

Lawh-i-Abdu'r-Razzáq – Parallel Translation (English)

Compiled by A. Bolhuis
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This Tablet is listed in the [Partial Inventory](#) under the entry BH00060, where it is stated that the total text contains 5,390 words. The below English translations include around 1,900 words, one third of the total text.

Sources:

River of Life: A Selection from the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá (Yuhanna Dawud, translator, 1914)

https://bahai-library.com/dawud_river_of_life

Bahá'í Scriptures: Selections from the Utterances of Bahá'u'lláh and 'Abdu'l-Bahá (Horace Holley, editor, 1923)

https://bahai-library.com/holley_bahai_scriptures

Gleanings from the Writings of Bahá'u'lláh (Shoghi Effendi, translator, 1935)

<https://www.bahai.org/library/authoritative-texts/bahauallah/gleanings-writings-bahauallah>

Full original text in Persian:

<https://oceanoflights.org/bahauallah-st-021-fa>

<i>River of Life, p. 16-18</i>	<i>Bahá'í Scriptures, pp. 228-229</i>	<i>Gleanings, pp. 153-155</i>
<p>THE IMMORTALITY OF THE SPIRIT</p> <p>CONCERNING the question : — “Do the same consciousness, personality, understanding and perception of the human being (except in the Prophets and Saints) exist in him after natural death, even as they were before, or will these be destroyed with his body? Granted that it will exist, how is it that during life through some little hurt that befalls his external sense, such as fainting or severe illness, his knowledge and understanding fail him, and how can it be imagined that after decomposition of his compound elements his personality and understanding should be believed to survive or exist, while all his members have become disjointed?”</p> <p>May it be known to thee, that the spirit is the same in its original state and stands and remaineth firm; and that when one seeth weakness in a sick person, it is through some hindering causes. For, the spirit in the original state findeth no weakness. For</p>	<p>THE SUN OF THE SOUL</p> <p>453. You asked concerning mankind (other than the prophets and saints) whether, after apparent death, they will remain, or perish, and if we say they will remain, then, if the person has insanity or other form of illness, will his feelings and perception cease; and as death is the destruction of the material composition and elements, then how can it be after death the form of personality and feeling will be understood, conceived or apprehended, as the material combination has disintegrated?</p> <p>454. You know that the spirit is permanent and steadfast in its station and the feebleness of the sick person is due to preventing causes. Yet in fact the feebleness will never approach the spirit. For example, when you look at the lighted</p>	<p>– LXXX –</p> <p>Thou hast asked Me whether man, as apart from the Prophets of God and His chosen ones, will retain, after his physical death, the self-same individuality, personality, consciousness, and understanding that characterize his life in this world. If this should be the case, how is it, thou hast observed, that whereas such slight injuries to his mental faculties as fainting and severe illness deprive him of his understanding and consciousness, his death, which must involve the decomposition of his body and the dissolution of its elements, is powerless to destroy that understanding and extinguish that consciousness? How can anyone imagine that man’s consciousness and personality will be maintained, when the very instruments necessary to their existence and function will have completely disintegrated?</p> <p>Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth</p>

<p>example, consider the lamp, it is bright, but if it be hidden by a screen, in that case its light will be hindered; notwithstanding in its original state it is bright, but through some hindering obstacles its light is darkened, likewise is the sick one in his ailment. The appearance of the power and strength of the spirit will be hindered through screened causes, but after abandoning the body, it will manifest itself with such power, strength and victory that the like thereof cannot be possible. The pure, good, and Holy Spirits have been and ever will be in perfection, power and bliss.</p> <p>For example, if the lamp be put under an iron globe, its light will never appear to those without; notwithstanding in its place it is bright. Reflect on the sun when it is behind the clouds, in reality it is bright and shining, but because of the screening cloud, its light appeareth dim. Consider this sun to be the spirit of man, and all things as its body: for the whole body is lighted by that light—this is when no hindering cause is hiding its light, like unto a veil.</p>	<p>lamp you find it shining and radiating, but if there is something before it, then the light will be prevented, yet in its sphere it is radiating, but by the means of prevention, its light was kept from shining forth. In the same way with the person, while he is in the diseased condition the manifestation of the power and might of the spirit will be prevented and concealed on account of the means of prevention; but after the spirit leaves the body, it will appear with such power, might and superiority that all ordinary comparison is impossible. The choice, pure and holy spirits are and will be in perfect might and joy.</p> <p>For example, if a lighted lamp is put under an iron lantern its light will never come forth, yet it is shining just the same. Look toward the sun when it is behind the cloud, shining and gleaming in its rank, but owing to the cloud its illumination seems weak. Now suppose that this sun is the human spirit and all other things are body, and that by its light and rays, all the body is lighted and illuminated. This is so when no means of prevention will be found to veil the light.</p>	<p>unaffected by any bodily ailments. Consider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness.</p> <p>Consider the lamp which is hidden under a bushel. Though its light be shining, yet its radiance is concealed from men. Likewise, consider the sun which hath been obscured by the clouds. Observe how its splendor appeareth to have diminished, when in reality the source of that light hath remained unchanged. The soul of man should be likened unto this sun, and all things on earth should be regarded as his body. So long as no external impediment interveneth between them, the body will, in its entirety, continue to reflect the light of the soul, and to be sustained by its power. As soon as, however, a veil interposeth itself between them, the brightness of that light seemeth to lessen.</p>
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Likewise when the clouds are concealing the sun, although the earth is (already) lighted by its light, yet that light is weakened and after the cloud hath passed away the light of the sun will appear with great perfection. In either of these two states the sun in its grade is of one power, even thus is the sun of souls, which is known as the Spirit. "The human spirit is in one and the same condition; it neither becomes sick with diseases of the body, nor healed by its health."

Likewise consider the invisibility of the existence of the fruit in the tree before it buddeth therefrom. Although it is in the tree, yet it is so invisible that it cannot be seen. And if anyone were to cut that tree into pieces he could find neither a particle of its fruit nor the shape thereof, but after coming out of the tree it will appear as a new ornament (*i.e.* beauty) and in great strength as it is seen in the fruits. There are some fruits which will ripen after they are plucked from the tree.

Many examples have been mentioned here that thou mayest attain to an object through each of them, and compare the same with that which thou hast asked of God, thy Lord and the Lord of the world. God, glorious is his mention, is able to manifest and prove

Now the appearance of the sun seems very weak behind the veil when the cloud exists; though the land is illuminated by the light of the sun, yet this light is always weak; but after the cloud passes away, the illuminations are again manifested. In the two cases the sun was the same in its rank; likewise the sun of the souls, which is named, mentioned as, and ever will be called, the spirit.

455. And again look to the weakness of the fruit which is in the tree before it comes forth. It is in the tree in such a very weak condition that it cannot be seen, and if any one cuts the tree into pieces, he will never find the minute atom of the fruit, nor the form; but after it comes forth from the tree it will appear with a wonderful, beautiful embroidery and irresistible power, as is seen in the fruit of all trees. Some fruit ripen after they are plucked from the tree.

456. Now numerous examples have been mentioned that thou mayest understand what is desired. Compare it with what thou hast asked from God, thy Lord, and the Lord of the creatures.

Consider again the sun when it is completely hidden behind the clouds. Though the earth is still illumined with its light, yet the measure of light which it receiveth is considerably reduced. Not until the clouds have dispersed, can the sun shine again in the plenitude of its glory. Neither the presence of the cloud nor its absence can, in any way, affect the inherent splendor of the sun. The soul of man is the sun by which his body is illumined, and from which it draweth its sustenance, and should be so regarded.

Consider, moreover, how the fruit, ere it is formed, lieth potentially within the tree. Were the tree to be cut into pieces, no sign nor any part of the fruit, however small, could be detected. When it appeareth, however, it manifesteth itself, as thou hast observed, in its wondrous beauty and glorious perfection. Certain fruits, indeed, attain their fullest development only after being severed from the tree.

<p>all the infinite sciences in any one of the aforesaid examples amongst the people. Howbeit on every example the hand of power doth spread itself, and over every word thereof the hand of protection is laid. No one knoweth it save him who desireth, and when the seal of the perfume vase is broken by the hand of power, then its fragrance will be perceived. The Command is in God's hand. He giveth, He withholdeth, He blindeth, He openeth the eye—"He doeth what He wishes, and Commandeth what He wills."</p>	<p>457. God, exalted is His mention, is able to manifest and explain all the boundless sciences, in one of the examples mentioned among the people.</p> <p>458. The Hand of Might is opened for stating every example, and for every word the Hand of Protection is raised, and no one can know that save him whom God willeth. And when the seal of the attar vessel is broken off by the Hand of Might, then the fragrance will be perceived.</p> <p>459. The command is in the grasp of the Hand of God. He bestows and He withholds; He causeth blindness and He openeth the eyes; He doeth as He willeth and commandeth as He wisheth.</p>	
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<i>River of Life</i>	<i>Bahá'í Scriptures</i>	<i>Gleanings, pp. 150-151</i>
Not included	Not included	<p data-bbox="1253 305 1387 332">– LXXVIII –</p> <p data-bbox="1253 378 1812 654">As to thy question concerning the origin of creation. Know assuredly that God's creation hath existed from eternity, and will continue to exist forever. Its beginning hath had no beginning, and its end knoweth no end. His name, the Creator, presupposeth a creation, even as His title, the Lord of Men, must involve the existence of a servant.</p> <p data-bbox="1253 699 1812 1403">As to those sayings, attributed to the Prophets of old, such as, "In the beginning was God; there was no creature to know Him," and "The Lord was alone; with no one to adore Him," the meaning of these and similar sayings is clear and evident, and should at no time be misapprehended. To this same truth bear witness these words which He hath revealed: "God was alone; there was none else besides Him. He will always remain what He hath ever been." Every discerning eye will readily perceive that the Lord is now manifest, yet there is none to recognize His glory. By this is meant that the habitation wherein the Divine Being dwelleth is far above the reach and ken of anyone besides Him. Whatsoever in the contingent world can either be expressed or apprehended, can never transgress the limits which, by its inherent nature, have</p>

		<p>been imposed upon it. God, alone, transcendeth such limitations. He, verily, is from everlasting. No peer or partner has been, or can ever be, joined with Him. No name can be compared with His Name. No pen can portray His nature, neither can any tongue depict His glory. He will, forever, remain immeasurably exalted above anyone except Himself.</p> <p>Consider the hour at which the supreme Manifestation of God revealeth Himself unto men. Ere that hour cometh, the Ancient Being, Who is still unknown of men and hath not as yet given utterance to the Word of God, is Himself the All-Knower in a world devoid of any man that hath known Him. He is indeed the Creator without a creation. For at the very moment preceding His Revelation, each and every created thing shall be made to yield up its soul to God. This is indeed the Day of which it hath been written: "Whose shall be the Kingdom this Day?" And none can be found ready to answer!</p>
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<i>River of Life, pp. 18-21</i>	<i>Bahá'í Scriptures</i>	<i>Gleanings, pp. 172-175</i>
<p>CONCERNING thy question as to how it be that the mention of the Prophets, previous to Adam the father of Man, and the Kings of those ages, are not recorded in history. The non-existence of the mention hath not been, and is not, a proof of the non-existence of the thing.</p> <p>Through the long lapse of time and revolutions on the earth, they have not survived.</p> <p>And besides this, before Adam, the father of Man, styles of writing and such characters which are now in use amongst men did not exist. There was a time when no figures of writing ever existed. They used another form, and if its detail were explained in full it would be too lengthy.</p> <p>Reflect upon those changes which have come to pass since Adam, for in the beginning these known languages did not exist on earth, and likewise the rules which</p>	<p>Not included</p>	<p>– LXXXVII –</p> <p>And now regarding thy question, “How is it that no records are to be found concerning the Prophets that have preceded Adam, the Father of Mankind, or of the kings that lived in the days of those Prophets?” Know thou that the absence of any reference to them is no proof that they did not actually exist. That no records concerning them are now available should be attributed to their extreme remoteness, as well as to the vast changes which the earth hath undergone since their time.</p> <p>Moreover such forms and modes of writing as are now current amongst men were unknown to the generations that were before Adam. There was even a time when men were wholly ignorant of the art of writing, and had adopted a system entirely different from the one which they now use. For a proper exposition of this an elaborate explanation would be required.</p> <p>Consider the differences that have arisen since the days of Adam. The divers and widely-known languages now spoken by the peoples of the earth were originally unknown, as were the varied rules and</p>

are now in use were expressed differently to these known languages.

The diversity of tongues came later in the land, which was known as Babel, and for this reason that country is called Babel.

And after this the Syriac language was universally known amongst men, and God's Books were revealed in those periods in that language until the time wherein the "Friend of the Merciful" was manifested from the Horizon of the world with Divine Light. In crossing the river of Jordan His Holiness spake in a tongue, and called it Hebrew.

As in crossing the "Friend of the Merciful," spake in that tongue, therefore it was called Hebrew, and afterwards the Divine Books and Epistles were revealed in that tongue. Some time elapsed and the Arabic language came in use. The first man who spoke in that tongue was called Ya'rab Ben Kahtan, and the first man who wrote in Arabic was called Miramir Al-Taiy, and the first man who composed Arabic verse was called Hamir Ben Saba and afterward the rules of writing were changed from one style to another until it has reached its present character. Now, reflect how many

customs now prevailing amongst them. The people of those times spoke a language different from those now known. Diversities of language arose in a later age, in a land known as Babel. It was given the name Babel, because the term signifieth "the place where the confusion of tongues arose."

Subsequently Syriac became prominent among the existing languages. The Sacred Scriptures of former times were revealed in that tongue. Later, Abraham, the Friend of God, appeared and shed upon the world the light of Divine Revelation. The language He spoke while He crossed the Jordan became known as Hebrew ('Ibráni), which meaneth "the language of the crossing." The Books of God and the Sacred Scriptures were then revealed in that tongue, and not until after a considerable lapse of time did Arabic become the language of Revelation. ...

Witness, therefore, how numerous and far-reaching have been the changes in language, speech, and writing since the days of Adam. How much greater must have been the changes before Him!

times since Adam the languages, expressions, and rules of writing have been changed.

How much more those which were before Adam!

The object of these utterances in [sic] this: that from eternity God is the same in His height and sublime exaltation and hath been and ever will be holy from the commemoration of all others beside Him. And there has been creation and the manifestations of the mighty Primal Unity and the Holy dawning—places of eternity have been chosen from centuries without beginning, and have called the peoples to God. But because of differences and changes in the conditions of the world, some of the names and mentions have not survived.

In the sacred books the event of the Flood is recorded and in that catastrophe, whatever was upon the earth was swept away, both the historical books, and other things. Likewise many other revolutions have occurred which have caused the loss of these things.

Besides these, in the chronicles which now exist on earth differences are seen; and every nation of the various

Our purpose in revealing these words is to show that the one true God hath, in His all-highest and transcendent station, ever been, and will everlastingly continue to be, exalted above the praise and conception of all else but Him. His creation hath ever existed, and the Manifestations of His Divine glory and the Daysprings of eternal holiness have been sent down from time immemorial, and been commissioned to summon mankind to the one true God. That the names of some of them are forgotten and the records of their lives lost is to be attributed to the disturbances and changes that have overtaken the world.

Mention hath been made in certain books of a deluge which caused all that existed on earth, historical records as well as other things, to be destroyed. Moreover, many cataclysms have occurred which have effaced the traces of many events. Furthermore, among existing historical records differences are to be found, and each of the various peoples of the world hath its own account of the age of the earth and of its history. Some trace their history as

existing nations has another account of the age of the world, and other events are recorded therein. Some date from eight thousand years and some from twelve thousand years, and some more. If any hath seen the book of Juk he well knows how many differences are among the books.

God willing, ye must gaze towards “the great outlook” and disregard all these differences and mentions.

To-day the realities of “manifestations of the commands” are adorned with the most glorious ornament and are evident, and all the names are revealed in a “new name,” and all realities are hidden in his reality. Whosoever believeth in him verily he believeth in God and in the “manifestations of His command” through all ages, and whosoever opposeth Him verily he blasphemeth God, the powerful, the mighty, the Sovereign! If any reflecteth upon whatsoever hath been mentioned herein, he will attain to the object. Although it is briefly revealed, yet a hundred thousand details are hidden therein, and with thy Lord is the knowledge of all things in the written tablet! We ask God that he may supply thee with the same, as He hath ordained for all His Saints: and that He may open unto thy heart the doors of Significances that thou

far back as eight thousand years, others as far as twelve thousand years. To anyone that hath read the book of Júk it is clear and evident how much the accounts given by the various books have differed.

Please God thou wilt turn thine eyes towards the Most Great Revelation, and entirely disregard these conflicting tales and traditions.

mayest know from His words what is His Will. Verily He is powerful in all things, and praise be to God, Lord of all the worlds!		
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