفهم يا
الهى قبائح أعمالهم و أفعالهم لعل الى شطرك
يسرعون و فى جوار رحمتك يدخلون و يوقنن
بانك ما أردت لهم الا ما هو خير لهم عن
ملكوت ملك السموات و الارض * أى رب نور
أبصار قلوبهم ليعرفن ما قدرت لهم بجودك و
احسانك و يعلمن بانك ما أردت ضرر أحبائك
الا لبلوغ عبادك الى ذروة العرفان يا من بيدك
جبروت الامر و ملكوت الخلق لا إله
إلا أنت العزيز المقدر المتان.

23

O Lord, purge the ears of mankind of past tales in their entirety, that they may hearken unto the melodies which the Dove of Thy Cause hath warbled in the inmost being of all things, lest they weigh Thy Cause with such as they possess {21} of the vain imaginations of those who disbelieve in Thee and Thy verses. and who cast doubt into the hearts of Thy creatures; for I find that the generality of Thy servants have been shut out from Thee on account of their attachment to the idols that have been amongst them, and the tales that they heard from their fathers. O Lord, make them into a new creation, and enable them to hear what Thou hast desired. Potent art Thou to do whatsoever Thou willest. None other god is there but Thee, the Almighty, the Munificent.

O my God

أى ربّ طهّر آذان العباد عن قصص القبل كلّها
ليستمعنّ نغمات الّتي تتغنّى بها ورقاء أمرك فى
سرّ كلّ الاشياء لئلاّ يقاسوا أمرك بما عندهم من
توهّمات الّذين كفروا بك و بآياتك و يلقون
الشبهة فى افئدة بريّتك. لأنّى أجد أكثر عبادك
منعوا عنك بما تمسّكوا بالتّمائيل الّتي كانت بينهم
و القصص الّتي سمعوا من آبائهم * أى ربّ
فاجعلهم خلقاً بديعاً ثمّ أسمعهم ما أردت و أنّك
أنت المقتدر على ما تشاء لا آله الاّ أنت العزيز
الكريم * فىا الهى

24

and Master! Thou seest the tribulation that I have sustained amidst Thy creatures, and that which hath befallen me on account of the oppressors amongst Thy creation; and this despite that Thou hast promised all of my manifestation, and hast imparted unto all the glad-tidings of myself, and desired naught of the Bayán save my beauty, and revealed naught therein save my mention and praise; {22} indeed, in every mode the Manifestation of Thy Self had purposed naught else save my delight, my happiness and felicity. Inasmuch as Thou didst take the covenant of myself with all in the heavens and on earth, Thou didst decree that none should ask aught of me, lest the least weariness afflict me. Thou didst say, and Thy word is verily the truth: “Whosoever desireth to ask aught of Him in the time of His Manifestation, let him rather

و سيّدى ترى ابتلائى بين بريّتك و ما ورد عليّ
من طغاة خلقك مع أنّك وعدت الكلّ بظهورى
و بشرت الكلّ بنفسى و ما اردت من البيان الاّ
جمالى و ما نزلت فيه الاّ ذكرى و ثنائى * و فى
كل شأن ما اراد مظهر نفسك الاّ سرورى و
بهجتى و فرحى * فلمّا اخذت به عهد نفسى

<p>ask it of Me.” And this was lest anything befall me which would grieve me</p>	<p>عَمَّن فِي اَرْضِكَ و سَمَائِكَ اَمْرَتَهُمْ بَانَ لَا يَسْتَلْنِي احد في شىء لئلا يمسني من تعب قلت و قولك الحق من اراد ان يسئله حين ظهوره فليستل مني لائلا يرد علي ما يحزني</p>
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25

<p>or agitate my soul. And Thou didst establish Thy laws and lay down Thy precepts and commandments, in such wise that naught remained save that Thou didst ordain for it such as was becoming thereof, lest aught touch my heart that would withhold from it my love-thralls for Thee, and becoming immersed in the depth of the ocean of Thy oneness and {23} busied with the revelations of the signs of Thy transcendent glory. Thou didst inform them through the tongue of the Manifestation of Thy Self and the Dawning-Place of Thy oneness that He speaketh in all things, saying, “Verily, I am God; none other god is there beside Me. Look ye upon Me, O my Creatures.” And Thou didst make this testimony a token unto my remembrance amidst Thy servants, and a sign</p>	<p>و يكدر به فؤادي و شرعت شرائع امرك و قدرت مقادير اوامرك و احكامك بحيث ما ترك من شىء الا و قدرت له ما ينبغي له لئلا يرد على قلبي ما يمنعه عن غلبات شوقه اليك و الاستغراق في لجة بحر احديتك و الاشتعال بظهورات آيات عز عظمتك * و اخبرتهم بلسان مظهر نفسك و مطلع احديتك انه ينطق في كل شىء باننى انا الله لا اله الا انا ان يا خلقي اياى فانظرون و جعلت هذه الكلمة ذكرى بين عبادك و آية</p>
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26

<p>of my glory in Thy realm. Thou didst sanctify my court of all things, and from the mention of aught else beside Thee, and Thou didst not utter this testimony save by reason of Thy recognition of the tenderness of my heart,</p>	<p>عزى في مملكتك و قدست ساحتي عن كل شىء و عن ذكر دونك * و ما بينت ذلك الا</p>
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the kindness of my soul, and the sincerity of my spirit. O Thou Who art the Beloved of my heart, the Desire of my inmost being and the Object of my adoration! Despite this tenderness which none save Thee have apprehended, Thou seest what hath befallen me from {24} Thine enemies who read Thy book and seek to justify themselves through its verses, and who make Thy Scripture to be a shield unto their authority and bulwark unto that which is dictated by their worldly passions.

Would that they had been content to allege with regard to me what the idolaters had said of Them Who are the Repositories of Thy knowledge and the Manifestations

بعد علمك برقة قلبي و لطافة نفسى و ساذجية
سرى * اذاً يا محبوب قلبي و مقصود سرى و
معبود ذاتى مع هذه الرقة التى لا يعرفها احد الا
انت ترى ما ورد على من اعدائك الذين يقرءون
كتابك و يستدلون باياتك و جعلوا كتابك
حافظاً لرياساتهم و حصناً لما يأمرهم به اهاؤهم *
فيا ليت قالوا فى حقى ما قاله المشركون فى مخازن
علمك و مظاهر

27

of Thy Self! There hath befallen me from them such as hath caused the greatest agitation to arise amidst the concourse on high and the denizens of the cities of names, whilst the former rejoice in their stations and exult in their habitations. Would that had looked on me as they would the most piteous of Thy creatures! All this hath been inflicted upon Thy Well-Beloved, for Whom, hadst Thou been in those days, Thou wouldst have made {25} Thine own Self to be sheild to protect Him from the darts of the infidels amidst Thy creatures. He Who cannot pass by anything existent in the kingdom creation without hearing it cry out, "This is verily the Best Beloved of the Worlds" hath been mocked

نفسك * و قد ورد على منهم ما ظهر عنه الفزع
الاكبر بين اهل ملاء الاعلى و سكان مدائن
الاسماء * و هم يفرحون فى مقاعدهم و
يستبشرون فى بيوتهم * فيا ليت ينظرون الى كما
ينظرون احقر عبادك و برئتك * كل ذلك ورد
على محبوبك الذى لو كنت فى تلك الايام لجعلت
نفسك حائلاً بينه و بين سهام المشركين من
خلقك * ان الذى ما مر على شىء من الاشياء
عما خلق فى ملكوت الانشاء الا و قد سمع منه
ان هذا محبوب العالمين يستهزئون

28

The Tablet of the Quickener

Revealed by Bahá'u'lláh

by Thine idolatrous servants. Thy glory beareth me witness! He desireth to strip His body, sever Himself from all, venture into the wilderness and take the beasts as His companions.

I know not, O my God, what crime hath been confirmed against me, that they should maintain, "He hath laid claim unto that which is above His station" for it is Thou that hast claimed this for me, and ordained this ere my revelation, and informed all thereof. And if they were to aver, "Wherefore doth He speak forth in verses?" {26} I would uphold that it is not I who am their revealer; rather Thou hast revealed them and Thou revealest as Thou willest, even as Thou hast revealed Thy revelations unto Thy Messengers and Thy Chosen Ones before me. Thou knowest, O my God, that had the authority been in my grasp,

به عبادك المشركون. فو عزتك يحب ان يعرى
جسده و ينقطع عن الكلّ و يتوجه الى
العراء و يؤانس مع الوحوش * لم ادر يا الهى اى
جرم يثبتونه على نفسى؟ ان يقولوا ادعى ما هو
فوق مقامه انك يا الهى ادعيت هذا لنفسى و
كتبت لي قبل ظهورى و اخبرت الكلّ بذلك ولو
يقولون لم ينطق بالآيات لست انا منزلها بل أنت
نزلت و تنزل كيف تشاء كما نزلتها من قبلى على
سفرائك و اصفائك * و أنت تعلم يا الهى لو
كان الامر بيدى

29

I would never have revealed myself nor have spoken a single word amongst them. Whensoever I desired to conceal myself from the wolves of the earth, Thou didst make me manifest by Thy power and sovereignty. Whensoever I desired concealment, Thou purposed revelation and disclosure. Thy desire conquered my own desire and Thy will subdued my own will, such that Thou didst raise me unto the station of Thy Self and bade me to cry out in ringing tones amidst Thy creatures. I find in myself no motion save by reason of the winds of Thy purpose, and no stillness save after Thy behest. Blessed is he who seeth in my manifestation the revelations of Thy will, and in my burning fervor the fire of Thy love.

Do Thou open

ما اظهرت نفسى و ما تكلمت بينهم بكلمة *
كلما اردت ان استر نفسى من ذئاب الارض
أنت اظهرتني بقدرتك و سلطانك * و كلما
اردت الغيبة أنت اردت ظهورى و كشفى *
غلبت ارادتك ارادتى و مشيئتك مشيئتي الى ان
اقمتني مقام نفسك و انطقني باعلى النداء بين
خلقك و لا اجد لنفسى حركة الا باريح
مشيئتك و لا سكوناً الا بعد امرك * طوبى لمن

	<p>يرى فى ظهورى ظهورات مشيئتك و من اشتعالى نار حبك * ان افتح</p>
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30

<p>the eyes of Thy servants, O my God, that they may behold Thee manifest in Thy revelation. Blind is the eye that beholdeth Thee not standing supreme over all things, and encompassing all things. Thou didst make the names, O my God, as naught but garments for Thy Chosen Ones; yet when one was exchanged for another, all in the heavens and on earth were sore shaken, save he whose gaze was set firmly on Thy most exalted horizon, and who drank deep of the wine of true signification from the cup of eternity, in Thy Most Great Name, whereby the idols of passion have been shattered and the veils of names rent asunder. {28} Such a one is indeed among those who have recognized Thee and worshiped Thee . Those who have been shut out as by a veil from Thee on account of names are verily of such as have been inordinately attached thereto,</p>	<p>يا الهى أبصار عبادك ليبروك ظاهراً بظهورك . عميت عين لا تراك قيّوماً فوق كلّ الاسماء و مهيمناً على الاشياء. أنّك يا الهى ما جعلت الاسماء الا قمصاً لاصفيائك * فلما بدّل القميص باسم آخر فرع من في السموات و الارض الا من كان طرفه الي الافق الاعلى و شرب رحيق المعانى من كأس البقاء باسمك الاعظم الذي به كسرت أصنام الهوى و خرقت حجابات الاسماء انه ممن عرفك و عبدك * و الذين احتجبوا عنك بالاسماء انهم من العاكفين عليها</p>
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31

<p>and they are worthy of no mention before the throne of Thy majesty, nor is there any portion for them of this Ocean which hath surged in Thy days. I have reached such a state of abasement that the infidels have stated with regard to me, "He hath but a come with a word or two, and those He stole from the Bayán;" and this they maintain, after my having explicated revelations the equivalent of the books of the former and latter generations. And that which is extant amongst Thy loved ones is equal to</p>	<p>ليس لهم ذكر تلقاء عرش عظمتك و لا لهم نصيب من هذا البحر الذى تمّوج فى أيامك. و قد بلغت فى الدلة إلى مقام قال المشركون فى حقى انه أتى بكلمة أو كلمتين و سرقهما من البيان بعد الذى فصّلت من عندى كتب الاولين</p>
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<p>that which was sent down unto Ali qabla Nabil, whom Thou didst ordain to be the Manifestation of Thy oneness, the Dawning-Place of Thy sovereignty, the Revelator of Thy verses, and the Herald of Thine unseen {29} Identity, whom Thou didst make supreme over all in the heavens and on earth,</p>	<p>و الآخرين و ما هو الموجود عند احبائك يعادل ما نزل على عليّ قبل نبيل الذي جعلته مظهرا حديثك و مطلع سلطنتك و منزل آياتك و مبشّر غيب هويتك الذي جعلته قيّوماً على من فى السموات و الارض</p>
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32

<p>and sovereign over all in the dominion of revelation and creation, after Thou hadst revealed in the Bayán that but a word from Him is unequaled by all the books of the world; for if one in the time of His Manifestation read every book and believe not in Him, it shall never profit him but if he recite but one of His verses, then this shall verily suffice him. Wherefore do I exclaim that there is no power or might save in Thee, and in Thy trust do I place my Cause, and with Thee do I invest my whole confidence. Thou art my helper, my champion, and my companion, in this world and the world to come.</p> <p>I testify that Thou hast by this word distinguished the very atoms one from another, and hath taken from them their very essences, and by this</p>	<p>و سلطاناً على من فى جبروت الامر و الخلق بعد الذى نزلت فى البيان بان لا يعادل بكلمة من عنده كتب العالمين لانّ حين ظهوره لو يقرأ أحد كلّ الكتب و لا يؤمن به لا ينفعه ابداً و لو يقرأ آية من آياته ليكفيه * اذا أقول لا حول ولا قوّة الا بك و فوّضت أمري اليك و توكلت عليك * أنت معيني و ناصرى و مؤنسى فى الدنيا و الآخرة * و أشهد بانك فصلت بهذه الكلمة كلّ الذرّات و أخذت منها جواهرها و سوف يظهر بها</p>
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<p>the difference between them that have circled round me, and those from whose hearts the odors of self and passion have wafted,</p>	<p>التّفصيل بين الذين يطوفون فى حولى و يخرج</p>
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<p>become manifest. This is that which Thou didst inform me, and that which I informed Thy servants ere my departure from Iraq in the tablet wherein Thou didst reveal the secrets of Thy decree and such as had been ordained by Thine immutable judgement.</p> <p>O my God! Have mercy on Thy servants and Thy loved ones, and moreover shelter them under Thy protection, lest the darts of wayward suggestions cast by them that have disbelieved in Thee befall them, O Thou the Revelator of the verses and Lord of all names and attributes! Enable them to ascend to such a station that if Thou wert to forbid them from</p>	<p>منهم الذين تمرّ على شطر قلوبهم روائح النفس و الهوى * و هذا ما أخبرتنى به فى ألواحك و أخبرت به العباد قبل خروجى عن العراق فى اللوح الذى فيه نزلت أسرار قضائك و مقادير تقديرك * فى اهل ارحم عبادك و احبائك ثم احفظهم بحفظك لئلا يرد عليهم سهام الاشارات من الذين كفروا بك يا منزل الآيات و مالك الاسماء و الصفات * ثم اصعدهم الى مقام لو تمنعهم من</p>
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<p>from committing blameworthy acts, they would not protest (31) against Thee, or see in Thy command and prohibition aught except the tokens of Thy compassion and the evidences of Thy bounteousness. I testify that in Thy command Thou hast desired naught except that they be immersed in the depths of the ocean of Thy mercy.</p> <p>Thy Self beareth me witness, O Thou the Beloved of the worlds, and the Adored One of all them in the heavens and on earth! Sorrows have so encompassed me that the Supreme Pen is withheld from exposition, and the tongue of the Glorious from elucidation and utterance. I have beheld in my love for Thee, O my God, that which none of the former generations had beheld, and have heard what no man in all the world hath heard.</p>	<p>أعمالهم المردودة لا يعترضون عليك و لا يرون فى أمرك و نهيك الا ظهورات عواطفك و بروزات مواهبك * و انى أشهد بانك ما أردت فى أمرك الا ورودهم فى لجة بحر رحمتك * فو نفسك يا محبوب العالمين و معبود من فى السموات و الارضين قد أخذتني الاحزان على شأن منع القلم الاعلى عن الجريان و لسان الابهى عن الذكر و البيان * و قد رأيت يا اهل فى حبك ما</p>
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	<p>لا رأت عيون الأوّلين و سمعت ما لا سمعت آذان العالمين.</p>
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35

<p>I see, O my God, that Thy servants unto whom Thou hast revealed the Bayán and Whom Thou didst create (32) for my sake, are more grievously veiled than all the communities of the past, in such wise that they pride themselves on Thy Seal, and set it upon the tablets to confirm their own positions of leadership, though I have sent it unto them that haply they might understand. By The glory! Thy Seal is placed firmly betwixt my fingers, and never shall it be parted from me, nor shall any have the power to take it from me. Blessed is he who readeth such of Thy hidden mysteries, divine verses and set dispositions as are engraved thereon.</p> <p>Wherefore, O my God, I know not whether it be Thou that makest mention of me, or rather I who maketh mention of Thee.</p>	<p>و قد أرى يا الهى عبادك الّذين نزلت عليهم البيان و خلقتهم لنفسي أحجب من ملل القبل كلّها بحيث يفتخرون بخاتمك و يضربونه على الألواح لاثبات رياستهم بعد الّذى انى أرسلته اليهم لعلّ يستشعرون. لا و عزّتك لم يكن خاتمك الّا فى أصبعى و لا يفارق مئى ابدأ و لن يقدر أحد أن يأخذه منى * طوبى لمن يقرأ ما نقش فيه من اسرارك المستورة و آياتك الاحديّة و سجايك المستودعة. اذا لم أدر يا الهى أنت تذكرنى أو أنا أذكرك * قد</p>
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36

<p>For distinction hath been lifted and union confirmed. My mention of Thee is Thy mention of me, and Thy mention of me my mention of Thee. Separation hath been abrogated by the verse of nearness, and the reign of doubt hath been abolished by the revelation of certitude, and Thy beauty hath</p>	<p>ارتفع الفصل و حقّق الوصل * ذكرى ايتك ذكرك نفسي و ذكرك ايتى ذكرى نفسك * قد نسخ البعد من آية القرب و حكم الظنّ من آية اليقين</p>
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The Tablet of the Quickener

Revealed by Bahá'u'lláh

<p>shone forth from this effulgent horizon. If my sin be that I revealed Thy power and extolled Thy virtues, then I desire to be proclaimed a sinner to all the earth. And if my fault be that I exalted Thy Cause, then I desire to be so condemned before the two worlds. Thou knowest that when I beheld the abasement into which Thy Cause had fallen amidst Thy creatures, I strove to exalt it in Thy realm. None was there in those days</p>	<p>و أشرق جمالك المبين من هذا الافق المنير * ان كان يا الهي ذنبي اظهار قدرتك و نعمتك أحب أن أكون مذنباً بين العالمين و ان كان تقصيري اعلاء أمرك أحب أن أكون مقصراً عند الثقلين. و أنت تعلم بانّي لما رأيت ذلّة أمرك بين خلقك قمت على ارتفاعه في مملكتك و ما كان في ذلك الايام</p>
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37

<p>who made mention of Thee amongst Thy servants, in Thy sovereignty and Thy dominion. And those who protested against me were hiding their faces in fear for themselves! Since it was Thy desire that Thy Word be revealed and Thy Cause glorified, Thou didst bid me rise, didst enable me to speak forth, and didst reveal me amidst men, until the horizons were illuminated with the splendors of this Dawn and the sweet fragrances of majesty and assurance were wafted over creation. When Thy Word was exalted, Thy majesty made manifest, and Thy Cause and sovereignty revealed, they came forth out of their concealment in hatred for Thee and repudiation against Thee, and then purposed my murder, though Thou hadst made me</p>	<p>أحد ان يذكرك بين عبادك بسطنتك و اقتدارك و الذين اعترضوا عليّ انهم ستروا وجوههم خوفاً من أنفسهم. و أنت لما أردت اظهار كلمتك و اعزاز أمرك أقمتني و أنطقني و أظهرتني الى ان استضاءت الآفاق من أنوار هذا الاشراق و مرّت نفحات العزّة و الاطمئنان على الاكوان * فلما علت كلمتك و ظهرت عظمتك و لاح أمرك و سلطانك خرجوا عن السّتر بغياً على نفسك و اعراضاً عنك الى ان ارادوا قتلى بعد الذي جعلتني</p>
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38

<p>a refuge unto them and a haven for their souls. I therefore sit before, O my God, Thee and await what Thou hadst purposed for me by Thy irrevocable decree that is hidden from the gaze of Thy creatures. By Thy Self! All of my limbs and all of my members pine to be rent asunder piece by piece in Thy path! O would that I were in such a state in this very moment, O Thou Creator of All, Who art remembered in the hearts of men! How sweet therefore is mention of Thee unto my taste, and how delightful is servitude to Thee unto my soul! I have attained to such a station therein that whensoever I look upon the earth, I wish to fall down on my face upon it, in humility before Thy Face and prostrate adoration</p>	<p>حصناً لهم و مهرباً لانفسهم * فيا الهى اذاً اكون جالساً بين يديك و اكون منتظراً ما أردت لي من قضائك الذى كان مستوراً عن أنظر برئتك * فو نفسك كل جوارحى و اركانى تحب ان يصير ارباً ارباً فى سبيلك * يا ليت كنت هذا الحين فى تلك الحالة يا خالق البرية و المذكور فى الافئدة فما أحلى ذكرك فى مذاقي و ما ألد عبوديتي لنفسك * و قد بلغت فيها الى مقام كلما اشاهد ارضاً احب ان اكب بوجهي عليها خاضعاً لوجهك و ساجداً</p>
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<p>before Thy Self. By Thy glory! Were it not that I had an eye for Thy sealed decree, never would I have revealed myself save in the deportment of pure servitude amidst Thy creatures; Thou didst, however, ordain in Thy might what Thou desiredst and madst come to pass such as Thou willedst, that such as was revealed in the Bayán might be</p>	<p>لنفسك. فو عزتك لو لم اكن ناظراً الى قضاءك المحتوم ما اظهرت نفسى الا بالعبودية الصرفة بين برئتك ولكن أنت قضيت بقدرتك ما اردت و</p>
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<p>fulfilled. Otherwise, I desired to humble myself before every face that itself had bowed before Thy Face. Those who transgress the bounds of servitude are such as have not savored the deliciousness thereof. I beseech Thee, O Lord of the realms of eternity, to assist me and my loved ones to serve Thee and evince servitude to Thee under all conditions. Accept, then, from us what we have done</p>	<p>امضيت ما شئت ليثبت ما نزل في البيان و الآ اننى أحببت بان اخضع لكل وجه كان خاضعاً لوجهك * ان الذين تجاوزوا عن عبوديتك أولئك ما وجدوا لذتها. اسألك يا مالك ممالك البقاء بان توفقني و أحبتي على خدمتك و العبودية في كل شأن لنفسك * ثم اقبل يا الهى منا ما عملنا</p>
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40

<p>and what is left from us of what Thou didst write down for us.</p> <p>O Lord, make us steadfast in Thy love and in traversing the paths of Thy good-pleasure. Grant, then, that we be champions of Thy Cause in such wise that nothing will hinder us from rendering Thee victorious and exalting Thy word. Set us so aflame, O Lord, with the fire of love for Thee that thereby the flames of Thy love will be kindled amidst Thy servants and that we shall help Thee under all conditions in such wise that neither the repudiation of any man nor the opposition of any soul will hinder us. Potent art Thou to as Thou willest. None other god is there beside Thee, Almighty, the Munificent.</p> <p>Do Thou bestow Thy blessings, O my God, upon the Point by Whom Thy hidden knowledge was explicated and Thy treasured mysteries revealed,</p>	<p>و ما ترك منا عما كتبته لنا * أى رب فاستقمنا على حبك والسلوك فى مناهج رضائك ثم اجعلنا ناصرين لأمرك بحيث لا يمنعنا شىء عن نصرتك و اعلاء كلمتك * أى رب فاشتعلنا بنار محبتك على شأن يشتعل بها نار حبك بين خلقك و ننصرك فى كل شأن بحيث لا يمنعنا انكار أحد و اعراض نفس * و انك أنت المقتدر على ما تشاء لا إله إلا أنت العزيز الكريم * صل اللهم يا الهى على النقطة التي منها فصلت علومك المكنونة و أسرارك</p>
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by Whom Thou enteredst Thy Covenant with the Dawning-place of Thine Essence and the Manifestation of Thine Invisible Unity; and do Thou bestow Thy blessings on those that had been beset by suffering and hardship in their love for Thee until such time as they were martyred in Thy path; and upon those who sincerely believe in Thee, who forsook their native homes to exalt Thy word and to establish Thy Cause, and who bore naught in Thy path save love for Thee and Thy verses. Such as they bore was no burden unto them, for theirs was no concern save to spread abroad the traces of Thy pen and confirm Thy truth, and theirs was no object save to fix their gaze upon Thee.

O Lord, do Thou bestow Thy blessings unto them through the tongue of Thy grandeur; vouchsafe them moreover the wonders of Thy mercy at all times,

المخزونة و به أخذت عهد مطلع ذاتك و مظهر
غيب أحديتك و على الذين مستهم
البأساء و الضراء في حبك الى أن استشهدوا في
سبيلك و على الذين هم آمنوا بك خالصاً
لوجهك و خرجوا عن الأوطان لاعلاء كلمتك و
أظهار أمرك و ما حملوا في السبيل إلا حبك و
آياتك * و لو حملوا ما حملوا لأنهم ما كان همهم
إلا انتشار آثارك و اثبات حقاك و ما كان طرفهم
إلا متوجهاً إليك * أى رب صلّ عليهم بلسان
عظمتك ثم انزل عليهم فى كلّ حين من بدائع

O Thou who art the most merciful of all who show mercy!

Glorify, O God my God, such as are the manifestations of martyrdom, who sacrificed their very souls and flesh for the sake of this Cause whereby the Most Great Terror was made manifest and the denizens of the cities of divine names wailed and lamented. These are they by whom Thy Cause was revealed, Thy name proclaimed, and Thy Manifestation made effulgent. Send down upon them, O

رحمتك يا أرحم الراحمين * و كبر اللهم يا إلهي
على مظاهر الشهادة الذين أنفقوا أرواحهم و
أجسادهم فى هذا الامر الذى به ظهر الفزع
الأكبر و ناح سكان مدائن الاسماء و بهم ظهر
أمرك و انتشر ذكرك و لاح ظهورك * أى رب
فانزل عليهم ما ينبغى لشأنك و يليق لحضرتك

The Tablet of the Quickener

Revealed by Bahá'u'lláh

<p>Lord, that which is befitting of Thy station and is becoming of Thy presence, for they performed such as was incumbent upon them and their doth remain such as Thou didst charge Thyself in regard to them. I beseech Thee, O my God, by Thee and by them and by these five, to waft over us the breezes of forgiveness, that they may cleanse us of sin.</p>	<p>لَا تَهْمُ عَمَلُوا مَا كَانَ عَلَيْهِمْ وَ بَقِيَ مَا كَتَبْتَهُ عَلَيَّ نَفْسِكَ لَهُمْ * أَسْأَلُكَ يَا إِلَهِي بِكَ وَ بِهَمِّ وَ بِمَوْلَاءِ الْخَمْسِ بَانَ تَرْسَلْ عَلَيْنَا رَوَائِحَ الْغَفْرَانِ لِيَطَهَّرَنَا عَنِ الْعَصِيَانِ ثُمَّ اغْفِرْ</p>
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<p>Forgive moreover, O my God, our fathers and our relations among those who have turned unto the holy sanctuary of Thy Cause, who have set their faces toward the direction of Thy good-pleasure. Thou art verily potent to do as Thou willest. None other god is there beside Thee, the Almighty, the Transcendent, Whom we beseech for help.</p> <p><i>This is that with which I supplicated God in the language of allegory and metaphor. Let him read it who desires to drink the water of life from the hands of the abundant, the incomparably bounteous Lord. Thereby shall the beauty of truth be revealed to him, and the veils burned away that covered inner meaning behind metaphorical expression.</i></p>	<p>يَا إِلَهِي آبَائِنَا وَ ذَوِي قَرَابَتِنَا مِنَ الَّذِينَ أَقْبَلُوا إِلَيَّ حَرَمِ أَمْرِكَ وَ تَوَجَّهُوا إِلَيَّ شَطْرَ رِضَائِكَ * وَ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَيَّ مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْمُتَعَالَى الْمُسْتَعَانُ. هَذَا مَا دَعَيْتُ اللَّهَ بِهِ بِلِسَانِ الرَّمْزِ وَ الْأَلْغَازِ وَ يَقْرُؤُهُ مَنْ يَرِيدُ أَنْ يَشْرَبَ مَاءَ الْحَيَوَانِ مِنْ أَيْدِي الْفَيَاضِ وَ بِذَلِكَ يَكْشِفُ جَمَالَ الْحَقِيقَةِ وَ يَحْتَرِقُ حُجَبَاتِ الْمَجَازِ *</p>
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