

THE MYSTERIES OF THE CALL OF MOSES: TRANSLATION AND NOTES ON A TABLET OF
BAHĀ'U'LLĀH ADDRESSED TO JINĀB-I KHALĪL.

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Among the alwāh ("Tablets") of Mīrāsī Husayn 'Alī Bahā'u'llāh (1817-92) published in volume four of the late 'Abd al-Hamīd Iḥrāq Khāvarī's compilation Mā'ida-yi Āsmānī (9 Vols. 129 Badī^c + reprints) is that described as a "Blessed Tablet about the mission of His Holiness Moses..." (Vol. 4, pp. 38-41). The Arabic Tablet so described is in fact the first part of an epistle of Bahā'u'llāh / [Mīrāsī Āqā Jān] Khādīmallāh addressed to a certain Khalīl (a Bahā'ī of uncertain identity; = Ibrahim ?). Its unpublished second (largely Persian) parts begins

and ends,
ای برادر من ای خلیل

Khadī [allāh] =) البهائم علی کل من آمن بالله الفرد الخیر من آدم
text from an uncatalogued ['Tehran Bahā'ī Archives' MS] photocopy in my possession.

It is clear from the Persian section of the "Lawh-i Jināb-i Khalīl" that the whole Tablet was written during the late 'Akka period of Bahā'u'llāh's ministry (1868-92; most probably the late 1880's). The Khalīl addressed therein had evidently written to Bahā'u'llāh (through Khādīmallāh as was usual during the late 'Akka period) asking advice and posing questions about, so it seems, the following issues: [1] About (Khalīl's personal) service to the Bahā'ī cause; [2] About the doings of wayward [Azālī?] souls [?]; [3] About listening in at the time of the revelation of verses [by Bahā'u'llāh] and [4] About visiting or settling at Tiberius and the circumstances of (a certain Bahā'ī referred to as) Jināb-i Ḥakīm. Bahā'u'llāh / Khādīmallāh's reply to these issues is prefaced by several pages (in Persian) about the greatness of the Bahā'ī revelation and the fulfilment of various proof-texts-quoted (in Arabic) from the Hebrew Bible (Isaiah 33:20b; Psalm 108:10a; 137:3-4 and Isaiah 2:10[+19+21]); details cannot be gone into here). Towards the beginning of the Persian section (Pt. II) it is, furthermore, made clear that the first Arabic section (Pt. I. = Mā'ida-yi Āsmānī, Vol. 4, pp. 38-41; see above) was revealed by Bahā'u'llāh in honour of one referred to as Jināb-i Ḥakīm. This Ḥakīm, almost certainly a Jewish physician and convert to the Bahā'ī Cause originally resident in Iran (a fair number of Iranian Jews who became Bahā'īs were named or known as Ḥakīm), had apparently visited Bahā'u'llāh at (or near) 'Akkā, settled or was temporarily resident at Tiberius (not far distant from the 'Akka-Haifa area), and had had personal links with (the abovementioned) Khalīl (possibly also a Jewish convert?).

The Mysteries of the Call of Moses

The first (largely) Arabic part of the Lawh-i Jināb-i Khalīl revealed in honour of (a certain) Jināb-i Ḥakīm is a kind of mystical midrash on the Exodus account of the Call of Moses and the disclosure of God's names. In a large number of his thousands of Arabic and Persian epistles (alwāh) Bahā'u'llāh refers to Moses and to the events that, according to the Bible and the Qur'ān, took place on Sinai. Details cannot be gone into here but it is important to note that Bahā'u'llāh frequently and in various ways allegorizes the scriptural accounts of Moses' encounter with the Divine and sets them in spiritual pre-eternity, i.e. in a primordial, pre-existent or transcendent celestial realm. The Sinaitic experiences of Moses and the Divine epiphany sometimes symbolize the primordial encounter of the reality of the Prophets with (pre-existent) Bahā'u'llāh or the (indirect) manifestation of Divinity in the interior Self (= mystically, Sinai) of Moses. (= the archetypal reality of the Prophets or of the true seeker). In the Lawh-i Khalīl the Exodus texts drawn on are set in mystic pre-eternity and related to the primordial disclosure of "Greatest Name" (Bahā') or the person of Bahā'u'llāh. This, in part, as determined by the nature of the Arabic translation of Exodus 3 and 6:3 made by Cornelius Van Dyck ([+ Eli Smith] Beirut 1865 + later editions).

Lying behind Bahā'u'llāh's mystical midrash on Exodus 3+6:3 are those Islamic traditions and writings that speak of important events having taken place before the creation of the world/universe; including, for example, the creation and epiphany of the light of Divinity which is the light of Muhammad and the Imāms; the primordial commissioning of the prophets and the taking of a covenant with all human souls.¹ A multitude of Muslim mystics and theologians as well as the Shi'ī Imāms are recorded as having spoken about cycles of spiritual existence lasting for many aeons or millions of years before the creation of this world. Such teachings are drawn on and elaborated by Bahā'u'llāh and given a variety of interpretations by 'Abdu'l-Bahā in the light of the ultimate Bahā'ī rejection of human pre-existence. (cf. for example, Selections From the Writings of 'Abdu'l-Bahá [Haifa 1978] No. 181 p. 207). In order then, to understand the first part of the Lawh-i Jināb-i Khalīl it is necessary to bear in mind a) the Van Dyck Arabic text of Exodus 3+6:3; b) the Islamic traditions about mystic pre-eternity and c) various Qur'ānic texts and Bābī-Bahā'ī doctrines:

1. Cf. Qur'an 7:172f; 20:115.

Worth noting at this point is the fact that after speaking about the creation of the Prophets and the theophany of God as "Almighty God" (= EL SHADDAI) Bahā'u'llāh sets forth details about the successive disclosure of the Divine Names in terms of Moses' being four times called by God :

- a) Moses is called from the midst of the Fire (= the Sinaitic Burning Bush); then, after 81,000 + 9,000,000 "years" (of 'pre-eternity') see II- III),
- b) From the "Supreme Horizon" (= the point of the disclosure of Divinity; see IV-VI);
- c) From the "supremely pure region, the most luminous holy place [station]" (see VII) and,
- d) From the "Furthermost[Sinaitic]Tree" (see VIII f).

Without going into details (see the commentary below) the import of that part of the Lawn-i Khalīl translated below (pp. 37-40) may be summed up as follows:

- [I] The archetypal beauty of the (pre-Mosaic) Prophets was created and subject to the theophany of God (= Bahā'u'llāh) as "Almighty God" (= EL SHADDAI; see Exodus 6:3);
- [II] In view of pre-eternal souls having forgotten the primordial covenant God raises up Moses and identifies Himself to him (cf. Exod 3:4b+6a);
- [III] Moses' pre-eternal encounter with God (cf. Exod 3:6b);
- [IV] The celestial commissioning of Moses.
- [V] God's "hidden people" and Moses' mission to them (cf. Exod. 3:7a);
- [VI] On the disclosure of the tetragrammaton (YHWH; cf. Exod. 3:15);
- [VII] The testimony of Moses;
- [VIII] The enduring importance of the tetragrammaton (YHWH) as a sign of the advent of Divinity in eschatological times (cf. Exodus 3:15b);
- [IX] God's epiphany as "Almighty God" (EL SHADDAI; Exod. 6:3) and the mystery of His ultimate manifestation as the "Greatest Name" (Bahā');
- [X] On the primordial and alphabetic configuration of the "Greatest Name" (Bahā') or pre-existent locus of the being of Mirza Husayn ^{ALI} Bahā'u'llāh.

THE LAWN-I JINĀB I KHALĪL (Pt. I),
PROVISIONAL TRANSLATION, TEXTS AND
COMMENTARY.

* Roman numerals indicate the paragraphs of my provisional translation.

LAWH-I JINAB-I KHALIL (PT.I) : PROVISIONAL TRANSLATION.

In the Name of Our Lord Who hath described Himself through His Own Self by virtue of its Namesake among the Names.

- I. The Sovereign of the Divine Realm and King of Life Who dieth not hath so established and ornamented The Kingdom of Majesty and Beauty and the Spiritual Realm of Might and Magnificence that through but a breeze of the breezes of the Hidden Sea of Ink which hath exuded from the Supreme Pen the Beauty of the Prophets was made manifest. They, through the Sun of the Blessed Word, " I, verily, am Almighty God, Powerful over all things! " which shone forth from the Mouth of the Divine Will, were irradiated [through the Divine theophany] and filled with Light. Exalted be His Command and His Power! Exalted be His Might and His Sublimity! Exalted be His Grandeur and His Sovereignty!
- II. A beam from the lights and splendours of this bright, luminous and resplendent Sun became manifest and evident in the horizons of existent Being and the contingent Realities until the veils of forgetfulness intervened and eyes were withheld from witnessing. Then the Countenance of the Speaker [= Moses] appeared from the horizon of the [Divine] Intention of the Living One, the Ancient. Praised be He Who caused him [Moses] to be made manifest! And praised be He Who raised him [Moses] up [to be His Messenger]! And exalted be He Who spoke unto him [Moses] from the midst of the [Sinaitic] Fire [saying]: " Moses, Moses, I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob! " [= Exodus 3: (4b < +) 6a (Arabic version)].
- III. When he [Moses] heard the [Divine] Call from the midst of the [Sinaitic] Fire he was captivated by the charm of the All-Compelling [Divinity] and veiled his face out of fear, being unable to look at Him [cf. Exod.3:6b and Qur'anic // 's). Thunderstruck he swooned away on account of the Call of the Lord for a period of 81,000 years until the Bounty of his Lord encompassed him and the fragrance of reunion blew upon him. When he came out of his swoon he [Moses] exclaimed: "Unto Thee be praise, O Thou Who hast enlivened me through Thy most-sweet Call and raised me up once again, O Lord of Names, through the Spirit of Thine Exposition." He [Moses] then rose up and stood before

the Lord, submissive, humble, praising, given to remembrance [of God], glorifying, magnifying [his Lord] in his inmost self for a period of 9,000,000 years.

- IV. Then yet again was the [Divine] Call made manifest from the Supreme Horizon: " Moses, Moses! Go in My peace and [with] the fragrance of My garment unto the retreats of My Holiness and the regions of Mine Intimacy; then unto the Cities of the Realm of Unknowing, the Kingdoms of My Spirit, the Worlds of Exaltedness, the Plains of Flashing Light, the Most-Sublime Heights and the Gardens of Eternity. It is permitted that you ascend every Heaven, enter every Ocean and ride in every Ark, but beware, beware lest you cross over the gulf of the Ocean of Grandeur, approach the Crimson Arks or draw nigh unto the sacred Snow-White Land for therein is a region [or station] in which the realities of Names are consumed."
- V. [And God said to Moses (see Exod.3:7f)] " I verily, when I heard the cry for succour of my hidden people, hearkened unto the longing of my beloved ones about whom none is informed save Myself, and became aware of their lamentation in their separation from Me, their tortured cries in the Land of the One Who is Invoked [for help; fi barr al-mustaghāth] in their ardent desire for the Meeting with Me and their request for reunion with Me, and when I came to a knowledge of their thirst and burning desire for the Kawthār of My Hidden and Treasured Name, I desired to send you [Moses] unto them with My fragrances and My perfumes, My sweet-scents and My bounties, with My glad-tidings, My manifestations and My graces."
- VI. Then the Speaker [Moses] presented his plight unto the Lord, the Ancient: [He said to Him] " If I come unto them [the people] and say to them, 'Your Beloved hath sent me unto you' and they ask me ' What is His name ? ', what reply shall I give to them ? " [See Exodus 3: 13 (Arabic version)]. Then did the Lāhūt of Might quake, the Jabarūt of Power shake and the Malakūt of Loftiness and Exaltedness swoon away. The most elevated Heaven of Heavens trembled by reason of the [Divine] Call which was raised from the Hidden Retreat of Grandeur and the reverberation of the voice of the Lord

displaced every ancient mountain. Say: 'I AM [HE] WHO [IS] I AM WHO I AM [= ahyah'i'lladhi ahyah ashar ahyah = אהיה אשר אהיה]. I AM hath sent me [Moses] unto you [= ahyah shalahnu alakhim (sic.) = אהיה שלחני אליכם; see Exodus 3:14 Hebrew+ Arabic]. O Moses! This you shall say unto the thirsty ones who desire the Kawthar of union with Me: 'YHWH [יהוה = the tetragrammaton יהוה, 'Jehovah', 'the Lord'] your Beloved hath sent me [Moses] unto you in order that I might give you the glad-tidings of His manifestation, His [future] advent, His nearness and the [eschatological] Meeting with Him" (see Exodus 3:15 Hebrew + Arabic).

VII. Subsequently he [Moses] heard the [Divine] Call again from the supremely pure region, the most luminous and holy station [or, place] Say: " YHWH it is Who, from the Realm of Unknowing [ghayb al-^camā'], hath enabled me [Moses] to hearken unto His voice and be attentive to His Call but I have neither seen Him nor gazed upon Him. He [simply] commanded me that I should turn unto you with [but] a fragrance of the garment of the Beloved One in order that patience might be established in your hearts on account of His [personal] absence and separation [from you] to the end that you be comforted in view of the many days of your remoteness from Him."

VIII. Then again was the [Divine] Call made manifest from the Furthestmost [Sinaitic] Tree that had grown up from the midst of the [Divine] Throne in the Snow-White Heights of the most concealed [realm of] Grandeur: " O Moses! This is My Name and My Memorial unto them [the people] throughout their holy and blessed generations. It will endure throughout the ages of Eternity and Everlastingness and throughout times having neither beginning nor end. This is My Sign among them [the people] of the Day of My coming unto them and through which I shall make Myself known unto them and draw aside the veil which conceals My Beauty. They shall know naught save Me and, apart from this My Name and this My Memorial, shall nothing ever be mentioned among them. These are My servants whom I did not command to prostrate themselves when I created Adam. The inhabitants of My concealed pavilions and the Concourse of the realm of My Unknowing were not informed about them." [See Exodus 3: 15b Arabic].

IX. " O Moses! Bear thou witness that I, verily, am the Lord! I was alone, a God sanctified above all Names in Mine Essence. I remained unknown for an eternity of eternities. In the hidden-ness of My Bahā' [= Splendour] I shall not be known until the end of all ages. I verily, appeared unto Abraham and Isaac and Jacob through My Name " Almighty God, [الإله العَلَّام = (Heb.) אֱלֹהֵי אֲבָרָם , EL SHADDAI], Powerful over all things" but by My Name YHWH I did not make Myself known until this Day. [See Exodus 6:3 Arabic]. This is the treasured secret of My Hidden Name. This is the mystery of My Concealed Name. This is the cipher of My Concealed and Guarded Beauty. It hath ever been and will ever be—as long as the ancient Eternity of Mine Essence and the Locus of My Being endures—hidden and concealed in the Treasuries of My Command and the Storehouses of My Custodianship; secreted beneath the Veils of My Glory and wrapped under the Coverings of Mine Infallibility and Power. I have hidden it [the hidden name Bahā'] beneath the Robe of My Greatness and the Canopy of My Grandeur until such time as it will be made known on My part in a land that is concealed and hidden in the Veils of Mine Occultation and the all-encircling Ocean of My Knowledge. I (alone) shall determine the appointed time for its disclosure . And He, verily, is I Myself in al-mustaghāth [= abjad 2001 indicative of the time of the manifestation of man vuzhiruhu'llāh = Bahā'u'llāh = the 'Hidden Name']. I shall decree when this Treasure [= Bahā'] shall be made manifest through the Sovereign of My Will and I shall break its seal through the Fingers of My Might and the Fingertips of My Power. I shall cause that Hidden Pearl to emerge, by the submersion of My Supreme Pen, from the concealed, inaccessible, pure and untainted Oman of Mine Ink. "

X When the [Divine] Call was ended and the Mighty, Hidden Letters [= the (ق ا ه) of ق ا ه, Bahā' ?] came to be in the form of a Triad in the Fourfold Temple [= Husayn ^cAlī (7 = 4+3 letters), Bahā'u'llāh] and the Innermost Mystery and Secreted Treasure was made manifest and eight illumined Letters bore up the [Heavenly] Throne [see Qur'ān 67:17] then was the Temple of the Greatest Name perfected and sealed with a sacred, guarded Seal. Blessed be he who gazes upon the Seal of the Beloved One and becometh aware of that which hath been decreed in it of the mysteries deposited in the treasuries of the Books of old on the part of One All-Knowing, All-Wise.

اخرى من روح بيانك يا مولى الاسماء اذ اقام ووقف تلقاء الرب
تسعة الف الف سنة خاضعا خاشعا حامدا ذاكرا مجددا
مسبحا فى سر السرى ثم ظهر النداء من الافق الاعلى مرة
بعد اخرى موسى موسى اذهب بسلامى وعرف قميصى الى
مكامن قدسى ومواقع انسى ثم الى مدائن السماء وممالك
الروحى وعوالم العليا وميادين السناء والرفارف القصى
وحدائق البقاء ولك ان تصعد كل سماء وتدخل كل بحر
وتركب كل سفينة ولكن اياك اياك ان تعبر الى خليج بحر
الكبريا وتقرّب سفائن الحمراء وتقرّب ارض المقدسة
البيضاء لان هنالك مقام تحترق فيه حقائق الاسماء انسى
لما اصغيت اغائة شعبى المكنونه وسمعت حنين احبائى
الذين لم يطالع بهم غيرى واطلمت بصريخهم فى فراقى
وضجيجهم فى يز المستغاث شوقا للقائى وطلبا لوصالى
وعلمت ظمائهم واحتراقهم لكوتر اسمى المكنون المخزون
اردت ان ارسلك اليهم بنفجائى وفوجائى وتضوعائى ثم
عناياتى وبشارائى وظهورائى والطاقى فمرض الكليم
للرب القديم اذا وصلت اليهم وقلت لهم محبوبكم ارسلتسى
اليكم وقالوا لى ما اسمك فماذا حبيبهم اذا تزلزل لاهوت
العظمة وتحرك جبروت القوة وانضغ ملكوت العزة والرفعة
ثم ارتعدت سموات العلى بما ارتفع النداء من غيب الكبريا

لوح مبارك دربارہ بعثت حضرت موسى عليه السلام جمال
قدم ميغرميند قوله تعالى :
" بسم ربنا الذى وصف نفسه بنفسه لسميها عن الاسماء
ملكوت جلال وجمال وجبروت عظمت واجلال سلطان لاهوت
وطيكت حتى لا يموت رابر ازنده وزيننده كه بنفحه اى ازنفحات
بحر مدار مكنون كه از قلم ترشح نمود جمال انبياء ظاهر
ونشمس كلمه مباركه اتى انا الله القا در على كل شىء كه از فم
مشيت اشراق نموده امتجلى ومستنير گشتند تعالى امره
وقدره وتعالى عزه وشأنه وتعالى عظمته وسلطانه وبرتو
انوار وتجليات اين شمس مشرقه منيره لانه در آفاق وجود
ممكنات وحقايق موجودات ظاهر ومشهود تا آنكه حجببات
نسيان حایل شد وابصار را از مشاهده منع نمود در اين هنگام
طلعت كليم از اغق اراده حتى قديم ظاهر ومشهود سخنان
من اطهره وسبحان من بعثه وكلمه من بحبوحة النار موسى
موسى انا اله ابيك اله ابراهيم واله اسحق والمطيق قلوبيا
فلما سمع النداء من قطب النار واخذه جذب الجبار غطى
وجهه من الخوف ولا يقدر ان ينظر اليها وانضغ من نداء
القرب واحد وثمانين الف سنة نهر به اذا تقرب اليه
فضل ربه وهب عليه عرف الوصال فلما وجد افاق وقال لك
الحمد يا من احببتنى من عرف نداءك الاحلى وبعثتنى مرة

واخذ اهتزاز صوت الرب كل الجبال القديم قل اهيه الذي
اهيه اشراهيه/ ارسلتني اليكم يا موسى هكذا تقول للنظمانين
الذين ارادوا كوثر وصالى يهوه محبوبكم ارسلتني اليكم
لا تبشركم بطهوره ووصاله وقربه ولقائه ثم سمع نداه آخر
عن الشطر الاطهر المقام القدس الا نور قل يهواه هولائه
من غيب العما اسمعنى صوته واصفاني ندائه ولكن انسى
ما رأيت ومانظرت اليه قد امرتني بان اتوجه اليكم بعترف
قميصه المحبوب لالقي الضبر في قلوبكم على هجره وفراقه
واسليكم في بعدكم عن طول آياته ثم ظهر النداء عن شجرة
القصور المنبته من كبد العرش في رفارف البيضاء عن سر
الكبرياء يا موسى هذا اسمى وتذكرى لهم في اجيالهم
المقدسة المباركة التي لا تنتهى بدهور الازل والابد ولا يتم
بازمنة القدم والسرمد وهذه علامة مجئى اليهم بهنداء
اعرف لهم نفسى وبهذا اكشف لهم الستر عن جمالى لانهم
لا يعرفون سوائى وغير اسمى هذا وذكرى هذا لن يذكر
عندهم ابدا هولاء عبادى الذين ما امرتهم بالسجود حين
خلقت آدم وما اطلع بهم اهل سرادق غيبى وملاء عمائى
يا موسى فاشهد باننى انا الرب قد كنت وحده الهامقدسا
عن الاسماء كلها بذاتى ما عرفت من قدم الاقدام وبغيب
بهائى لن اعرف الى ابد الاعداد قد نظرت لانبراهيم و

اسحق ويعقوب باسمى الاله القادر على كل شئى واما باسمى
يهوه فلم عرفك نفسى الى هذنا اليوم وهذنا كنز اسمى المكنون
وهذنا سر اسمى المخزون وهذنا رمز جمالى المستور المصون
قد كان ويكون من ازلية ذاتى وهوية كينونتى مكنونا مخزونا
في خزائن امرى وكنائز حفظى ومستورا في حجابات جلالى
وسر عظمى واقتدارى قد اخفيته تحت رداء عظمى و
خباء كبريائى الى وقت يكون معلوما عندى فى ارض تكون
مستورة مخفيه في حجابات غيبى وبحر علمى المحيط
واعين بذلك ميقاداً وهوائه انا بالمستغاث اقضى اذا اظهر
هذا الكنز بسطان مشيتى وافك ختمه بأصبع قدرتى وانامل
قوتى واخرج ذلك اللؤلؤ المكنون بفواص قلمى الاعلى
عن عمان مدادى الغيب الممتنع البحت البسيط فلما
انتهى النداء وتمت الأحرف العزبة الغيبية على هيئة
التثليث في هيكل الربيع وظهر السر الاسرار والكنز الاخفى
وحمل العرش الاحرف الثمانية النوراء اذا تم وكمل وختم
هيكل الاسم الاعظم فى خاتم قدس حفيظ اطوبى لمن نظر
الى خاتم المحبوب وعرف ما قدر فيه من الاسرار المودعة
فى كنائز كتب القبل من لدن عليم حكيم انتهى .

الوصال فلماً وجد آفاق وقال لك الحمد يا من اجبتني
 من عرف نذائك الأسلي ولعنتي ترة اضري من
 روح بيانك يا مولد الاسماء اذا قام ووقف تلقاء الرب
 تسعة الف سنة خاضعاً خاضعاً حامداً ذا كراً محمداً
 متجافاً سر السرى ثم الهدى من الافق الاعلى مرة بعد
 اضري موسى موسى اذ ذهب بسلامي وعرف قمبي الى
 مكان قدسي ومواقع النبي ثم الى مداين العماة ومجا
 الرومي وعوالم العليا وميادين التاء والترارف الفصوي
 وحدائق البقاء ولك ان تصعد كل سماء وتدخل كل بحر
 وتركب كل سفينة ولكن اياك اياك ان تعبر الى خليج
 سحر الكبرياء او تقرب سفابن الحمراء او تقرب ارض المقدية
 البيضاء لان هناك مقام تحرق فيه حقائق الاسماء
 التي لما اصغيت اغاثة شعبي المكنونة وسمعت خنين اجال
 الذين لم يطلع بهم غيري واظلمت بصريهم في فراقهم
 في بر المتعاش شوقاً للقاء وطلباً لوصالي واعلمت ظاههم
 واخر اقمهم للوثر اسمي المكنون المحزون اردت ان اسلك
 اليهم بنفحات وفوحات وتضوعات ثم عما يابك ولبارك وطوبى

بسم ربنا الذي وصف نفسه بنفسه
 لبيها عن الاسماء

ملكوت جلال وجمال وجبروت عظمة واصلال سلطان
 لا يوت وملك حتى لا يموت رابر ازده وزينه ه بنحه
 ازفحات سحر دادر مكنون از فم اعلى ترشح نمود جمال
 انبا ظاهر ونشم كلمة مباركه الله الاله القادر على كلشي از
 فم مثبت اشراق منح مخلي ومستبر كشتند تعال امره وقدره
 وتعال عزه وثانته وتعال عظمته وسلطانه وپرتوانوار
 وتجليات اين شمس مشرقه بفره لايحه وآفاق وجهه ملكا
 وحقائق موججات ظاهر ومكشود ما انك حجات نبيان
 حایل شد و ابصار از مشاهده منع نمود و بينكم كام طلعت
 كلمه از افق اراده جي قدیم ظاهر و مشهور سبحان من ظهره و سخا
 من بعثه و تعال من ارسله و كلمه من بحوضه النار موسى بن
 انا اله ابيك اله ابراهيم واله اسحق واله يعقوب فلما سمع ندا
 من قلب النار واخذته جذب الجبار عطف وجهه من الخوف ولا
 بقدر ان ينظر اليها وانصق من نداء الرب واحد وثانين
 الف سنه ودهرته اذ تقرب اليه فضل ربه وهب عليه

والطاف فعرض الخليم للرب القديم اذا وصلت اليهم و
 لهم موهوبكم ارسلني اليكم وقالوا الي ما اسمه فماذا اصبحت
 اذا انزلزل لا يوت العظمه و تحرك جبروت القوة وان
 ملكوت العزوه و الرفعه ثم ارتقدت سماء سموات العلى بما
 ارتفع النداء من غيب الكبرياء واخذ احتراز صوت
 الرب كل الجبال القديمه قل آهيه الذي آهيه سراً
 شلاصوا الخيم آهيه ارسلني اليكم يا موسى هكذا تقول
 للظمانين الذين ارام كوش وصاله يتوهه موهوبكم ارسلني
 اليكم لا بشركم لظهوره ووصاله وقربه ولقائه ثم سمع
 نداء اخر عن الشطر الاطر المقام المقدس الانوار قل
 نيو احو اياه من غيب العطاء السمعنى صوته واصعانه نداء
 ولكن انى مارايته وما نظرت اليه قد امرت بان اوجه اليكم
 بعرف قميصه المحبوب لالقي القبر في قلوبكم على حجره وقرنه
 واسليكم في بعدكم عن طول ايامه ثم طهر النداء عن شجره
 القصوى المنبته من كبد العرش في رفارف البضاء
 عن ستر ستر الكبرياء يا موسى بهذا اسمي وذكرى لهم
 في اوجالهم المقدسة المباركة التي لا تنتهي بدحور الانزل

والابد ولا تيم بازمته القديم والسرمد وحده علامتى فيهم
 لوم محبتي اليهم بهذا اعرف لهم نفسى وبهذا اكشف لهم
 اشتر عن حماك لا تخم لا يعرفون سواك وغير اسمى هذا
 وذكرى هذا لن يذكر عندهم ابداً هؤلاء عبادى الذين
 ما امرتهم بالتجود حينما خلقت ادم وما اطلع بهم اهل سراد
 غيبى و ملاعماك يا موسى فاشهد بانك انا الرب قد كنت
 وحده الهاً مقدساً عن الاسماء كلها بذاتك ما عرفت من
 قدم الافدام وبغيب بجانك لن اعرف الى ابد الاعداد
 قد طرت لابراهيم واسحق ويعقوب باسمى الاله العا
 على كل شئ وانا باسمى يهوه فلم عرف نفسى الا هذا اليوم
 وبذا الكثر اسمى الملكون وهذا ستر اسمى الخرون وهذا
 رمز حلال المنور المصون قد كان ويكون من ازلته زان
 وهويه كينونتى ملكوناً محزوناً في حزانى امرى وكنا
 حفظى ومينوراً في حجابات جلاله وستر عصمتى واقدا
 قد اخفيت تحت رداء عظمتى وخباء كبرياءى الى وقت
 يكون معلوماً عندى في ارض تكون مستوره مخفيه فى
 حجابات غيبى وبحر علمى المحيط واعين بذلك سيعادا

وهو انه انه انا بالمتقيات اقضى اذا ظهر هذا الكفر لسلطان
 مشيتي وَاَفْكَ خَمَّةٌ بِاصْبَعِ قَدْرِكَ وَاَعْلَى قُوَّةً وَاَخْرَجَ
 ذَلِكَ الْكُفْرَ لَوْ اَلْمَكْنُونِ بِعَوَاصِ قَلَمِي الْاَعْلَى عَنْ عَمَّانِ بَدَا
 الْغَيْبِ الْمَلْتَمَعِ الْجَمْتِ الْبَسِيطِ فَلَمَّا اَنْتَهَى النَّدَاءُ وَتَمَّتْ الْاَرْ
 الْعَزِيَّةُ الْغَيْبِيَّةُ عَلَيَّ حَيْثُ الْاَثَلِيَّةُ فِي حَيْكَلِ التَّرْبِيعِ وَطَر
 السَّرِّ الْاَسْرِي وَالْكَفْرِ الْاَخْفَى وَحَمَلِ الْعَرْشِ الْاَحْرَفِ
 الثَّمَانِيَّةِ الْتَوْرَاءِ اِذَا قَمَّ وَحَمَلِ وَخَتَمَ حَيْكَلِ الْاَسْمِ الْاَعْظَمِ
 فِي خَاتَمِ قَدْسٍ حَفِيطٍ طَوْبَ مَنْ لَطَرَ اِلَى خَاتَمِ الْجُؤُوبِ وَعَرَفَ
 مَا قَدَّرَ فِيهِ مِنَ الْاَسْرَارِ الْمَوْدَعَةِ فِي كُنُوزِ كَتَبِ الْقَبْلِ مِنْ لَدُنْ
 عَلِيمِ حَكِيمِ اِمِّي بَرَادِرٍ مِنْ اِنْجِيلِ رَسْمِ بَايَدِ اِبْنِ
 سَبْدِهِ وَشَمَائِلِ وَجْمَعِ رَسْمَانِ رَزْبِ جَلِيلِ مَسْمُوتِ نَامِ
 كِهْ اَوْ لَا لِعَنَابِ بَدِيْعِ

ابن نقيب لوجي است ٢٠٠٠
 معشدا فلم ابقا در اسي تحريه

EXODUS CHAPTER 3 AND CHAPTER 6:1-9
 ACCORDING TO THE HEBREW (MT), VAN
 DYCK ARABIC TRANSLATION AND ENGLISH
 (RSV).

6 וינאמר

ידעה אל-משה שתהי' תראה אשר אעשה לפרעה כי הגד מוקח
ישלחם יגד מוקרי יגרשם מארצו : כני
ס ינדרב אל-הים אל-משה ויאמר אליי אני ידעה: נארא אל-
אברהם אל-יזחק ואל-ישקב יבאל שניי ושפי: ידעה לא מרעתי
לכם: זלם בקפתי את-דברתי אלם לתת להם את-ארץ כנען את
ארץ מגריהם אשר-גרו בה: זלם וזני שפטי את-נאקה בני
ישראל אשר מצרים מבבנים אתם ונאורי את-דברתי: זלכן אמר
לבני-ישראל אני ידעה והוצאתי אתכם ממצרת מצרים
והצאתי אתכם מסבבתם וגאלתי אתכם בנרוע נסלה ובשפטים
גדלים זולקתתי אתכם ללם והייתי לכם לאלהים וירעם כי
אני ידעה אלהיכם המוציא אתכם ממצרת מצרים: זנהבתי
אתכם אל-הארץ אשר נשאתי את-ידוי לתת אתה לאברהם ליזחק
ולישקב ונחתי אתה לכם מרעה אני ידעה: ינדרב משה בן אל
בני ישראל ולא שמעי אל-משה מן-צד ריוח ומעברה קשה:

ס 8 וימשה הנה רעה את-צאן יתרו והתו בתו מרנן ונתג אד
הצאן אתר הסדבר נבא אל-הר האלהים חרקה: ינרא מלאך
ידעה אליי בלפת-אש מתוך הסנה נרא והנה הסנה בער באש
ותסנה אינו אכל: ויאמר משה אברהם נא ונראה את-הסנה
הגדל הנה מרעי לא-יבער הסנה: ינרא ידועי כי סר לראית
מקרא אליי אלהים מתוך הסנה ויאמר משה ויאמר הגני:
ויאמר אל-הקרב הלם של-נעליי מעל רגליי כי הפקום אשר
אתה טופד עליי את-מחקך הוא: ויאמר אנכי אלתי אביי-אלתי
אברהם אלתי יזחק ואלתי ישקב ונספרי משה קני כי נרא
מהביט אל-האלהים ויאמר ידעה ראה ראיתי את-עני עמי אשר

במצרים ואת-ענקתם שמעתי מפני נגשו כי ירעתי את-מצרים:
נארה להצילי מעד מצרים ולהשלחל מן-הארץ הווא אל-ארץ
סובה ורמכה אל-ארץ זבת חלב ודבש אל-מקום הנגשול ונתחתי
והצאתי והסרתי והחיי והיבסתי ישתה הנה צעקת בני-ישראל
באה אלי וגם דאתי את-הלחץ אשר מצרים לחצים אתם: ושתה
לכה ונשלחך אל-פרעה והוציא את-עמי בני-ישראל מסצרים:
ויאמר משה אלהי-האלהים פי אנכי כי אלך אל-פרעה וכי אוציא
את בני ישראל מסצרים: ויאמר קראתני שלך וזה הלחץ האות
כי אנכי שלחתיך בהוציא את-העם מצרים מעבדו ואת-האלהים
על-ההר הזה: ויאמר משה אלהי-האלהים הנה אנכי בא
אל בני ישראל ואמרתי להם אלתי אבותיכם שלחתי אליכם
ואמרתי מה-שמו מה אמר אלהים: ויאמר אלהים אל-משה
אוהה אשר-אוהה ויאמר בה תאמר לבני ישראל אתה שלחתי
אליכם: ויאמר עוד אלהים אל-משה כה-תאמר אל-בני
ישראל ידעה אלתי אבותיכם אלהי אברהם יזחק ואלתי
ישקב שלחתי אליכם והשפי לעלם ונה וקרי לרר דרי: ילך ונספרי
את-זקני ישראל ונספרת אלהם ידעה אלתי אבותיכם נראה אלי
אלתי אברהם יזחק וישקב לאמר פקד פקדתי אתכם ואת-העשר
לכם במצרים: ויאמרי אעלה אתכם מפני מצרים אל-ארץ הנגשול
וישחתי והצאתי והחיי והיבסתי אל-ארץ זבת חלב ודבש:
וישמעו לקלך וביאת אתה וזקני ישראל אל-מלאך מצרים ואמרתם
אליו ידעה אלתי העברים נקרה עלינו ושחתי נלכה לא נרד
שלישית זמם בסדבר וזקנה גלהה אלתי: ויאני ירעתי כי
לא יתן אתכם מלך מצרים ללך ולא הגד מוקח: וישלחתי את
ידוי ויהי את-מצרים בכל נפלאתי אשר אעשה בקרבן ואמר רבן
ישלח אתכם: וינחתי את-סון העם הזה בשע מצרים והיה כי

תלכו לא תלכו ריבם: וישאלה אשתי משכנתה ומגבת ביתה
כל-בסח קולו ונהב ושמלת ושמחם על-בניכם ועל-בנותיכם ונצלתם
את-מצרים:

من مَدَّةِ مِصْرَ إِلَى أَرْضِ الْكَنْعَانِيِّينَ وَالْحِثِّيِّينَ وَالْأَمُورِيِّينَ وَالْفِرِزِّيِّينَ وَالْحِوِّيِّينَ
وَالْيَبُوسِيِّينَ إِلَى أَرْضِ قِيصُ لَبْنَا وَعَسَلَا

١٤ نَادَا سَمِعُوا لِقَوْلِكَ تَدْخُلُ أَنْتَ وَسُبُوحُ بَنِي إِسْرَائِيلَ إِلَى مَلِكِ مِصْرَ وَتَقُولُونَ
لَهُ الرَّبُّ إِلَهُ الْعِبْرَانِيِّينَ الْبَنَانَا. فَالآنَ نَمضي سَرَ تِلْكَ أَيَّامٍ فِي الْبَرِّيَّةِ وَنَدْعُ الرَّبَّ
إِلَهُنَا. ١٥ وَكَيْفِي أَعْلَمُ أَنَّ مَلِكَ مِصْرَ لَا يَدْعُكُمْ نَمْضُونَ وَلَا يَدُ قُوِيَّةٍ. ١٦ فَأَمَدُ يَدِي
وَأَضْرِبُ مِصْرَ بِكُلِّ عَجَائِبِي الَّتِي أَصْنَعُ فِيهَا. وَبَعْدَ ذَلِكَ بَطْلَيْكُمْ. ١٧ وَأَعْطِي نِعْمَةً لِهَذَا
الشَّعْبِ فِي عِيُونِ الْيَمْرِيِّينَ. فَيَكُونُ جِئْمَا نَمْضُونَ أَنْكُمْ لَا نَمْضُونَ قَارِعِينَ. ١٨ بَلْ
تَطْلُبُ كُلُّ أُمَّةٍ مِنْ جَارِنَا وَمِنْ تَرِبَلَةٍ بَيْنَهَا نِعْمَةٌ فَضَةٌ وَأَنْعِمَةٌ دَهْمٌ وَنِيَابَا
وَأَضْعُوهَا عَلَى سَيْبِكُمْ وَنِيَابِكُمْ. فَتَسْلُطُونَ الْيَمْرِيِّينَ

الاصحاح السادس

١ فَقَالَ الرَّبُّ لِمُوسَى الْآنَ تَنْظُرُ مَا أَنَا أَفْعَلُ بِفِرْعَوْنَ. فَإِنَّهُ يَدُ قُوِيَّةٍ بَطْلَيْكُمْ وَيَدُ
قُوِيَّةٍ بَطْرُدْكُمْ مِنْ أَرْضِهِ
٢ ثُمَّ كَلَّمَ اللَّهُ مُوسَى وَقَالَ لَهُ أَنَا الرَّبُّ. وَأَنَا طَهَرْتُ لِإِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
بِأَيِّ الْآلِهَةِ الْفَادِرُ عَلَى كُلِّ شَيْءٍ. وَأَنَا بَأْسِي بِهِمْ فَلَمَّا أَعْرَفَ عِنْدَهُمْ وَأَيْضًا أَنْتَ مَعَهُمْ
٥ عَهْدِي أَنْ أُعْطِيَهُمْ أَرْضَ كَنْعَانَ أَرْضَ غَرْفِيهِمْ الَّتِي تَقْرَبُوا فِيهَا. وَأَنَا أَيْضًا قَدْ سَمِعْتُ
٦ آيَاتِ بَنِي إِسْرَائِيلَ الَّتِي بَعَثْتُمْ الْيَمْرِيِّينَ وَتَذَكَّرْتُ عَهْدِي. لِذَلِكَ قُلْ لِبَنِي
إِسْرَائِيلَ أَنَا الرَّبُّ. وَأَنَا أَخْرَجْتُكُمْ مِنْ تَحْتِ أَتْنَالِ الْيَمْرِيِّينَ وَأَنْتَدُّكُمْ مِنْ عُبُودِيهِمْ
٧ وَأَخْلَصْتُكُمْ بِذِرَاعٍ مَمْدُودَةٍ وَبِأَحْكَامٍ عَظِيمَةٍ. وَأَتَّخِذُكُمْ لِي شَعْبًا وَأَكُونُ لَكُمْ إِلَهًا.
٨ فَتَعْلَمُونَ أَنِّي أَنَا الرَّبُّ إِلَهُكُمْ الَّذِي أَخْرَجْتُكُمْ مِنْ تَحْتِ أَتْنَالِ الْيَمْرِيِّينَ. وَأَدْخَلْتُكُمْ
إِلَى الْأَرْضِ الَّتِي رَفَعْتُ يَدِي أَنْ أُعْطِيَهَا لِإِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ. وَأَعْطَيْتُكُمْ إِيَّاهَا
٩ مِيرَاثًا. أَنَا الرَّبُّ. فَكَلَّمْتُ مُوسَى هَكَذَا بِبَنِي إِسْرَائِيلَ. وَلَكِنْ لَمْ يَتَمَعُوا لِمُوسَى مِنْ صِغَرِ
النَّفْسِ وَمِنْ الْعَبْدِيَّةِ الْفَاسِيَّةِ

الاصحاح الثالث

١ وَأَمَّا مُوسَى فَكَانَ يَرْتَعِي غَمًّا يَبْرُوتُ حِينَئِذٍ كَاهِنٌ مِدْيَانُ. فَسَأَلَ الْغَمَّ إِلَى وِرَاءِ
٢ الْبَرِّيَّةِ وَجَاءَ إِلَى جَبَلِ اللَّهِ حُورَيْبَ. وَظَهَرَ لَهُ مَلَاكُ الرَّبِّ بِلَهَيْسِ نَارٍ مِنْ وَسْطِ
٣ عَافِيَةٍ. فَنَظَرَ وَإِذَا الْعَلْفِيَّةُ تَتَوَقَّدُ بِالنَّارِ وَالْعَلْفِيَّةُ لَمْ تَكُنْ تَحْتَرِقُ. فَقَالَ مُوسَى أَيْلُ
٤ الْآنَ لِأَنْظُرَ هَذَا الْمَنْظَرَ الْعَظِيمَ. لِمَاذَا لَا تَحْتَرِقُ الْعَلْفِيَّةُ. فَلَمَّا رَأَى الرَّبُّ أَنَّهُ مَالَ
٥ لِیَنْظُرَ نَادَاهُ اللَّهُ مِنْ وَسْطِ الْعَلْفِيَّةِ وَقَالَ مُوسَى مُوسَى. فَقَالَ مَا نَنَاهَا. فَقَالَ لَا تَقْرَبْ إِلَى
٦ هُنَا. أَخْلَعُ جِذَاءَكَ مِنْ رِجْلِكَ لِأَنَّ الْهَوْضَ الَّذِي أَنْتَ وَاقِفٌ عَلَيْهِ أَرْضٌ مُدَمَّسَةٌ
٧ ثُمَّ قَالَ أَنَا إِلَهُ آبَيْكَ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَاقَ وَإِلَهُ يَعْقُوبَ. فَطَغَى مُوسَى وَجْهَهُ
٨ لِأَنَّهُ خَافَ أَنْ يَنْظُرَ إِلَى اللَّهِ. فَقَالَ الرَّبُّ إِنِّي قَدْ رَأَيْتُ مَدَّةَ شَيْءِي الَّذِي فِي مِصْرَ
٩ وَتَمِيتُ صُرَاغَهُمْ مِنْ أَجْلِ مَسْخَرِهِمْ. إِنِّي عَلِمْتُ أَوْجَاعَهُمْ. فَتَرَلْتُ لِأَنْقُدَهُمْ مِنْ أَيْدِي
١٠ الْيَمْرِيِّينَ وَأُصْعِدَهُمْ مِنْ تِلْكَ الْأَرْضِ إِلَى أَرْضِ جَدِيدَةٍ وَوَّاسِعَةٍ. إِلَى أَرْضِ قِيصُ لَبْنَا
وَعَسَلَا. إِلَى مَكَانِ الْكَنْعَانِيِّينَ وَالْحِثِّيِّينَ وَالْأَمُورِيِّينَ وَالْفِرِزِّيِّينَ وَالْحِوِّيِّينَ وَالْيَبُوسِيِّينَ.
١١ وَالْآنَ هُوَذَا صُرَاغُ بَنِي إِسْرَائِيلَ قَدْ دَانَ إِلَى وِرَائِي وَأَيْضًا الْعَلْفِيَّةُ الَّتِي بَضَائِفُهُمْ بِهَا
١٢ الْيَمْرِيُّونَ. فَالآنَ هَلُمَّ فَارْسَلْكَ إِلَى فِرْعَوْنَ وَخَرِّجْ شَيْءِي مِنْ إِسْرَائِيلَ مِنْ مِصْرَ
١٣ فَقَالَ مُوسَى لِيهِ مِنْ أَنَا حَتَّى أَذْهَبَ إِلَى فِرْعَوْنَ وَحَتَّى أَخْرَجَ بَنِي إِسْرَائِيلَ مِنْ
١٤ مِصْرَ. فَقَالَ إِنِّي أَكْرَهُ مَعَكَ وَهَذِهِ تَكُونُ لَكَ الْعَلَامَةُ أَنِّي أَرْسَلْتُكَ. حِينَئِذٍ أَخْرَجْ
١٥ الشَّعْبَ مِنْ مِصْرَ تَعْبُدُونَ اللَّهَ عَلَى هَذَا الْجَبَلِ. فَقَالَ مُوسَى لِيهِ مَا أَنَا آتِي إِلَى بَنِي إِسْرَائِيلَ
١٦ وَأَقُولُ لَهُمْ إِلَهُ آبَائِكُمْ أَرْسَلَنِي إِلَيْكُمْ. فَأَيُّ مَا نَقُولُ لِي مَا أَسْأَلُهُ فَمَاذَا أَقُولُ لَهُمْ. فَقَالَ
١٧ اللَّهُ لِمُوسَى أَمِيبَ الَّذِي أَمِيبَ. وَقَالَ هَكُنَّا نَقُولُ لِبَنِي إِسْرَائِيلَ أَمِيبَ أَرْسَلَنِي إِلَيْكُمْ
١٨ وَقَالَ اللَّهُ أَيْضًا لِمُوسَى هَكُنَّا نَقُولُ لِبَنِي إِسْرَائِيلَ هَيَّؤْهُ إِلَهُ آبَائِكُمْ إِلَهُ إِبْرَاهِيمَ
وَاللهِ إِسْحَاقَ وَاللهِ يَعْقُوبَ أَرْسَلَنِي إِلَيْكُمْ. هَذَا أَمِيبَ إِلَى الْآيِدِ وَهَذَا ذِكْرِي إِلَى جُودِ قُدُورِي
١٩ إِذْ هَبْتُ وَأَجْمَعُ شَيْءِي بِبَنِي إِسْرَائِيلَ وَقُلْ لَهُمْ الرَّبُّ إِلَهُ آبَائِكُمْ إِلَهُ إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ طَهَّرَ لِي نَائِلًا إِنِّي قَدْ أَنْقَدْتُكُمْ وَمَا صَبِحَ بِكُمْ فِي مِصْرَ. فَتَلَّتْ أُصْعِدُكُمْ

3 Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Mid'ian; and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. ²And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush; and he looked, and lo, the bush was burning, yet it was not consumed. ³And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." ⁴When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I." ⁵Then he said, "Do not come near; put off your shoes from your feet, for the place on which

you are standing is holy ground." ⁶And he said, "I am the God of your father, the God of Abraham, the God of Isaac; and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

⁷ Then the LORD said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, ⁸ and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Per'izzites, the Hivites, and the Jeb'usites. ⁹And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. ¹⁰ Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." ¹¹ But Moses said to God, "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" ¹² He said, "But I will be with you; and this shall be the sign for you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God upon this mountain."

¹³ Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" ¹⁴ God said to Moses, "I AM WHO I AM." ¹⁵ And he said, "Say this to the people of Israel, 'I AM has sent me to you.'" ¹⁶ God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': this is my name for ever, and thus I am to be remembered throughout all generations. ¹⁷ Go and gather the elders of Israel together, and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, 'I have observed you and what has been done to you in Egypt; ¹⁸ and I promise that I will bring you up out of the affliction of

Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Per'izzites, the Hivites, and the Jeb'usites, a land flowing with milk and honey.'" ¹⁹ And they will hearken to your voice; and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, we pray you, let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.' ²⁰ I know that the king of Egypt will not let you go unless compelled by a mighty hand. ²¹ So I will stretch out my hand and smite Egypt with all the wonders which I will do in it; after that he will let you go. ²² And I will give this people favour in the sight of the Egyptians; and when you go, you shall not go empty, ²³ but each woman shall ask of her neighbour, and of her who sojourns in her house, jewelry of silver and of gold, and clothing, and you shall put them on your sons and on your daughters; thus you shall despoil the Egyptians."

6 ¹ But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, yea, with a strong hand he will drive them out of his land."

² And God said to Moses, "I am the LORD. ³ I appeared to Abraham, to

Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. ⁴ I also established my covenant with them, to give them the land of Canaan, the land in which they dwelt as sojourners. ⁵ Moreover I have heard the groaning of the people of Israel whom the Egyptians hold in bondage and I have remembered my covenant. ⁶ Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment, ⁷ and I will take you for my people, and I will be your God; and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. ⁸ And I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; I will give it to you for a possession. I am the LORD.'" ⁹ Moses spoke thus to the people of Israel; but they did not listen to Moses, because of their broken spirit and their cruel bondage.

COMMENTARY *

[1] In this syntactically complex opening Persian (+ Arabic) paragraph (which could be translated in several different ways) the spiritual worlds of malakūt and jabarūt are spoken of as having been established and adorned by the King of the uppermost heavenly realm, the sphere of Lahūt (= Divinity). God, the "King of Life Who dieth not", through the instrumentality of a drop of ink from the primordial "Supreme Pen" (qalam-i a^c lā [so MS] = the pen of destiny) brought the archetypal/pre-existent beauty of the Prophets (jamāl-i anbiyā') into being. It was the primordial declaration of Divinity, "I, verily, am Almighty God, Powerful over all things" uttered by the creative Divine Will (mashīyyat) that transfigured and illuminated the pre-existent realities of the Prophets. They were subject to the shining forth of the glory of the Divine theophany (tajallī). It may be that the mystic pre-eternal encounter of the Prophets with Bahā'u'llāh as the "Almighty God" (see below) is intended.

Where MA has "I, verily, am God, Powerful over all things" (أنا الله الذي أنا الله) the MS has "I, verily, am Almighty God, Powerful over all things" (أني الإله القادر على كل شيء).^o This latter reading is almost certainly the correct one for it is an exact quotation of the Van Dyck (Arabic) translation (see above) of the Hebrew אני יהוה = EL SHADDAI, (loosely) "Almighty God" at Exodus 6:3. Bahā'u'llāh alludes to Exodus 6:3 understood in terms of the primordial / pre-Mosaic Divine theophany. Exodus 6:3 speaks of God's being known to Abraham, Isaac and Jacob (= the 'Prophets') as "God Almighty" only later making himself known (to Moses) as YHWH (see further below on IX). Thus, in [I] the scene is set for God's appearing to Moses by referring to His epiphany to the (pre-Mosaic) 'Prophets' as EL SHADDAI / "Almighty God". Exodus 6:3 is understood in terms of a primordial Divine theophany.

To sum up. The first paragraph of the first part of the Lah-i Khalīl should be understood in terms of the primordial creation of the (pre-Mosaic) prophets and God's / Bahā'u'llāh's [?] epiphany to them as EL SHADDAI or

* In the following notes MA (= Mā'idā-yi Āsmānī) and MS = the text reproduced above (see pp. 41-47).

o Alternatively, "I, verily, am the God Who is powerful over all things" (MS).

"Almighty God" as indicated at Exodus 6:3 (Van Dyck Arabic),

EL SHADDAI

The meaning of the Hebrew אֱלֹהִים, 'ēl shaddai is not precisely known. Indicative of God it occurs in this form or simply as shaddai in the "Pentateuchal source and in the Book of Job (x 31; this book being set in patriarchal times). In the LXX (Greek) shaddai is at certain points rendered theos (= God), kurios (= Lord) and pantokrator (= "all powerful") while the (Latin) Vulgate has omnipotens; hence the English translation "Almighty". The Hebrew verb shādad (cf. Arabic shadda) means 'to overpower', 'treat violently', 'to devastate' and shaddai might thus be taken to indicate 'the Destroyer', 'the One who shows great Power', 'The Over-Powerer' or the like. In Assyro-Babylonian, on the other hand, shadū signifies a "mountain" and some scholars thus associate ('ēl) shaddai with a pre-Mosaic mountain Deity or with a God thought to be firm, high or solid like a mountain. Consciousness of this etymology was however, probably lost among the Hebrews and though the rendering "Almighty" for shaddai and "Almighty God" for 'ēl shaddai is uncertain it may be on the right lines. The Divine declaration quoted by Bahā'u'llāh in [I] from the Arabic translation of Van Dyck (أني الإله القادر على كل شيء) presupposes (cf. the LXX and the Vulgate) that אֱלֹהִים indicates "Almighty God". For some further details see on [IX] below.

[II] Reference is made in the opening sentence of this paragraph to the previously mentioned "Sun of the Blessed Word" [see I]; that is, to the Divine utterance of Exodus 6:3 (Arabic), "I am Almighty God, Powerful over all things" addressed to the (pre-Mosaic) Prophets in primordial times. It was the radiance of this creative declaration of God that illumined the inhabitants of the pre-eternal realm until the primordial covenant was forgotten — this notion of souls having forgotten the pre-eternal covenant is common in Sufi literatures and is quite frequently attested in Bahā'ī scripture (see for example, 'Hidden Words' Persian No. 19 and No. 71).^o When souls had become negligent and veiled from the light of Divinity Moses was manifested from the celestial horizon. From the midst of the heavenly Sinaitic Fire — which is symbolic of Moses' inward Self — Moses hears God bid him say, "Moses, Moses, I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob" which is an exact quotation of the Arabic (Van Dyck) translation of Exodus 3:4b + 6a.

While then, Bahā'u'llāh in I alludes to the pre-eternal creation of the realities of the (pre-Mosaic) Prophets and God's making himself known as

* Cf. Qur'an 20:115.

"Almighty God", II has to do with the manifestation of Moses and God's making Himself known to him in pre-eternity as the God of the Prophets. In view of the forgetting of the initial primordial declaration of the Divine identity Moses is called into being.

[III] This paragraph follows on from II. Moses, having heard God announce Himself as the God of the Prophets (see Exodus 3: 1-6), was spiritually enraptured by the Divine attractiveness. The words, "and [he] veiled his face out of fear, being unable to look at Him [or "it", (the God in)the, Fire] .." are a paraphrase of Exodus 3:6b in Van Dyck's translation:

Van Dyck Arabic = فَغَطَّى مُوسَى وَجْهَهُ لِأَنَّهُ خَشِيَ أَن يَنْظُرَ إِلَى اللَّهِ
Bahā'u'llāh [III]= غطى وجهه من الخوف ولا يقدر أن ينظر إليها
"And Moses hid his face for he was afraid to look at God"
"And[he] veiled his face out of fear, being unable to look at Him [it]".

As a result of his encounter with God, Bahā'u'llāh continues to state, Moses fell down in a swoon for 81,000 years until he was revived by God's bounty.* It is perhaps significant that the number 81,000 is $9 \times 9 \times 1,000$; 9 being the numerical value of Bahā' (ب = 2 + > = 5 + | = 1 + 9 = 1, = 9) and, as the last integer, symbolic of totality. It is probably a figure symbolic of a "perfect" length of (pre-eternal) "time". Cf. the 144,000 (= $12 \times 12 \times 1,000$) of Rev. 7: 4 symbolic of the totality of the eschatologically redeemed (new) Israel. In pre-eternity where the "timescale" is different Moses swooned away at the Divine theophany (of pre-existent Bahā'u'llāh?) for a "perfect" period. That on his Divinely aided recovery he praised God and then stood before his Lord "for 9,000,000 years" (= $9 \times 9 \times 1,000$) is a statement that is likewise indicative of the perfect (pre-eternal) duration of his humble glorification of God. The reference to Moses' praying and being given to humble remembrance [in III] may be rooted in Qur'ān 20: 14 (see the context): "I, verily am God, no god is there except Me! So serve [worship] Me [only]. And observe ('be upright', 'continue in') prayer in My remembrance" (وَأَقِمِ الصَّلَاةَ = words addressed to Moses). As in Islamic literatures primordial events are spoken of as having lasted for many thousands or even millions of years so is Moses' reaction to his pre-eternal Call said by Bahā'u'llāh to have spanned 81,000 + 9,000,000 years. That these figures are multiples of 9 indicates their mystic or symbolic import.

* Cf. Qur'ān 7:143b.

[IV] Here Moses is addressed a second time by God from the "Supreme Horizon" of the pre-eternal spiritual realm. He is commissioned to convey the fragrance of Divinity to certain elevated celestial spheres. While he may freely ascend the heavens and traverse supernatural oceans in the arks or ships peculiar to them he is forbidden access to an especially holy region in which "the realities of Names are consumed [or burned up]". This forbidden sphere is evidently beyond the "Ocean of Grandeur", has "Crimson Arks" (= Red Ships) and is characterised as the "Snow-White Land". In all likelihood it is the pre-existent sphere of Bahā'u'llāh's Divinity or the primordial mystic Sinai. Moses in pre-eternity is not permitted a full comprehension of the mystery of the Bahā'ī revelation or allowed to directly experience God by encountering (in pre-eternity) God's eschatological epiphany through Bahā'u'llāh. The reference to "Crimson Arks" is an allusion to the LVIIIth sūra of the Bāb's Qayyūm al-Asmā' where it is stated that:

"God, verily, created around this Gate (al-Bāb) oceans of celestial water, tinged crimson with the oil of existence and vitalized through the animating power of the desired fruit. For it God decreed arks of ruby, tender [or: refreshingly cool], crimson-coloured, wherein none shall ride save the people of Bahā'..."

Note that the Bāb states that "none shall ride" the "crimson arks" save the "People of Bahā'" (ahl al-bahā' = 'people of splendour'). Since in a number of his epistles (al-wāh) Bahā'u'llāh identifies the ahl al-bahā' mentioned in this part of the Qayyūm al-Asmā' (as well as other writings of the Bāb) with his own followers it is clear that Moses is forbidden access to a realm accessible to the devotees of Bahā'u'llāh. Lying behind IVb are probably also those Biblical/Qur'anic texts that have it that Moses was not allowed direct vision of God (= mystically Bahā'u'llāh) or entrance into the Promised Land (= mystically the ^cAkka-Haifa area).

That the "realities of Names" are consumed in the most holy elevated sphere is probably related to the mainstream Shī'ī and Bābī-Bahā'ī teaching that in the sphere of the absolute Divine Oneness all names and attributes are subsumed in the Divine Essence (= the dogma of the "unity of the divine essence", tawhid-i dhātī). As the manifestation of Bahā'u'llāh represents the advent of "Divine Oneness [Unicity]" (al-ahadiyya) those who approach him or his celestial sphere must relinquish all "names", "attributes" and "designations"; the limitations of multiplic-

-ity and negated before the essential oneness of Bahā'u'llāh as a manifestation of Divinity. Theologically speaking neither Moses nor any soul can approach the Bahā'ī realm unless all divine attributes are negated in the sphere of Bahā'u'llāh's Divinity. (cf. the opening section of the Tablet of the Holy Mariner). Though elevated souls may claim divinity or become part of the divine pleroma (so to speak, cf. the Bābī claims to divinity) this must give way to the essential oneness of Bahā'u'llāh's Divinity.

To sum up. Paragraph IV appears to teach that God commissioned Moses (in pre-eternity) to communicate His Divinity to the inmates of the celestial realms. The Israelite Prophet is forbidden however, to enter the pre-existent realm of Bahā'u'llāh's Divinity or full access to the Bahā'ī sphere. This in view of the fact that it is the inaccessible sphere of the Divine Oneness to be disclosed in eschatological times through Bahā'u'llāh.

[V] In this paragraph God informs Moses of his being conscious of the lamentation of the inmates of the pre-eternal celestial realm who yearn for Him to be present and disclose the secret of His "Hidden and Treasured Name". God tells Moses about a secret community or "hidden people" to whom he is to communicate His presence and give the glad-tidings of his eschatological manifestation. The implication is that there are souls in the pre-eternal realm (= 'proto Bahā'īs') who yearn for the eschatological advent of Divinity (= the manifestation of Bahā'u'llāh) and to whom Moses was sent.

Paragraph V is rooted in the Arabic Van Dyck version of Exodus 3:7-11. It is a mystical midrash on these verses: some parts of this text being omitted and others allusively elaborated. While in Exodus 3:7-11 God says that he has "heard the affliction of my people who are in Egypt.." Bahā'u'llāh speaks of God's hearing the "cry for succour of my hidden people". In these verses from Exodus God expresses His desire to deliver the Israelites from bondage in Egypt and to send Moses to Pharaoh to accomplish the exodus. Bahā'u'llāh on the other hand, alludes to the desire of God to send Moses to a celestial company who yearn for His eschatological manifestation. He transforms the lamentation of the enslaved Israelities into the longing of a company of "hidden people". The opening words of paragraph IV are a partial quotation of Exodus 3:7 (Van Dyck Arabic).

While in Exodus 3:7-11 the suffering Israelities in Egypt are mentioned Bahā'u'llāh associates the "hidden people" with the "Land of the One Who is Invoked" (barr al-mustaghāth). By means of the latter expression allusion is made to qabbalistic prophecies of eschatological import in the writings of the Bāb. In his Persian Bayān and other writings the Bāb relates the time of the appearance of man yuzhiruhu'llāh with the numerical values of the words ghiyāth, aghyath (= abjad 1511) and mustaghāth (= abjad 2001) which are all derivatives of (Arabic) غوث = (IV) 'to help, succour, go to the aid of'. (see Persian Bayān II.16,17; III.15; VII.10). In certain of his writings Bahā'u'llāh has claimed to be the Bābī Messiah man yuzhiruhu'llāh (= 'He whom God shall make manifest') who appeared in the time of al-mustaghāth (= the eschatological terminus ad quem). Paragraph V then, has eschatological implications. The "hidden" people" lament in the "Land of al-mustaghāth" inasmuch as they yearn for the advent of Divinity through Bahā'u'llāh at the eschatological consummation. The lamentation of the Israelites in Egypt has become the tortured cries of those who yearn for the advent of Bahā'u'llāh in eschatological times, for the Kawthar (= paradisaical fountain) of God's "Hidden and Treasured Name" (= Bahā' as the greatest name of God; Cf. IX)

[VI] This paragraph is a midrashic rewrite of the Van Dyck Arabic version of Exodus 3: 13-15. Before Moses goes to God's "hidden people" he asks God to divulge His name: "The Speaker" (al-kalīm) is a common Islāmic title accorded Moses. Bahā'u'llāh goes beyond the Exodus text in stating that the celestial realms (Lahūt= the sphere of Divinity, (above) Jabarūt = the sphere of the exalted angels or of the Divine Decree, (above) Malakūt= the 'Kingdom of God') were thunderstruck and ancient mountains displaced at God's declaration: " I AM WHO I AM..I AM hath sent me to you.." (= Exodus 3:14).

In the Van Dyck Arabic at Exodus 3: 14 we read: فَقَالَ آتَاهُ لِيُؤَسِّسَ لِي فِيهَا مَدِينَةً لِي
أَقِيمَ فِيهَا مَدِينَةً لِي. وَقَالَ هَكَذَا يَقُولُ رَبِّي إِسْرَائِيلَ أَهْبِئْ أَسْتَلِي إِلَيْكَ
 = (Literal trans.) " God said to Moses, EHYEH who EHYEH (ahyahi'lladhi ahyah [sic.] .And He [God] said, 'Say this to the children of Israel, EHYEH (ahyah) hath sent me [Moses] unto you.' "

The Hebrew אֲנִי הוּא = "I AM" has been transliterated into Arabic as أَهْيَه, ahyah. The declaration "I AM WHO I AM", Hebrew=אֲנִי הוּא אֲנִי הוּא EHYEH ASHER EHYEH has become أَهْيَه الَّذِي أَهْيَه, ahyahi'lladhi ahyah, the two "I AM"'s (EHYEH's) being transliterated and the ASHER (אֲשֶׁר = the Hebrew [indeclinable] relative pronoun= 'who, which, etc.) being translated by the masc. sing. Arabic relative pronoun الَّذِي alladhi (= 'who, which, etc.).

Bahā'u'llāh's version of Exodus 3:14 is modelled on the Van Dyck rendering though the text printed in MA and as contained in the MS differ: The MS but not MA includes an Arabic transliteration of the Hebrew **שְׁלַחְנִי אֵלֶיכֶם** *sh'lahni alākēm* = "sent me unto you" (= [MS] **شلاحنيا إليكم** [sic!]) as well as its Arabic translation (*arsalni ilaykum*):

Exodus 3:14

MA= **قُلْ أَهْيَءِ الَّذِي أَهْيَءِ أَشْرَ أَهْيَءِ** — **أَرْسَلَنِي إِلَيْكُمْ**
 MS= **قُلْ أَهْيَءِ الَّذِي أَهْيَءِ أَشْرَ أَهْيَءِ** **شلاحنيا إليكم** **أَرْسَلَنِي إِلَيْكُمْ**

Trans. = " Say: EHYEH [= "I AM"] who EHYEH [= "I AM"] ASHER [= WHO] EHYEH [= "I AM"] SHALĀHNŪ ALĀKHIM [(sic! MS only) = hath sent me] hath sent me unto you."

It is not clear which if either of these texts (MA or MS) might have the correct reading. Though the Van Dyck translation appears to have been drawn on, both MA and MS (unlike the Van Dyck version) transliterate the Hebrew **אשר**, ASHER = "WHO" despite its also being translated by **الذي**. The **شلاحنيا إليكم** of MS (only) is a rather garbled transliteration (see above) not found in the Van Dyck translation. All things considered the text of the Lah-i Khalil appears to be corrupt at this point—doubtless due to copyists being ignorant of the Hebrew at Exodus 3:14 and the fact that this verse is partly transliterated and partly translated into Arabic. Transliterated (into Arabic) versions of Exodus 3:14 it should also be noted, are contained in Islamic occult literatures, i. e. in Kitāb Shams al-Ma'arif of al-Būnī (d. 1225 CE).

"I AM WHO I AM" (**אֶהְיֶה אֲשֶׁר אֶהְיֶה**).

At Exodus 3:14 God introduces his name to Moses by stating "I AM WHO I AM" (EHYEH ASHER EHYEH). The Hebrew of this statement could be translated in various ways, or mean something other than God's being self-existent. It could be rendered, "I AM, THAT IS WHO I AM" or "I WILL BE WHAT I WILL BE" (cf. The New English Bible). It could imply that God does not wish to disclose his name, that He is eternally existent or that He will ever be what He intends to be. Whatever the exact sense of EHYEH ASHER EHYEH it is clear that the first person form EHYEH (= "I AM") is closely related to the mysterious tetragrammaton, YHWH (on this see below).

The latter part of paragraph VI is based upon the Van Dyck (Arabic) version of Exodus 3:15a. God tells Moses to inform the inhabitants of the pre-eternal realm that He is YHWH (Heb. = יהוה, Arabic = **يهوه**) the tetragrammaton. It is YHWH who has sent Moses to communicate the glad tidings of His (= Bahā'u'llāh's) eschatological advent. Bahā'u'llāh replaces the words "the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob" with the expression "your Beloved".

YHWH, יהוה (= يهوه).

The name of God YHWH contains four Hebrew consonants (יהוה = **يهوه**) and is thus sometimes referred to as the tetragrammaton (Greek = 'having four letters'). After the Babylonian exile (539 BCE) or in late 'Old Testament' times Jews refrained from publicly pronouncing this most sacred name of God. It is sometimes represented by the artificial, hybrid form JEHOVAH which is a 16th century CE result of the combination of the tetragrammaton (יהוה) with the substitute vowel reading of Adonai (אֲדֹנָי = the Hebrew term for 'Lord'). From about the 6-7th centuries CE the Masoretic text (the received text of the Hebrew Bible punctuated and furnished with vowel points) came to be fixed and Adonai was read instead of the tetragrammaton (hence יהוה = J[Y]HōW[V]ah). JEHOVAH is thus an artificial form of the name of God יהוה resulting from the pronunciation of the consonants of Y[J].H.W[V].H (= יהוה) and the vowels of Adonai, namely "e" (ֵ) "ō" (ֹ) and "a" (ָ). Many other possible pronunciations of יהוה have been proposed; including, for example; (most commonly) Yᵃᵂᵂᵃᵂ (Yahweh, so the Jerusalem Bible); Yᵃᵂᵃᵂᵃᵂ, Yᵃᵂᵃᵂᵃᵂ, Yᵃᵂᵃᵂᵃᵂ and Yᵃᵂᵃᵂᵃᵂ. The pronunciation JEHOVAH has become well known in view of its use in early editions of the King James Bible (1611 CE) and in the American Standard Version (1901) and other editions. Today there is no certainty as to the original or "correct" pronunciation of the tetragrammaton or what its "original" form was: יהוה "YAHU" (X 25, cf. Hallelu-yah, a cultic cry), and other shortened forms of YHWH are found in the Hebrew Bible. Among other names for God (e.g. אֱלֹהִים ELOHIM) YHWH occurs more than 6,000 times in the Hebrew Bible though there is no attempt to make its meaning clear. If the search for the original form of YHWH is not to be found in the form "YAHU", rooted in the interjection YA HUWA (= "O He/ O That One") or associated with Ugaritic HWT (= "to speak") or Arabic HWY ("to be passionate") then it may be that (for example) it is patterned according to the finite verb as descriptive of the God of Moses. The tetragrammaton may be a verbal form, an imperfect of the simple (Qal) stem of the verb "to be" expressing the meaning "The One Who is" (or

the like) . or a causitive (Hiph'ıl/ H-Stem) form of the verb indicating the God who is "He Who causes to be, creates, brings to pass," (or the like)-or who is "The Sustainer", "Maintainer" or "Establisher" (causitive passive). It should be noted however, that the basic sense of the root נ.י.ח (later form) = נ.י.ח (*HWY > *HWH) [Bib.Heb.] HYH ?) is uncertain. Details cannot be given here. |

Of more direct interest in connection with the first part of Bahā'u'llāh's Lah-i Khalīl is that the Bahā'ī Prophet claimed to be the eschatological manifestation of YHWH in epistles (alwāh) written during the Akkā period of His ministry (1868-1892). This claim appears to be presupposed in the Lah-i Khalīl and is in line with Bahā'u'llāh's claim to be the eschatological advent of the Godhead predicted in the Bible and the Qur'ān as well as the "Speaker on the Mount" (Sinai) or One who conversed with Moses from the 'Burning Bush.'

In an unpublished epistle of Bahā'u'llāh addressed to a certain Aqā Jān and other Bahā'īs of Jewish background we, at one point, read:

"The Face of the Ancient One [Bahā'u'llāh] hath turned towards the sages (hukamā') in al-hā' and al-mīm [= Hamadān] and announceth unto them the glad tidings of the Ridwān of God, the Lord of all the worlds. So rejoice! for He Who sitteth upon the Throne hath mentioned thee and since these who are nigh unto God hath caught from Him the sweet fragrance of God, the King, the Mighty, the All Praised. By God! He hath come who hath been named Jehovah (יהוה = Yahweh/Jehovah, YHWH) in the Torah and the " Comforter" (al-mu'azzī) in the Gospel (al-injīl) as well as the "Great Announcement" (al-nabā' al-azīm) in the Qur'ān.."

Not only did Bahā'u'llāh claim to be YHWH but also YHWH S^ḥḥ, the "YHWH of hosts", "the Lord of Hosts", (יהוה צבאות), occurs 267 times in the Hebrew Bible). This Divine epithet, originally expressive of God as Lord of the Israelite army, heavenly beings, stars, gods or angels (there are several possibilities - the meaning of "hosts" is uncertain), is accorded Bahā'u'llāh in the letters of 'Abdu'l Bahā and Shoghi Effendi and in the writings of Bahā'ī apologists. As the pre-existent Divinity the Bahā'ī Prophet represented Himself as the God of the patriarchs and prophets of old; though not the absolute and transcendent Godhead. Though the names YHWH and YHWH S^ḥḥ are expressive of the transcendent God Bahā'u'llāh applied these names to himself as the eschatological manifestation of Divinity. The latter day advent of YHWH/YHWH S^ḥḥ is explicitly announced

in the Hebrew Bible. Cf., the eschatological "meeting with God" (liqā' allāh) mentioned in the Qur'ān.

[VII] Moses is here addressed by God from an holy and celestial realm. He is commanded to announce unto the inmates of the primordial realm that it is none other than YHWH whom he has encountered. YHWH is, furthermore, connected with or located in the ghayb al-^camā', the depths of the 'cloud of unknowing' which is the transcendent sphere of occulted Divinity associated with the Divine Essence. Though Moses heard the voice and was attentive of the call of YHWH he must confess to the celestial souls that he has not seen Him. Both the Bible and the Qur'ān teach that Moses was unable to see God directly (see Exodus 33: 17-23; Qur'ān 7:143). As proof of his encounter with YHWH the Israelite Prophet is to communicate "a fragrance of the garment of the Beloved One" (= YHWH [= Bahā'u'llāh]). This in order that God's primordial "hidden people", those who long for YHWH's (= Bahā'u'llāh's) eschatological manifestation, might be comforted for they must endure "many days" before the Divine theophany (of Bahā'u'llāh).

[VIII] Here God (YHWH) again addresses Moses from the celestial Sinaitic sphere of Divinity; from the "Furthermost Tree" (this expression is Qur'ānic; see Qur'ān 53:14). The Divine address is rooted in Exodus 3:15b:

(Van Dyck=) $\text{هَذَا أَنَسِي إِلَى الْأَبَدِ وَ هَذَا ذِكْرِي إِلَى دَوْرٍ مَعْدُودٍ}$

Trans. = "... This is My Name for ever, and this is My Memorial throughout all generations."

These words are expanded and become words of YHWH to Moses about the all enduring nature of His Name (YHWH) as a sign of God's (= Bahā'u'llāh's) advent in eschatological times. The Divine name YHWH is a sign, not for the historical Israelites but for God's primordial "hidden people". These lofty souls are to become privy to God's special name YHWH and thereby invoke him in mystic pre-eternity. Exodus 3:15b is transcendentalized and set in pre-eternity.

That the primordial souls to whom Moses is to appear are said not to have prostrated themselves when God created Adam is a teaching related to those Qur'ānic texts that outline the legend of the prostration of the angels before Adam and the fall of Iblis (Satan ; for details see Qur'ān 2: 30f; 7:11f; 15:26f; 17:61f; 18:50; 20:116). That there were elevated souls who

did not prostrate themselves before Adam is a notion found in Islamic sources (see for example, Dabistān al-Madhāhib ["The School of Religions"; written in Persian in the 17th century CE and well known in 19th century Iran] trans., Shea and Troyer [3 Vols. Paris 1843] Vol. III. pp. 146-7 referring to the Rasā'il Ikhwān al-Safā'). Bahā'u'llāh in paragraph VIII associates these souls with pre-eternal beings who are perpetually mindful of YHWH; that is, such as adore God as YHWH or pre-existent Bahā'u'llāh; 'proto-Bahā'īs' who inhabit the most elevated realm and about whom the loftiest celestial beings are uninformed.

That the latter part of paragraph VIII is to be understood in this way is indicated in a number of Bahā'u'llāh's writings in which those who did not prostrate themselves before Adam are identified with the souls of the Bahā'īs in mystic pre-eternity. In his Sūrat al-Haykal (early Akka period) Bahā'u'llāh at one point (speaking with the voice of God) addresses the "Maid of Paradise" (hūrīyyat al-firdaws) and bids her : emerge from the sphere of Divinity (lāhūt) and proffer the "wine of the spiritual realm" (khamr al-jabarūt) to the "people of the human sphere" (ahl al-nasūt); that is, announce unto mortals the advent of Bahā'u'llāh. Should this Maiden not find anyone ready to receive the "crimson wine" (khamr al-hamrā') or accept the Bahā'ī revelation she is to leave the inhabitants of the mortal world to themselves and return to the celestial "Pavilion of Grandeur". In this "Pavilion of Grandeur" there exist a company of souls the "lights" (anwār) of whose "faces radiate light like the sun" at its zenith. They occupy themselves "praising and magnifying their Lord" according to the name al-abhā' ("The All Glorious" = Bahā'/ Bahā'u'llāh) and are such an heavenly host that:

"..thou shalt not hear from them aught save My holy and beloved remembrance (dhikrī al-muqaddas al-mahbūb)."

They are, furthermore, elevated beings of whom Bahā'u'llāh says:

" And none hath comprehended [or: known] them among such as were created through the Word of God (kalimat allāh) throughout the eternity of eternities.. They, verily, were not commanded to prostrate before Adam and were not bidden to divert their faces from the Face of thy Lord. At all times are they graced through the sanctified [Divine] Bounty.."

Evidently identifying the heavenly beings who ever adore God through His name Bahā' (al-abhā') as Bahā'īs, Bahā'u'llāh states:

"God shall manifest these [souls] on earth. Through them shall His remembrance be lifted up, His traces be spread abroad, His Word validated and His signs [or verses] promulgated in spite of [the existence of] such as disbelieved, turned aside and were veiled from the signs [or: verses] of God."

(See Sūrat al-Haykal in Athār-i Qalam-i Aqlā Vol. IV [pp.268-300], pp. 274-5).

In spite of Bābī/Asālī opposition to his claims, Bahā'u'llāh indicates that there exists a company of his devotees in the mystic realm who will appear on earth and promulgate His Cause. These are those who, in primordial times, were not commanded to prostrate before Adam and who were an heavenly host ever mindful of God through his name al-abhā'.

What Bahā'u'llāh says about his celestial devotees in the Sūrat al-Haykal is then, similar to that which is said in the Lawh-i Khalīl (I) about the "hidden people" of God whom Moses is to comfort with the knowledge of the name YHWH and the eschatological advent of Divinity through Bahā'u'llāh. In both of these alwāh it is indicated that the Bahā'īs were those who, in view of their transcendent holiness, were exempt from prostrating before Adam.

[IX] The first part of this address of God to Moses is an expanded rewrite of Exodus 6:2-3 (Van Dyck Arabic); the "P" account of God's call of Moses parallel to the original call in Exodus chapter 3. In their pentateuchal setting these verses express the teaching that YHWH used the name ELOHIM (= God) before the time of Abraham and then made Himself known as EL SHADDAI (see above) to Abraham and his descendants. Israel's ancestors worshipped the same God as Moses but did not know His name YHWH. *

In IX Bahā'u'llāh transforms Exodus 6: 2-3 into a testimony of God about the original hiddenness of His essence and the successive disclosure of His special names. Moses is informed that God will not become known as Bahā' (through Bahā'u'llāh) until "the end of all ages". God appeared to the

* Though the name YHWH was doubtless given new currency in Mosaic circles it is clear from the "J" strand of pentateuchal tradition that the worship of YHWH pre-dated Moses (13th century BCE ; see for example Gen, 4:26). It is in the "later" pentateuchal traditions ("P"; cf. "E") that it is consistently maintained that YHWH first made himself known by this name to Moses (Exod. 6: 2-3). While some modern Biblical scholars maintain that the name YHWH was unknown before the time of Moses others subscribe to the so-called "Kenite hypothesis", the view that YHWH, God of Israel was in pre-Mosaic times the God of the Kenites or Midianites from whom Moses learned this name (through his father in law Jethro).

patriarchs as "God Almighty" (EL SHADDAI) and disclosed His name YHWH to Moses but will not be made manifest as BAHĀ' until the "latter days". It seems most likely that it is not YHWH but BAHĀ' as the "Greatest Name of God" that is referred to by Bahā'u'llāh as God's "Hidden Name", etc. (as in many other alwāh of Bahā'u'llāh). This "Concealed Name" is to be divulged in a mystic "land" at a time known to and determined by God. The words, "And He, verily, is I Myself in al-mustaghāth" (so MA., MS corrupt) indicate that Bahā'u'llāh as the hidden and "Greatest Name" (Bahā') will appear at the eschatological consummation (al-mustaghāth [abjad 200L]; see above on V) as the manifestation of Divinity ("And He [= Bahā'], verily, is I [= God] Myself...").

[X] In this final paragraph it is indicated that after God's address to Moses in mystic pre-eternity the archetypal letters of the alphabet assumed the form of the "Greatest Name", Bahā', relative to the pre-existent reality of the person of Bahā'u'llāh whose name is Husayn [°]Alī. In somewhat abstruse qabbalistic/talismanic terms it is taught that the alphabetic locus of the person of Bahā'u'llāh mounted the throne of Divinity upheld by "eight illumined Letters" in primordial times. As the "Innermost Mystery and Secreted Treasure" the name of God Bahā' was "sealed with a sacred, guarded seal" for it is not to be divulged until the eschatological consummation, the time of the advent of Bahā'u'llāh, as the manifestation of the "Greatest Name". Something of the sealed mystery of the "Greatest Name", it is also intimated, can be learned from the Holy Books, the "Books of old" (= the Bible).

The "form of a Triad in the Fourfold Temple"

The expression "form of a Triad in the Fourfold Temple" (haft al-tathlīth fi haykal al-tarbī^c) could be translated in various ways; alternatively, for example, "Triangular shape in Quadrate form", "Threefold form in Fourfold shape". تثلث, tathlīth could be translated "Triad" (so above), "Trinity" (this would be misleading), "Threefold", "Triangular" or the like and تربيع tarbī^c, "Fourfold", "Quadrate", "Quadrangular" or "Square". The basic sense is that certain "Mighty, Hidden Letters" (of the alphabet) assumed triangular or threefold shape relative to a fourfold or quadrangular form or "temple". As indicated in the translation it seems very likely that the letters of the "Greatest Name" as Bahā' (بهاء) are intended by the "Mighty, Hidden Letters". That they "came to be in the form of a Triad in the Fourfold Temple" perhaps signifies the primordial association of the name of God Bahā' with the locus of the person of Bahā'u'llāh whose name, [Mirza] Husayn [°]Alī, is

made up of 'two names' having four and three letters respectively: i.e. Husayn = [1] ح + [2] سى + [3] ي + [4] ن = "the Fourfold Temple" (haykal al-tarbī^c); [°]Alī = [1] ع + [2] ل + [3] ي = "the form of a Triad" (haft al-tathlīth). Other explanations are however possible for in both the writings of the Bāb and Bahā'u'llāh various forms of the talismanic/qabbalistic expression "form of a Triad in the Fourfold Temple" are to be found in a variety of contexts. In considering the following notes it should be borne in mind that the kalimat al-tawhīd, "There is no god except God" لا اله الا الله, lā ilāha illa allāh (a sentence of central importance in Islamic theosophy and Bābī qabbalism) is composed of three different letters of the Arabic alphabet ([1] ا, [2] ل and [3] ه), there are 12 letters counting without repetition) in four words ([1] لا [2] اله [3] الا [4] الله). This fact is fundamental to expressions like هبة التثنت في هيكل التربع as is the fact that the names of the Prophet Muhammad and Imam [°]Alī have four ([1] م + [2] ح + [3] م + [4] و = محمد, Muhammad) and three ([1] ع + [2] ل + [3] ي = علي, [°]Alī) letters respectively. Cf. also the name of the Bāb, [Mirzā] [°]Alī Muhammad = 3+4 letters.

Having made these points the following are a few examples of passages of interest in select writings of the Bāb and Bahā'u'llāh along with occasional notes.

a) Writings of the Bāb

Many of the writings of the Bāb are permeated with talismanic and qabbalistic speculations which are often difficult to interpret including a good many uses of phrases like "triadic shape in threefold form". In the Xth sūra of the Qayyūm al-Asmā' the following lines are found:

"O Solace of the Eyes!

The denizens of the Divine Cloud (ahl al-[°]asmā') will enquire:

'Art thou indeed the Joseph of the Divine Unicity?'

Say: 'Yea! By my Lord! I am the Fourfold Form (shakl al-rub^c)

in the Joseph of Origination' and this is my brother the Threefold

Form (shakl al-thulth) in the image of the Seal (sūrat al-khatm)."

These words and those following constitute the Bāb's exegetical rewrite of Qur'ān 12:90. Without going into details it appears to be indicated that

the Bāb is to inform celestial souls that he, as the mystic Joseph and one named [°]Alī (3 letters) Muhammad (4 letters), is the locus of the kalimat al-tawhīd. Alternatively, it may be that the intimate relationship between Imam Husayn (or the Hidden Imam as the celestial Joseph) and the Bāb (Joseph's "brother" and the bāb to the Hidden Imam) as the alphabetic incarnations of the principles of nubuwwa (= prophethood; cf. the 4 letters of Muhammad and Husayn) and wilāya (= guardianship; cf. the 3 letters of [°]Alī) is intended. By the "image [or: shape] of the Seal" the pentalpha (★) as the talismanic sign of the human form of the Bāb may be alluded to (cf. paragraph X of the Lawh-i Khalīl translated above).

The second section of the Bāb's early Sahīfa Bayn al-Haramayn ("Epistle [written] between the Two Shrines [= Mecca and Medina]) deals with talismanic mysteries in response to a question posed by the leading Shaykhī Mīrzā Muhammad Husayn, Muḥīt-i Kirmānī. The Bāb first refers to Kirmānī's question. It had to do with the "paths of the Triad and the Rectangle" (subul al-tathlīth wa'l-tarbt^c); with, "that which, with the permission of thy Lord, pertaineth to the decree regarding talismans (tilismāt) according to an upright Path." He then exhorts Kirmānī to seek for certain knowledge of the science of talismans by directing his gaze towards the "Face [or: shape] of the [Primal] Will" (wajh al-mashiyyat ; the creative hypostasis) in the light of the impossibility of comprehension outside of Divine guidance. Having made these preliminary points the Bāb writes (the translation is tentative):

"Consider thou the Face [or: Shape] of [the Paradise of] the Sixth (wajh [jannat] al-sādis). Then differentiate, by virtue of thy Lord, between the two talismans; the Triadic form (shakl al-tathlīth) and the Fourfold Temple (or: Rectangular Tabernacle; haykal al-tarbt^c). And be not like the "Associate [or: Master] of the Fish" (sāhib al-hūt = dhu'l nūn = Yunus, Jonah; see Qur'ān 21:87; 68:48) [who was] in a fathomless ocean.

Then know thou that God hath forbidden the [spiritual] wayfarers in the firmament of this Air mention of aught save the mention of the Fire in line with their particular modes of being. And He, verily, no god is there save Him, the Mighty, the Wise.

Fill, as thou desirest, the houses of the talismans (buyūt al-tilismāt = the divisions within the talismanic form) with the Names of thy Lord. And naught shalt thou witness within it save Water alone. With the permission of thy Lord the Letters (al-hurūf; in the talismans) shall radiate forth in all directions. They [the Letters] shall conjoin contrarities (al-muta-dādāt) in the Word of the Guides (kalimat al-dalālat) and shall differentiate homogenities (al-mutajānisāt) in the Letter of the Indicators (or: erudite ones; harf al-'allīyāt). From the inmost hearts of the Letters in the world of splendors ('ālam al-subhāt) shall be manifested that which forms no part of the knowledge of the people of the Book (ahl al-kitāb = primarily, Jews and Christians). For this is the provision of God (hukm allāh) for the [true] believers whom God hath created in [or: established

upon] the [heavenly] Throne of the Divine Purpose ('arsh al-irādāt). So be thou conscious of the command of God (amr allāh) if thou be of such as are righteous.

And if thou art numbered among the denizens of a [celestial] Ocean (taḥṭam) which surgeth amidst the sublimity of rapture, then know thou of thine own self the wisdom of the Triadic talisman; (hukm al-tathlīth) and view it not according to the Christians who derived the Form of the cross (haykal al-salīb) from this shape and [taught] the descent of the Divine (al-lāhūt) in the human sphere (al-nasūt). Praised be God and exalted be thy Lord, Elevated and Mighty, above that which the doubters allege!...

Know thou of a certainty that God, praised be He, created this Depth (or: [celestial ocean/abyss/deep; al-lujjat) and what is in it from Fire the exterior of which is Water and the interior of which is Air [= from the three archetypal elements]; from Water the exterior of which is Fire and the interior of which is Fire, namely, Fire upon Fire. The Air is not touched by the heat of the Fire nor sprinkled upon by the Water. Thus doth God strike similitudes (al-amthāl) in the Book perchance the people might be certain about the signs [or: verses] of God [cf. Qur'ān 24:35b]."

In these paragraphs — which cannot be commented on in detail — the Bāb invites Kirmānī to differentiate between the "triangular" and "rectangular" talismans; that is, to first consider the "triangular" talisman (shakl al-tathlīth) — unlike Jonah whose being in the "fish" is symbolic of the conjunction of the "triangular" and "rectangular" talismans or of the celestial and terrestrial spheres. The "triangular" talisman is not the Christian cross but symbolizes the celestial Ocean of the Primal Will made up of three of the four elements (not earth) in perfect equilibrium, the element Fire predominating (i.e. Fire = Air + Water). Talismanic speculations are related to Jābirian type cosmological theories and to the Qur'ānic light verse (Qur'ān 24:35). Letters forming names of God inscribed in the "triangular" talisman maintain the equilibrium (Fire = Air = Water) and also the differentiation (Fire + Air + Water) between the inseparable yet distinct archetypal elements.

After some further paragraphs the Bāb comments on the significance of the "triangular" as well as the "rectangular" forms of talisman. He relates the former talisman, as the "threefold word" (kalimat al-tathlīth), with the "mystery of [the letter] al-kāf (sirr al-kāf)" which, it should be noted, is the first letter of the creative Qur'ānic imperative كن, kun = "Be!" the utterance of which brought all things into being. Allusion may be made to the three letters which make up the formula la ilāha illa allāh (= ل, ا, هـ and ح) viewed as a creative "word" or qabbalistic extension of kun, "Be!". Alternatively and more probably, it is presupposed by the Bāb (see below) that the "threefold word" is the name [of Imām] [°]Alī (which has three

letters: ع + ج + ي) the first letter of which (ع) has an abjad value of 70 like the imperative kun, "Be!" (كُن = ك = 20 + ن = 50 = 70). The probable correctness of this latter line of interpretation is supported and clarified by the fact that the Bāb associates the "rectangular" talisman, as the "word of praise" (kalimat al-hamd), with the Prophet Muhammad whose name has four letters (م + ح + م + د = Muhammad) and then writes:

"The Threefold [or Triadic] Word (kalimat al-tathlīth) indicateth naught but His legatee (waliy = Imām ^cALĪ) and the Fourfold Form [of talisman] (shakl al-tarbi^c) naught save His Beloved (= Muhammad).."

That, it may be noted here, such talismanic expressions as shakl al-tathlīth and haykal al-tarbi^c are to be equated on one level with the names of Imām ^cALĪ (as the principle of wilāya) and the Prophet Muhammad (as the locus of nubuwwa) is also clear from a letter of ^cAbdu'l-Bahā'. Responding to a question about the significance of the number twelve the son of Bahā'u'llāh draws attention to the outer sun and 12 zodiacal signs and to the "Sun of Reality" (shams-i haqiqat) and 12 zodiacal signs of the inner "heaven of the Divine Unity" (falak-i ahadiyya). In the latter connection he equates tathlīth (= 'triad' or the triune astronomical aspect) with the "reality of wilāyat" and tarbi^c (= 'fourfold' or the quartile astronomical aspect) with the "reality of nubuwwat", also pointing out that $3 \times 4 = 12$. He quotes a maxim ascribed to astrologer/astronomers (munajjimān), namely, that "The triune [aspect] is the essence of the quartile [aspect]" (inna al-tathlīth ^cayn al tarbi^c) and notes that both the "Word of the Divine Unity" (kalimat-i tawhīd = لا اله الا الله) and the "Word of Prophethood" (kalimat -i nubuwwat = محمد رسول الله , Muhammad is the Messenger of God) contain 12 letters of the alphabet. (For full details see Ma'ida-yi Āsmānī, Vol.9. [Tehran 129 Badī^c], pp.45 6).

Within the writings of the Bāb there are many more uses of the terms tathlīth and tarbi^c in talismanic and other contexts. In the Tafsīr Sūrat al-Hamd for example, the Shirazi Siyyid mentions one in whose name is "manifest the Fourfold Temple (haykal al-tarbi^c) before the Triple Countenance (tal^cat al-muthallath) in the shape of a convex cross (shakl al-salib al-muhaddab)" possibly alluding to a Bābī named Muhammad ^cALĪ (for whom this commentary was

* In summing up and translating parts of the second section of the Sahifa Bayn al-Haramayn I have consulted the MS Or.Ms.F.7 (9) [not a very satisfactory Ms] of the E.G. Browne collection (Cambridge University Library; pp. 27-37).

written ? ; see the text in INBA (MS), Vol.69.p. 123). It is the name of Eve (Hawā; حوا abjad = 15) which is said to have "tripartite form (shakl al-thulth) according to the number of al-hā' (ه = abjad 5; nb. $5 \times 3 = 15$; cf. Adam = abjad 45 + 3 = 15) in the Bāb's Risāla-yi Nubuwwat-i Khassih (text in DNBA (MS), Vol. 14 p.235[b]). Apart from the verses of the Qayyūm al Asmā' referred to above there are others in this work in which are of particular interest. In sūra XXXII for example, the Bāb writes in a pericope addressed to the "people of earth and heaven"

"God did not fashion you on the part of Our most exalted Servant except according to the shape of the Triad (ha't al-tathlīth) in the Fourfold Form (fi shakl ^can al-tarbi^c) in an ocean of congealed blood which existeth about the Gate (al-bāb)."

Expressions in which the terms tathlīth and tarbi^c are variously related have then, talismanic, cosmological and prophetological import in the writings of the Bāb.

b) Writings of Bahā'u'llāh.

Like the Bāb, though to a lesser extent, Bahā'u'llāh juxtaposes the terms tathlīth and tarbi^c in certain of his more recondite alwāh of the Baghdad as well as the Constantinople-Adrianople and ^cAkka periods of his ministry (between 1853 and 1892). His use of these and related terms is not always easy to understand.

In an untitled revelation of the Baghdad period (most probably) Bahā'u'llāh says:

He is the Living One (al-hayy).

The [Primordial] Point of the realm of the Divine Cloud (nūqta-yi ^camā') was set in motion until it cried out from the [heavenly] Throne of Utterance (arsh-i nuṭq). Then were the tabernacles of the Abhā' Letters hurūf-i abhā' = 'most splendid letters' [of the alphabet] set in the edifice of a wondrous garment. The Blessed Word was made manifest from the evident [? -i mubīn; text unclear] and perfected through the [letter] thā' of the triad before the quadrangle (thā'-yi tathlīth qabl-i tarbi^c) until it became concealed in the wondrous robe of "So blessed be God, the Best of Creators" [= Qur'ān]. And from the graces of "He is the Absolute, no god is there save Him" the whole earth was blessed such that the power of the Divine Word (kalimat-i illāhī) was established and the Lordly, All-Enduring Fruit (thamarat-i samadāniyya-yi rabbāniyya) was made manifest.

May peace be with thee (wa'l-salām).

This brief text evidently has to do with the coming into being of the locus of the Divine Manifestation from the primordial Point. By the [letter] thā' of the [loosely] 'triad before the quadrangle' an exalted individual is most likely intended, thā' standing for thamara (= "Fruit";

being its first letter) and the 'triad before the quadrangle' being (in all likelihood) 'ĀLĪ' (= 3 letters) before Muḥammad (= 4 letters). By the 'Fruit of 'ĀLĪ before Muḥammad' Mīrzā Yahyā, referred to as thamara, the 'Fruit [of the Bayān]' and the one time successor of the Bāb may be indicated (especially if this letter of Bahā'u'llāh dates from the early Baghdad period). Bahā'u'llāh, alternatively, may be alluding to himself as the representative of Siyyid 'ĀLĪ Muḥammad the Bāb.¹

Another brief revelation probably also dating from the same period is reminiscent of parts of the second section of the Sahīfa Bayn al-Haramayn. It begins;

He is God

The Point of Origination (nūqta-yi bad'iyya), after traversing heavenly worlds ('awālim-i malakiyya) was made manifest in a sealed Ornament (tirāz-i khatmiyya). It was on account of its being built up that diverse forms appeared and the Most Great Form (shakl-i a'zam) was completed....²

In a fairly lengthy epistle of the Adrianople period Bahā'u'llāh describes various celestial "Ridwāns" or paradises from each of which flow seven ever more spiritually elevated "rivers". Of the sixth (nb. 3 = 1+2+3 = 6) of these "rivers" he writes:

"And among them is a river which floweth in the form of a Triad ('alā hai't al-tathlīth) in the Fourfold Word (kalimat[?] al-tarbi'). And God is mentioned through its flowing if thou art of them that comprehend. Assembled about it are the denizens of Paradise who desire to hearken unto that which is mentioned of the remembrance of God, the Triumphant, the Powerful. Whosoever drinketh but a drop of it [the river] shall be united with that which protecteth [?] him and shall attain a station which none hath ever attained save such as God [and His Messenger? text unclear] hath willed. Thus do We communicate unto thee the wonders of the artistry of God perchance thou mightest hasten towards Him."²

The phrase "Fourfold Temple in the form of a Triad" occurs in an important revelation of the early Adrianople period (c. 1864?) addressed to Mīrzā Ḥabīballāh-i Maraghī'ī (= Aqā-yi Munīb) and variously known as the Lawḥ-i Ḥabīb and Sūrat al-Ashāb;³

"Say: 'The pre-existent Tent hath been raised up. O people of the Bayān [Bābīs]! withhold not yourselves therefrom. Dwell then at its threshold! By God! The Lote Tree of Bahā' hath borne fruit in this Ridwān which hath appeared in the Fourfold Temple (haykal al-tarbi') in the form of the Triad (hai't al-tathlīth). O denizens of the arks of Bahā' (sufun al-bahā'; or sufun al-baqā', arks of eternity), draw thou nigh unto it and find pleasure in its fruits."

Here, as in the epistle referred to above, the "Fourfold Temple in the form of the Triad" is related to paradise or Ridwān. It almost certainly indicates the person of Bahā'u'llāh as Ḥusayn (= 4 letters = the haykal al-tarbi') 'ĀLĪ (= 3 letters = the hai't al-tathlīth).

Probably written during the Adrianople (or 'Akka?) period there exists an epistle of Bahā'u'llāh/ Khādimallāh to a certain Hajji Mullā Mihdi (resident in Yā' = Yazd) which contains, among other points of interest, the following lines:

"And when He desired to announce unto the world the Most Great Mystery (al-sirr al-a'zam) He manifested He who had settled upon the Throne of the Triad ('arsh al-tathlīth) in order that the people might attain unto the Hidden Secret (al-sirr al-maknūn) and Concealed Treasure which appeared as the Fourfold Temple (haykal al-tarbi')..."

Allusion may here be made to the advent of the Bāb as "he who settled upon the Throne of the Triad" or was named 'ĀLĪ and the manifestation of Bahā'u'llāh as the mystery of the "Greatest Name" (Bahā') and the (loosely) "Fourfold Temple" or one named Ḥusayn. (cf. Bahā'u'llāh's claim to be the return of Imām Ḥusayn expected by Shi'ī Muslims). As one named Ḥusayn 'ĀLĪ Bahā'u'llāh alone may however, be intended.

Finally but not exhaustively, reference should be made to an Arabic and Persian letter of Bahā'u'llāh of the 'Akka period (so it seems) written in reply to questions posed by the Bahā'ī Mīrzā Ibrāhīm (= Khāḥīl) Muballigh-i Shirāzī.¹ Most of this epistle consists of an explanation of the talismanic and prophetic implications of the latter part of the Bāb's Kitāb-i Panj Sha'n referred to as the Kitāb-i Hayākil-i Wahid.²

1. The text of the two alwāh of Bahā'u'llāh referred to above are contained in INBA (MS) Vol. 38, pp. 56 and 80 respectively.
2. Text in INBA (MS), Vol. 36, pp. 1-9. (lines translated = pp. 4-5).
3. Full text in Āthār-i Qalam-i 'Ālā Vol. 4. (132 Badī'), pp. 1-22. cf. Ishrāq Khavarī, Ganj-i Shāyigān, pp. 77-8.

1. Bahā'u'llāh's letter to Mīrzā Ibrāhīm Shirāzī (incorrectly attributed to the Bab) is catalogued as MS. 3003C in the Iran National Baha'ī Archives. I am grateful to Dr. Denis MacEoin for loaning me a copy (unfortunately incomplete) of this text.
2. Refer D. MacEoin, The Identity of the Bab's Lawḥ-i Hurūfāt, Bahā'ī Studies Bulletin Vol. 2, No. 1 (June 1983), pp. 78-9 and idem., Nineteenth Century Babi Talismans, Studia Iranica 14 (1985),

It is in the opening part of Bahā'u'llāh's rather abstruse epistle to Ibrahim-i Shirāzī that reference is made to the qabbalistic and talismanic importance of the creative potencies of the "fourfold" (al-tarbi^c) and "triadic" (al-tathlīth) aspects of prophetological reality. Bahā'u'llāh first praises God in the light of His ornamenting the heaven - only "tablets" (al-wāh) according to the number of al-wāhid which is 19 (9 = 6 + 1 = 1 + 2 = 8 + 2 = 4 , total = 19). The Divine Epiphany (tajallī) upon the "pillars" of this name is associated with the number 4 the sum of the integers of which is 10 (1+2+3+4= 10 ; symbolic of totality) and the emergence of the talisman of al-wāw and al-hā' (nb. 9 = abjad 6 and 9 = abjad 5 , total = 11; 9 + 9 = 18 "He is [God]", representative of the Divine Ipseity). This talisman, representative of the Divine Ipseity, is the "First Talisman" (al-haykal al-awwāl) and the qabbalistic source of talismans up to the nineteenth.¹

Having thus explained Bahā'u'llāh continues:

"Then We accomplished the rising up of the talismans (hayakīl) and the numbers (al-a^cdād; or: arrangement, al-i^cdād) and designations (al-musammayāt) of these [Divine] Names (al-asmā') through the manifestation of the Square (al-tarbi^c; rectangular talismanic form) in this Triad (al-tathlīth) at which all on earth were thunderstruck save such as had taken hold of the Luminous Handle (al-urwat al-nūrā'). It [the Triad] is the Triplicity (al-muthallath) which was the origin and genesis of forms and the source of numbers (al-a^cdād) and their sovereign. Outwardly it hath equilateral sides the symmetrical lines of which admit of no declivity. Its inward aspect is understood by none save God, the King of the [heavenly] Throne and the [lowly] earth ([read] al-tharā) and the Cleaver of earth and heaven." (MS. 3003C pp. 3-4).

It may be gathered from these difficult lines that the conjunction of the talismanic "Square" (al tarbi^c) and "Triad" (or: equilateral triangle, al-tathlīth) was of great moment in terms of the qabbalistic emergence of the succession of talismans.

It will be obvious from the foregoing notes that there exists a rich and many faceted use of the terms tathlīth and tarbi^c in the writings of the Bāb and Bahā'u'llāh. In a variety of contexts they may be said to have talismanic, qabbalistic, cosmological, prophetological and other senses including their being indicative of the personal names of the Bāb and Bahā'u'llāh.

1. For background details reference should be made to D. MacEoin's excellent paper, Nineteenth Century Babi Talismans (see p.76 [above] fn.).

The "eight illumined Letters" that uphold the "Throne".

In paragraph X Bahā'u'llāh not only alludes to himself in terms of the formation of the "First Talisman" and the "Greatest Name" but refers to "eight illumined Letters" that support the heavenly "Throne" (= the talismanic locus of his being). This teaching is rooted in qabbalistic understanding of Qur'ān 69:17 : "And the angels will be upon its sides and eight, that Day, shall support above them the throne of thy Lord." Taken literally and in context this verse indicates that with the cosmic catastrophe of the time of the end the Divine Throne will continue to be supported by eight angelic beings (2 at each of the four corners of the throne ?). By various Sufi and Shī'ī exegetes however, Qur'ān 69:17 was mystically and qabbalistically understood. The Bāb sometimes interprets the mention of "eight" imamologically and sometimes qabbalistically in terms of the letter 7 which has an abjad value of eight and is the second letter of the name Muhammad and the first letter of that of (Imam) Husayn. (see for example, Tafsīr Bismillāh., Tehrah Bahā'ī Archives MS 6014C pp. 326-7).

What exactly Bahā'u'llāh intended by the "eight illumined Letters" which support the "throne" is not immediately obvious. The general implication is that, qabbalistically speaking, eight letters of the alphabet (possibly symbolic of elevated souls) support the talismanic locus of his being (= the "throne" ?). There may be some connection with the fact that the name Bahā'u'llāh (بهاء الله) contains eight letters (ب , ه , ا , ل , ل , ل , ه , ا) though this is far from certain (cf. also the abjad value of bahā', discounting hamza, = 8).

All things considered, paragraph X of the Lawh-i Khalīl could be interpreted in a variety of ways - apart from the suggestions outlined above. The basic sense appears to be that the reality of Husayn ^cAlī Bahā'u'llāh as the "First Talisman" of the Primal Will was enthroned in mystic pre-eternity such that the secret of the "Greatest Name" of God was expressed but "sealed" or kept secret.

ADDENDUM

[VI] The reference here to "every ancient mountain" being displaced as a result of God's disclosure of His identity is probably inspired by Qur'an 7:143b⁴, " And when ~~the~~ theophany of his [Moses'] Lord was realized before the Mountain [Sinai] it was reduced to dust.."

In addition to the passage quoted in the commentary (p. 65 above) in which Bahā'u'llāh identifies himself as the eschatological manifestation of YHWH the following lines may be noted:

" He [Bahā'u'llāh] it is Who in the Old Testament [lit: Torah] hath been named Jehovah < (~~יהוה~~ = YHWH), Who in the Gospel (al injil) hath been designated as the Spirit of Truth (rūh-al-haqq), and in the Qur'an acclaimed as the Great Announcement. (al-naba' al-^cazim)." (Text in Athār-i Qalam-i A'liā, Vol. 2. p. 28 [from a letter of Bahā'u'llāh addressed to Mirza ^cALI Ashraf, ^cAndalib and other Bahā'is] trans., Shoghi Effendi in The Dispensation of Bahā'u'llāh [London 1981], p. 13).

[X] Commentary (p. 76)

The complete Arabic text of the letter of Bahā'u'llāh/Khādimalīh to Hajji Mīrzā Mihdi (Yazdī) is contained in INBA (MS) Vol. 32 pp. 241-243 (lines translated= p. 241).

THE INFLUENCES ON MARK TOBEY

BY

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