

In the Name of Alláh, the Most Gracious,
the Most Merciful

Alif Lám Mím

2. This is the Book, there is no doubt about it, True Guidance unto the devout.

3. Those who enjoy faith in the Unseen, are steadfast in Formal Prayer, and utilize what they have been provided with.

4. And those who accept faith in what has been revealed unto Thee, in what has been revealed before Thee, and they are assured of the Latter Time.

5. These are the ones receiving guidance from their Lord, and they are the ones who are successful.

6. Truly those who disagree, it is the same if ye warn them or do not warn them, they will not believe.

7. Alláh has sealed up their hearts, and there is a veil upon their hearing and upon their vision; and there is for them a severe penalty.

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8. From amongst humanity is one who saith, I believe in Alláh and in the Last Day, but they do not really believe.

9. Aiming to confound Alláh and those who believe, but they only confound themselves and know it not.

10. In their hearts is a disease and Alláh has increased their disease; and for them is a harsh penalty for what they hath concocted.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ .

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ .

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ .

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ .

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ .

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ .

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وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ .

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ .

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ .

11. When it is said to them, Do not spread corruption throughout the earth; they say, We are the righteous ones.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ.

12. They are indeed the nefarious ones, but truly do not comprehend.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ.

13. When it is said to them, Believe just as the people hath believed; they say, Shall we believe in what the foolish hath believed? They are indeed foolish, but truly do not understand.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ.

14. When they meet those who believe they say, We believe! But when they congregate secretly with their devils they say, We are indeed with thee, we were just playing around.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ.

15. Alláh shall expose their mockery, and as they wander aimlessly about He shall exacerbate them in their excessiveness.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ.

16. These are the ones who hath bartered for error with guidance, but they hath not profited in their exchange and they are not among those rightly guided.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ.

17. Their likeness is the likeness of one who hath kindled a fire, and as it illuminated what was around it, Alláh extinguished their light and left them in darkness so that they cannot see.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ.

18. Deaf, dumb, and blind; they will not return.

صَمٌّ بَكْرٌ عَمِي فَهُمْ لَا يَرْجِعُونَ.

19. Or like the cloud from heaven which hath shades of darkness, with thunder and lightning; they plug their fingers into their ears fearing death from the explosions of thunder.

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ.

20. The lightning nearly snatcheth away their vision. Whenever it shineth for them, they move within it; but when it darkeneth around them, they stand still. If Alláh willed, He could indeed take away their hearing and their vision, for Alláh is capable of all things.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

In the Name of Alláh,
the Most Gracious, the Most Merciful

2. All praise belongeth unto Alláh, He Who hath in truth sent down the Book upon His Servant,¹ that He could serve as a Shining Lamp unto all the worlds.
3. This truly is the Sublime Path of thy Lord that is perfectly Straight according to the inviolable Truth within the Mother Book;
4. It truly is Sublime within the Mother Book that is with Us, and the Just Decision upon the Most Great Truth in the estimation of the Most Gracious;
5. It is the Truth directly from Alláh, and the divine Inscription according to the Pure Faith within the Mother Book in the midst of *Mount Sinai*.
6. This verily is the Truth, the Path of Alláh throughout the Heavens and the earth, so whosoever willeth should in all sincerity follow the Pathway unto Alláh;
7. This verily is the Distinguished Faith, and sufficient is Alláh as a Witness and whosoever is with Him that hath knowledge of the Book;
8. This verily is the Truth in all sincerity upon the Most Great Word from Alláh, the Ancient of Days, Who hath indeed been raised from the midst of the Fire;
9. This verily is the Mystery throughout the heavens and the earth, and according to the Wondrous Command by the leave of Alláh, the Most Exalted, the divine Chronicle within the Mother Book.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي نزل الكتاب على عبده بالحق ليكون للعالمين سراجاً
وهاجاً.

إنّ هذا صراطٌ عليّ عند ربك بالحق قد كان في أم الكتاب على
الحقّ القيم مستقيماً.

وانّه في أم الكتاب لدينا لعليّ وعلى الحقّ الأكبر قد كان عند
الرحمن حكيماً.

وانّه الحقّ من عند الله وعلى الدين الخالص
قد كان في أم الكتاب حول الطور مسطوراً.

إنّ هذا هو الحقّ صراط الله في السموات والأرض فمن شاء اتخذ
إلى الله بالحقّ سبيلاً.

إنّ هذا هو الدين القيم وكفى بالله ومن عنده
علم الكتاب شهيداً.

إنّ هذا هو الحقّ بالحقّ على الكلمة الأكبر
من الله القديم قد كان من حول النار مبعوثاً.

إنّ هذا هو السرّ في السموات والأرض وعلى
الأمر البديع باذن الله العليّ قد كان بالحقّ في
أم الكتاب مكتوباً.

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¹ Sayyid 'Alī Muhammad/al-Bāb

10. Alláh hath ordained that this Book shall commence through His Servant as an interpretation of the Most Beautiful of Stories concerning the person of Muhammad, son of Hasan, son of Alí, son of Muhammad, son of Alí, son of Músá, son of J'far, son of Muhammad, son of Alí, son of Husayn, son of Alí, son of Abu Tálíb, so that it could serve as an eloquent Proof of Alláh for all the worlds directly from the *divine* Remembrance.

11. Alláh testifieth, just as His own Self hath testified, that He is the True One, no other god is there besides Him; and the Angels continually stand around the *divine* Remembrance, no god is there besides Him, and He, Alláh, hath knowledge of all things.

12. Verily the Pure Faith of this divine Remembrance is perfect; so whosoever yearneth after Islám, let them submit to His Cause, for Alláh will indeed record them in the Book of the Devout as a Muslim, and they will be accounted with all sincerity as a praiseworthy follower of the Pure Faith.

13. And whosoever rejecteth Islám, Alláh shall never accept his deeds from him on the Day of Resurrection, absolutely not from one thing or another;

14. And Alláh is by right, able to burn with the Exceptional Fire of Alláh by decree of the Book through the determination reached by the Just decision of the Báb.

15. Alláh, there is no other god except Him, and Alláh is an Observer of the Believers;

16. Alláh, there is no other god except Him, and Alláh is a Witness of the Believers;

17. Alláh, there is no other god except Him, and Alláh is a Knower of the Believers;

18. Alláh, there is no other god except Him, and Alláh is He Who encompasseth the Believers;

الله قد قدر أن يخرج ذلك الكتاب في تفسير أحسن القصص من عند محمد ابن الحسن ابن عليّ ابن محمد ابن عليّ ابن موسى ابن جعفر ابن محمد ابن عليّ ابن الحسين ابن عليّ ابن أبي طالب على عبده ليكون حجة الله من عند الذكر على العالمين بليغاً.

أشهد الله كشهادته لنفسه أنه الحق لا إله إلا هو والملائكة قوام حول الذكر بالقسط لا إله إلا هو وهو الله كان بكلّ شيء عليماً.

إنّ الدين الخالص هذا الذكر سالم فمن أراد الإسلام فليسلم أمره لأنّ يكتبه الله في كتاب الأبرار مسلماً وعلى الدين الخالص قد كان بالحق محموداً.

ومن يكفر بالإسلام لن يقبل الله عنه من أعماله في يوم القيمة من بعض الشيء على الحق بالحق شيئاً.

وحقّ على الله أن يحرق بنار الله البديع بحكم الكتاب من حكم الباب محتوماً.

الله الذي لا إله إلا هو وهو الله كان بالمؤمنين بصيراً.

الله الذي لا إله إلا هو وهو الله كان بالمؤمنين شهيداً.

الله الذي لا إله إلا هو وهو الله كان بالمؤمنين عليماً.

الله الذي لا إله إلا هو وهو الله كان بالمؤمنين محيطاً.

19. And verily Alláh will never accept the deeds of anyone unless they come to the Báb through the Báb prostrating unto Alláh, the Ancient One, commendable in the presence of the Báb.

20. Alláh hath indeed granted thee leave to do so through the power of truth, so prostrate and draw near; for the Fire in the Droplet of Water is truly prostrating upon the earth as a Testimony unto Alláh, the True One!

وإن الله لن يقبل من أحد من بعض العمل إلا من أتى
الباب بالباب ساجداً لله القديم من حول الباب محموداً.

الله قد أذن لك على الحق فاسجد واقرب
فإن النار في نقطة الماء لله الحق ساجداً على
الأرض بالحق مشهوداً.

ع-٢

This is the Surah of the Temple that Alláh hath made as a mirror of His Names between the heavens and the earth, and He hath made it a Sign of His Remembrance between the worlds.

He is the Originator, the All-Glorious!

3. Glorified is He Who hath sent down the Signs unto a people who comprehendeth them;

4. Glorified is He Who hath sent down the Signs unto a people who perceiveth them;

5. Glorified is He Who guideth whosoever He willeth unto His Path; Say: I am indeed the Path of Alláh unto whosoever dwelleth in the heavens and the earth, supreme felicity unto the people who hasten (upon it);

6. Glorified is He Who sendeth down the Signs unto a people who knoweth them;

7. Glorified is He Who speaketh from the Omnipotent Realm of Divine Revelation, yet none knoweth Him except the honored servants;

8. Glorified is He Who bestoweth life upon whosoever He willeth through His saying "Be" and it is;

9. Glorified is He Who raiseth whosoever He willeth unto the heaven of Grace, and He sendeth down from It whatsoever He hath intended according to a determined measure.²

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هذه سورة هيكل قد جعلها الله مرات أسمائه بين السموات
و الأرض وجعلها آية ذكره بين العالمين .

هو الأبدع الأبهى

سبحان الذى نزل الآيات لقوم يفقهون .

سبحان الذى ينزل الآيات لقوم يشعرون .

سبحان الذى يهدى من يشاء الى صراطه
قل انى لصراط الله لمن فى السموات و الأرض
طوبى لقوم يسرعون .

سبحان الذى ينزل الآيات لقوم يعلمون .

سبحان الذى ينطق من جبروت الأمر ولا يعرفه الا عباد
مكرمون .

سبحان الذى يحيى من يشاء بقوله كن فيكون .

سبحان الذى يرفع من يشاء الى سماء الفضل، وينزل منها ما أراد
على قدر مقدور .

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² 7 Verses of Praise, cf. seven days of creation

10. Blessed is He Who doeth whatsoever He willeth through a command from Himself; verily He is the True One, the One Who possesseth knowledge of the Imperceptible;

11. Blessed is He Who inspireth whosoever He willeth with whatsoever He intendeth through His hidden, irrevocable Command;

12. Blessed is He Who aideth whosoever He willeth with the Hosts of the Imperceptible; verily He is the Executor unto that which He intendeth, and He is the Mighty, the Self-Subsistent;

13. Blessed is He Who magnifieth whosoever He willeth with His magnificent sovereignty, and He reinforceth whosoever He willeth howsoever He intendeth; supreme felicity unto the people who acknowledge that;

14. Blessed is He Who hath determined for all things an apportionment in a Treasured Tablet;

15. Blessed is He Who hath sent down upon His servant what hath been the cause of the intuitive hearts and the intellectual minds to become enlightened;

16. Blessed is He Who hath sent down upon His servant through tribulations what hath inflamed the inner hearts of those settled within the Tabernacle of Eternity, then the hearts of those who are near unto Alláh;

17. Blessed is He Who hath sent down upon His servant from the clouds of the divine Decree the shafts of tribulations, yet He seeth me in perfect composure;

18. Blessed is He Who hath ordained for His servant what He hath not ordained for anyone among His servants; verily He is the Secluded, the Mighty, the Self-Subsisting;

تبارك الذى يفعل ما يشاء بأمر من عنده؛
انه هو الحق علام الغيب .

تبارك الذى يلهم من يشاء ما أراد بأمره
المبرم، المكنون .

تبارك الذى ينصر من يشاء بجنود الغيب
انه هو الفاعل لما أراد وهو العزيز، القيوم .

تبارك الذى يعز من يشاء بسلطان عزه
ويؤيد من يشاء كيف أراد
طوبى لقوم يعرفون .

تبارك الذى قدر لكل شىء مقدارا في لوح مخزون .

تبارك الذى نزل على عبده ما تستضيء به الأفئدة و العقول .

تبارك الذى نزل على عبده من البلاء ما احترقت به أكباد الذين
استقروا في سرادق البقاء
ثم قلوب المقربين .

تبارك الذى نزل على عبده من سحب القضاء سهام البلاء، ويراني
في صبر جميل .

تبارك الذى قدر لعبده ما لا قدره لأحد من عباده؛ انه هو الفرد،
العزيز، القيوم .

19. Blessed is He Who hath sent down upon His servant from the gloomy clouds of hatred among the forebears of apathy the spears of the divine decree, yet He seeth me extremely grateful;

20. Blessed is He Who hath sent down upon His servant the burden of the heavens and the earth; verily we praise Him for that, yet none knoweth it except the insightful.³

تبارك الذي نزل على عبده من غمام البغضاء
من أولى الاغضاء رماح القضاء
ويراه في شكر عظيم

تبارك الذي نزل على عبده ثقل السموات والأرض أنا نحمده في
ذلك، ولا يعرفه إلا العارفون .

ع-٢

³ Eleven blessings upon the Servant of God-Eleven brothers of Joseph

The Zenith Revelation

Abu Huraira reported: The Messenger of Alláh, peace and blessings be upon Him, said, “Everything has a Zenith⁴ and the Zenith of the Qur’án is Súrata’l-Baqarah. It also contains a Verse which is the choicest of the Qur’án, the Verse of the Throne.” Sunan al-Tirmidhí 2878

The second Súra of the Qur’án, al-Baqarah (the Heifer), is traditionally known as the peak or summit of the Revelation of the Qur’án. It is commonly regarded in this fashion because it was revealed in the city of Medina after the migration of the Muslims from Mecca. It formally establishes the Muslim Community and details various concepts and unites them in one formal chapter. It has a declarative tone to it and begins a series of addresses that expand the reach of the Revelation beyond the common Muslim.

The comparisons of these introductions from the “Three” Zenith Revelations of Muhammad, the Báb, and Bahá’u’lláh reveal certain similarities which stand out as remarkably common and deliberate. The three extraordinarily, but not surprisingly, follow the paradigm long

revealed to be the fulfillment of the three Biblical periods of prophecy: Prophet>Herald>Messiah

Although the Bayán is the Báb’s official “Zenith” Revelation, I noticed while working on a translation of the Qayyúmu’l-’Asmá a striking similarity to the content and Verse numbering of al-Baqarah and the Súra of the Temple by Bahá’u’lláh which I had already completed. I considered the Mission of the Báb to be a straight line without any peaks, so naturally the opening Revelation could for all intents and purposes be considered His “Zenith” Revelation. The Súra of the Temple is an obvious choice for Bahá’u’lláh’s “Zenith” Revelation, as the content is declarative in nature after a period of consolidation among the Bábís, and a migration followed by a series of serious addresses to virtually everyone around the world.

The introduction of each Súra contains two sections totalling twenty Verses. There are several Gematria type equations found within the Letters and Words which is a entirely separate analysis, however the number nine and eleven is a common occurrence bringing attention to the Greatest Name, Alláh, and the number of Joseph’s brothers which is the subject matter dealt with throughout all three Súrahs as well.⁵

⁴ Sanám- سنام - peak, height (highest part of a camel’s hump), here: zenith

⁵ al-Baqarah’s content is most focused around the Children of Israel

The subsequent sections of each Súrah are as follows:

1. al-Baqarah: O People of the Earth!
2. al-Mulk: O Kings and the Sons Of Kings!
3. al-Haykal: O People of the Bayán!

The Biblical paradigm follows the establishment of the Kingdom of God and follows it through to its conclusion, in which we have two magnificent examples in the Bible and one promised. The paradigm is as follows: a lawless, tribal society is united around a Revelation from a Prophet. This lawless society becomes a Kingdom with the Revelation as a focal point of stability and order. This Kingdom persists for a time until it slowly backslides into lawlessness and instability. At this time God sends a Herald to call a remnant of followers together to expect the Promise of a Visitation from God Himself to judge the lawless and restore true divine Law and Order as it was at the height of the "Kingdom." This Promised One appears, takes the remnant under His wing and delivers His Judgments. The Believers spread the Message and things fall completely apart while being reconstructed by the Believers of the Promised One concurrently over time.

The two solid Biblical examples are:

1. Moses>Kingdom of Israel>Elijah>Elisha-Captivity
2. Ezra>Second Temple Period>John the Baptist>Jesus-Return to Captivity-Rise of the Assembly of Christ

The Promise:

And they are singing a New Song, saying Thou art worthy to take the Scroll and open Its seals, for Thou hast been slain and Thou hast purchased for God by Thy blood, from every tribe, language, society, and nation; and Thou hast organized them into a Kingdom and Administrators for our God, and they shall reign upon the earth...

The Addressees:

1. The People of the Earth: every tribe, language, society, and nation
2. Kings and the sons of Kings: a Kingdom
3. People of the Bayán: Administrators

The fulfillment of the Promise, that they shall reign upon the earth, is the New Heavens and the New Earth, and the ending of the captivity which the content of the rest of the Súrah of the Temple covers.