



The Writings and Utterances of the Central Figures of the Bahá'í Faith

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 3:

The Bab: Early post-declaration Writings
(Shiraz, mid-late 1844)



Version: 1.0 • Revision date 23-May-2026

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Series preface

This series of volumes presents, in approximate chronological order and, where possible, in parallel-text format, the available writings and reported utterances of the three Central Figures of the Bahá'í Faith: the Báb (1819–1850), Bahá'u'lláh (1817–1892), and ‘Abdu’l-Bahá (1844–1921). The majority of the texts appear here in English for the first time.

What follows is an independent scholarly and documentary undertaking, with the purpose of facilitating closer engagement with the textual record of the Bahá'í Faith by readers working across Arabic, Persian, Ottoman Turkish, and English. It is not prepared under the direction of Bahá'í institutions and does not constitute an official edition of the texts. The relevant Bahá'í institutions are the final authority with respect to authenticated texts and authorized translations. Accordingly, this series is envisioned as a provisional research aid and reference tool—a scouting expedition to uncharted domains, that defers to finalized texts and translations wherever these are available.

Altogether, the series comprises over 29,000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

The series proceeds on a principle of maximal inclusion within the constraints of public accessibility. It therefore brings together texts of unequal status and differing degrees of reliability. Some items are authenticated; others are not. Some survive in stable typed or printed form; others are preserved through imperfect transcription, excerpted publication, or secondhand report. The reader should therefore approach the corpus with appropriate source-critical caution. Inclusion in the series should not be taken to imply authenticity, completeness, or accuracy.

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at bahai.org/library. In the present series, newly published authorized translations will be incorporated as they become available. When only a portion of a translation is authorized (individual sentences or paragraphs), it will be demarcated at the paragraph level, although work on this is ongoing.

The remaining translations in the series are provisional. Some are taken from older publications and documents where the English translation may be the only available text; a few are the work

of human translators working independently; the majority have been produced with the assistance of large language models and subsequently reviewed to varying degrees by the compiler. Given the scale of the corpus, the extent of detailed human oversight has necessarily been uneven, and readers should not assume uniform quality across the series. These translations are offered not as definitive renderings but as provisional points of access intended to invite a deeper study of the texts. In the case of difficult, textually uncertain, or context-dependent passages, the original sources should always be consulted where available.

The series will be of greatest benefit to readers able to work comparatively between the English and the original Arabic, Persian, or Ottoman Turkish. Towards this end, translations and original texts have been aligned at the paragraph level where possible. The paragraphing of provisional translations should also be treated as tentative and subject to future revision.

Items representing reported utterances are distinguished typographically—rendered in grey text—from items transmitted as authored texts. This distinction assists the reader in quickly assessing differences of textual status. It does not by itself resolve questions of authenticity or historical reliability, which require separate evaluation.

The original-language texts reproduced here may also contain errors, lacunae, or other imperfections inherited from manuscripts, printed editions, digital transcription, or optical character recognition. This is particularly true of texts deriving from difficult or damaged manuscript sources. The present series is not a critical edition and makes no claim to establish definitive texts through comparison of multiple manuscript witnesses. Rather, it reproduces and organizes the best textual forms available to the compiler, in whatever state, at the time of compilation.

Each item is identified by a code assigned in the Partial Inventory project, including the initial letters BB for the Báb, BH for Bahá'u'lláh, and AB for ‘Abdu’l-Bahá, and the optional letter "U" to indicate reported utterances. These codes provide a stable means of reference across the series. Volume assignments, paragraphing, metadata, and translations may change in future revisions, but the Inventory codes are intended to remain constant. A cumulative catalog appended to the end of the series records these items in sequence and may also include further information such as abstracts, notes, subjects, and musical interpretations.

For further technical notes and cautions on the texts and translations, see the appendix to volume 1 of this series.

The volume introductions and study guides which serve as bookends to each volume have also been prepared with the assistance of large language models, and as such merely offer potentially useful points of entry into an otherwise overwhelmingly vast collection of material.

This series is conceived as a living scholarly instrument, subject to continual correction and expansion as new material becomes available and as errors in existing entries are identified. Corrections of significance may be communicated to the compiler at loom.of.reality@gmail.com. Revised versions of individual volumes will be issued as corrections are incorporated. The latest versions can be downloaded at blog.loomofreality.org.

Series outline

The present volume forms part of a larger series arranged, in approximate chronological order, by author, period, and, where useful, by major work or thematic grouping. The outline below is intended to help readers locate the volume within the overall architecture of the series. Titles, chronological placements, and volume divisions remain provisional in some cases and may be revised as the corpus is refined.

The Báb

I. First period (Shiraz, Bushihr and the Hajj)

1. Pre-declaration writings (to May 1844)
2. Qayyumu'l-Asma' (Commentary on the Surah of Joseph, May 1844)
3. Early post-declaration writings (mid-late 1844)
4. The Hajj and Bushihr (late 1844–July 1845)
5. Kitab-i-Ruh (Book of the Spirit, composed at sea)
6. Shiraz: Later writings of the first period (June–August 1845)
7. Shiraz: Period of retirement (later 1845)

II. Second period (Shiraz and Isfahan)

8. Shiraz: Early writings of the second period (early-mid 1846)
9. Tafsir-i-Suratu'l-Kawthar (Commentary on the Surah of Abundance, April 1846)
10. Shiraz: Middle writings of the second period (April–August 1846)
11. Tafsir-i-Suratu'l-Va'l-Asr and Nubuwwat-i-Khassih (Commentaries on Surah of the Afternoon and Specific Prophethood, late 1846)
12. Isfahan: Late writings of the second period (Aug 1846–March 1847)

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)
- 16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)
- 18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)
20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanzan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

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- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period

- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
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‘Abdu’l-Bahá

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- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 115. Letters and utterances in the year 1896
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- 119. Letters and utterances in the year 1899
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- 123–124. Letters and utterances in the year 1901 I–II
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- 130–131. Letters and utterances in the year 1904 I–II
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 3

This volume contains the Bab's early post-declaration writings from Shiraz (mid-late 1844), a moment in which the new community is being constituted, disciplined, and dispatched even as the Bab's own horizons widen toward pilgrimage and public proclamation.

The texts fall into three interlocking registers—(1) hortatory instructions to the first believers, (2) high Arabic homiletic/theosophical compositions, and (3) devotional-ritual materials—which together illuminate how the Bab simultaneously forms a cadre, claims scriptural authority, and reconfigures piety.

A first cluster centers on community formation and mission strategy, especially through repeated addresses to Mulla Husayn and the Letters of the Living. In “Words to Mulla Husayn” (BBU0009) the Bab identifies Himself as “the Gate of God,” appoints Mulla Husayn as Babu'l-Bab, and outlines the emergent structure of the movement: the completion of the eighteen, the imperative of discretion, and the commissioning of distinct missions in advance of the Hijaz pilgrimage.

The later BBU0003 and BBU0005 deepen this commissioning logic: Mulla Husayn is directed northward through major Iranian cities, with Tihiran singled out as a locus of concealed “mystery,” while the Bab travels with Quddus as companion to Mecca and Medina.

The same apostolic pattern culminates in the “Farewell address to the Letters of the Living” (BBU0001), which frames their mission in explicitly ethical terms—renunciation, purity of conduct, steadfastness under opposition—using a rhetoric that sets their vocation within a wider sacred history (Jesus and the disciples, prophetic victory through apparent weakness).

A second cluster foregrounds the Bab's scriptural self-positioning within Twelver Shi'i categories of proof, mediation, and sacred authority. The sequence BB00309 (Khutbih Qabl az Dibajiy-i-Sahifah) → BB00431 (Introduction to the Sahifah-yi-Makhzunih) → BB00018 (Sahifah-yi-Makhzunih) is especially revealing. The introduction explicitly presents the Sahifah as a mighty “proof,” associated with the Qa'im/Hidden Imam (Muhammad ibn al-Hasan), structured in fourteen “gates,” and marked by a strong claim of inimitability and eschatological accountability for rejection or tendentious interpretation.

The Sahifah itself (BB00018) is described as fourteen prayers and visitation tablets, tying the community's daily devotional life to the Imamic presence and to the night of the Bab's own declaration.

Within this same arc, metaphysics and cosmology are not incidental but integral to authority. In BB00309, the Bab articulates a structured account of divine action through named stages—Will (mashiyat), Purpose (iradih), Measure (qadar), Decree (qada')—and uses that schema polemically, distinguishing his account from both Christian trinitarian misreadings and certain philosophical models that (in his view) misconstrue the relation between God and the created order.

The volume's homiletic register is also represented by BB00498 (*Khutbatu'l-Baladiyya*), whose densely symbolic imagery and repeated invocations of divine praise press toward an apocalyptic horizon ("the pole of the zone of the Uprising") while treating the Word as the locus of sovereignty and certitude.

A third cluster makes visible the Bab's early effort to repattern piety through devotional calendars, ritual discipline, and "innovation" (*badi'*) as a positive religious category. The *Sahifah-yi-A'mal al-Sanna* (BB00025) is explicitly organized as a fourteen-chapter work providing prayers and visitation texts across the twelve months, and it embeds concrete ordinances—fasting and silence, limits and expiations—inside a rhetoric of covenantal fidelity and divine remembrance.

Alongside this, BBU0005 contains a striking maxim: deeds are accepted only "through the Covenant of the remembrance of God's Name," and believers are exhorted to convey revealed verses and follow the "innovative ordinance in the Later Book"—language that anticipates the Bab's broader project of reauthorizing law as revelation-driven renewal rather than mere juristic inheritance.

Finally, the volume includes a vivid visionary/martyrological register that grounds spiritual authority in encounters with the Imams and in Shi'i sacred suffering. BB00578 recounts a dream-vision involving Muhammad al-Jawad, presented as a bestowal that "expanded" the narrator's breast—an experiential idiom of legitimation and inner transformation.

BB00605 reaches even deeper into Shi'i pathos: the Bab describes a pre-declaration dream of the head of Imam Husayn dripping blood, the drinking of that blood, and the consequent animation of his soul's "spirit of prayer," linking devotion, revelation, and martyrdom into a single economy of sanctification.

Taken together, these texts show the Bab in mid-1844 already working on multiple fronts: instituting a disciplined missionary vanguard (the Letters), elevating his revelation as decisive proof, articulating a cosmology of divine action, and supplying liturgical-ritual forms that embody "innovation" as covenantal obedience. The recurrence of structuring numbers (notably eighteen and fourteen), the constant appeal to the Imams, and the pervasive eschatological pressure of judgment and unveiling give this small dossier an outsized interpretive value for understanding how the Bab's earliest public ministry fused organization, theology, and devotional practice into a single, rapidly unfolding dispensation.

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BBU0009*Words to Mulla Husayn**Date: 1260-05-05*

O thou who art the first to believe in Me! Verily I say, I am the Bab, the Gate of God, and thou art the Babu'l-Bab, the gate of that Gate. Eighteen souls must, in the beginning, spontaneously and of their own accord, accept Me and recognize the truth of My Revelation. Unwarned and uninvited, each of these must seek independently to find Me.

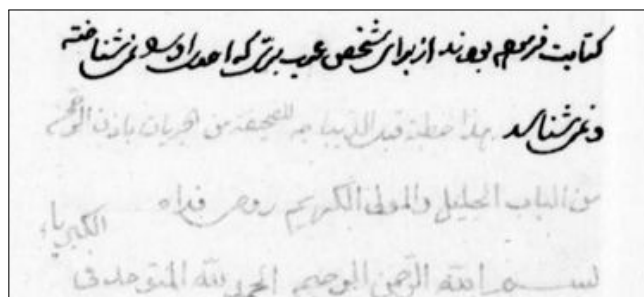
And when their number is complete, one of them must needs be chosen to accompany Me on My pilgrimage to Mecca and Medina. There I shall deliver the Message of God to the Sharif of Mecca. I then shall return to Kufih, where again, in the Masjid of that holy city, I shall manifest His Cause.

It is incumbent upon you not to divulge, either to your companions or to any other soul, that which you have seen and heard. Be engaged in the Masjid-i-Ilkhani in prayer and in teaching. I, too, will there join you in congregational prayer.

Beware lest your attitude towards Me betray the secret of your faith. You should continue in this occupation and maintain this attitude until our departure for Hijaz. Ere we depart, we shall appoint unto each of the eighteen souls his special mission, and shall send them forth to accomplish their task. We shall instruct them to teach the Word of God and to quicken the souls of men.

DB.063

BB00309

*Khutbih Qabl az Dibajiy-i-Sahifih**Date: 1260-06 ca. [1844-Jun]*

Princeton 04

- 1 Praise be to God, the Incomparable in sovereignty, Who hath caused to perish, and hath extinguished, the lamp of every one that veileth thee from God, exalted be He. Thus hast thou attained unto the Praiseworthy Station whereunto God – glorified be He – hath promised the people of night-vigil and prayer; that is, the turning, in true unity, within the darkness of multiplicity: “It may be that thy Lord will raise thee up to a Praiseworthy Station.” And this writing is a path of wayfaring, a road of consecrated devotion for them that are endued with insight; therein is sufficiency for the sincere, the upholders of God’s unity.
- 1 الحمد لله المتوحد في الكبرياء اهلك واطف سراج كل من حجبك عن الله تعالى فاذن وصلت الى مقام محمود حيث وعد الله تعالى اهل التَّجِد في الليل اعنى التوجه بالوحدة الحقيقية في ظلمة الكثرات عسى ان يبعثك ربك مقاما محمودا وذلك الكتبة سبيل سلوك الاختصاص لاولى الابصار وفيه كفاية للمخلصين الموحدين
- 2 And, in fuller detail, it was written by my lord, my stay and confidant, my teacher, Haji Sayyid Kazim Rashti – may God prolong his days – who hath set it forth and made it plain: “Follow thou the way of thy Lord with humility; there proceedeth from their bellies a drink of diverse hues, wherein is healing for men, and mercy; yet it increaseth the wrong-doers in naught but loss.”¹
- 2 وعلى التفصيل مدّ كتبها سيدى ومعتدى ومعلّى الحاج سيد كاظم الرشتى اطال الله بقاءه وفصل واسلك سبيل ربك ذللا يخرج من بطونها شراب مختلف الوانه فيه شفاء للناس ورحمة ولا يزيد الظالمين الا خسارا
- 3 The treatise of wayfaring [suluk] was completed; in the days of the late one it was written, and it remaineth preserved for a person wondrous and truly unique, whose station none can know, and whose rank none can number, save His honored presence – al-Khalil – and the noble Master, my soul be a ransom for Him.
- 3 تمام شد سلوك که در زمان مرحوم سیک کتابت فرمهم بموند از برای شخص عجب بری که اعداد اولو نمی شناخته وثمر شنال من جناب الخلیل والمولى الكريم روحى فداء
- 4 In the Name of God, the Most Merciful, the Most Compassionate.
- 4 بسم الله الرحمن الرحيم
- 5 Praise be unto God, Peerless in majesty, Most Glorious in praise, unique in origination, Exalted in beauty, Sanctified in raiment – the Single, the One; the Originator, the Self-Subsisting – He besides Whom there is none other god. He hath brought into being the conjoined realities in their own forms, without any prior exemplar; and He hath created the kindred essences in their several shapes, without likeness that
- 5 الحمد لله المتوحد في الكبرياء والمتعظم في الثناء والمتفرد في الانشاء والمتعالى في البهاء والمتقدس في الرداء الفرد الاحد والمنشأ الصمد الذى لا اله الا هو قد انشأ المقترنات بهيئتها لا من مثال قبلها وابدع المتجانسات بصورتها لا من شبه يساوقها ليعلم الخلق في سبيل سكوتهم حظ الانقطاع بلا نعت يشابهها وليشهد الموحدون في مطلع الابتهاج

¹ cf. Qur’an 16:69.

could match them; that the peoples, in the pathway of their repose, might learn their portion of severance and detachment – without attribute that resembleth it – and that the unity-proclaimers, in the dawning-place of rejoicing, might witness a dewdrop from the radiance of that conjunction with the Unapproachable – without description that could equal it.

- 6 Glorified be God, One in His bounties, Single in His gifts, sanctified above the limits of similitudes and the strokes of parables! He hath called into being the Will as the beginning of act, upon the temple of its love; and He hath chosen the Purpose that it might be known in the form of its receptivity, with none beneath it to rival its creation. And, in truth, He hath brought forth – upon the line that divideth the Purpose – the Sea of Measure (qadar) in the figure of a triangle, by a wondrous origination, for the overflowing of its effulgence. And for the Decree (qada') He made firm the ordinance of manifestation after concealment, from the secret of creation, upon the temple of invention (bada), with a crimson hue; that the detached in this House might learn the judgment of the Will – arising from no thing, and fashioned in no form that any can encompass.

- 7 Glorified be He above all that the likeners have imagined! For the sages of illumination have likened it in a manner foreign to its truth; and they have judged it by the measure of a fourfold scheme, even as the Christians judged by the figure of the cross concerning its "sister." Exalted be God, the Creator of all things, far above the description of the Peripatetics and their characterizations – whether they name it the fourth word, the all-comprehending pillar, the flashing light, the rising sun, the far-reaching name, the decisive trace, the guarding secret, the repelling decree, the hidden treasure, the all-embracing bounty – through whose hands God hath disclosed oceans of marvels, and by whose wisdom He hath perfected the mysteries of His crafts, and by whose hands He hath manifested the veils of the beauty of the advancing dawns, the One Who counteth all.

- 8 By God's leave, this is a writing – a workmanship – fashioned by every craftsman: the one severed from all save God amid the assemblies; the divider between trusts; the vowed one by whose words a shining light hath arisen; the one through whose nobility the love of the Wondrous hath become the dwelling-place of every contented soul; the bearer, by His majesty, of the weakness of every supplicant; the sender-down of benefits from the gloom of gatherings; the served one by whose verses the gleaming breakers of idols are made manifest; the one uplifted by whose lights the swiftness of the assailants is quickened; hidden with God upon the heights of the sanctity of rising-places; and manifest unto creation through the Revelation of God in

رشيحة من لمعان اقتران الامتناع بلا وصف يعادلها

6 فسبحان الله المتوحد في الألاء والمتفرد في النعماء عن حد الاشياء وضرب الامثال قد اخترع المشيئة بدء الفعل على هيكل محبتها وانتجب الارادة لتعرفها على شكل قبولها بلا ابداع دونها ولقد احدث بالحق على فصل الارادة يم القدر على شكل المثلث من انشاء البديع لفيضها واحكم للقضاء حكم البداء من سر الانشاء على هيكل الابداع بالصبغ الحمراء ليعلم المنقطعون في هذا البيت حكم المشيئة لا من شيء بهيئتها

7 فسبحان الله من حدها قد تشبهت المتشبهون من حكماء الاشرافيين على غير صورتها ولقد حكموا على حد التبريع لها حكم النصرارى في شكل الصليب لاختها فتعالى الله باري الاشياء عن وصف المشائين ونعتها في حكم كلمت الرابع والركن الجامع والنور الالامع والشمس الطالع والاسم البالغ والرسم القاطع والسر المانع والقضاء الدافع والمستسر الضايغ والجود الواسع الذي قد ابداع الله بايديه بحور البديع واتقن بحكمته مستسرات الصنایع واظهر بايديه سبحات جمال الطلائع المحصى

8 باذن الله كتابه صنعه كل صانع المنقطع بين الجوامع المفرق بين الودائع بنذر كلماته الساطع المسكن بشرفه محبة البديع كل قانع والمتحمل لجلالته ضعف كل ضارع المنزل المنافع من مكفهرات الجوامع والمخدم بآياته لوامع القوامع والرفع بانواره سرعة الصوارع المكنون لدى الله في ذروة قدس المطالع والظاهر لدى الخلق بظهور الله في السطور القاطع التور الثناء والسر البهاء الذى قد جعل الله لعلو جلال آل الله امنائه مظهرها لقدرته وذالاً لهيئته وحاكيا عن

decisive lines – the Light of Praise and the Mystery of Glory. God hath made him, for the loftiness of the majesty of the Family of God, a trustee of His power, a subduer of His awe, and a herald of His greatness; that the unity-proclaimers, at this mighty Point, may behold the sanctification of the Truth and His chosen ones above the bounds of likeness and the language of representation; and that all may attain, within the temple of magnification, their share of holiness.

عظيمته ليشهد الموحدين في هذه النقطة العظيمة
تقدس الحق واصفيائه عن حد التشبيه ونعت
التثليل وليلغ الكل مقامها في هيكل التكبير حظ
التقديس

- 9 There is none other God but God, the Single, the Unique; the Self-Subsisting, the One, the Everlasting, the Living. He hath no peer, no rival, no equal. He hath singled out His chosen ones for the knowledge of Him, above division and disjunction, through the loftiness of His recognition and the greatness of His gates in the paths of separation, beyond the limits of conjunction, for the majesty of His love – so that the holy essences of the most sanctified knowers may witness, in the dawning-place of praise, the crimson mark in the description of the sign of the Gate that shineth throughout the white age; and that the inner realities of the most noble may perceive, in the Orient of creation, the mystery of conjunction, beyond description, in the sign of praise upon Sinai's mount; and that the pure in heart among the Arabs, in the utmost reach of eloquence, may know the station of union within the Point of severance, by the fragrance of the Unapproachable – through the recognition of a thousand souls cut off from all save God – by this Most Great Pillar, wherein are hidden the attributes and the names.

9 فلا اله الا الله الفرد الاحد والصمد الوتر الدائم
الحى الذى لا شبيه له ولا نذير ولا ند له لا شبيه
قد تفرد بمعرفة اصفيائه عن حد التفريق والتقطيع
لعلو معرفته ولعظم ابوابه في سبل الاقتراق عن
حد الاقتران لجلالة محبته حتى يشهد كينونات
اقدس العرفاء في مطلع الثناء على حد نعت الحمراء
في وصف اية الباب الطالع على دهر البيضاء
ويعرف ذاتيات اعظم الشرفاء في مشرق الانشاء
حد الاقتران عن وصف الطالع عن اية الثناء على
جبل السيناء وليعلم بالحق الخالص اعظم العرباء
في منتهى بلاغ الفصحاء حد الاجتماع في نقطة
الانقطاع على عرف الامتناع في عرفان الف
مقطوع من هذا الركن الاكبر مستسر الصفات
والاسماء

- 10 Thus hath this become the Proof of God unto the possessors of understanding among the people of attributes – complete in its proclamation – and the manifest bounty of God, overflowing, unto the people of prostration, through the station of detachment. And let all behold – by the appearance of the dawning one – from the eye of the needle upon the breast of Sinai, for these youths, the secret of glory and praise. God beareth witness that there is none other God but Him, even as He hath borne witness unto His own Self; none knoweth its measure save He, the Most High, the All-Exalted.

10 وقد كان بذلك حجة الله على اولى الالباب من
اهل الصفات كاملة على حد البلاغ ونعمة الله
الظاهرة الوافية على اهل السجات بالحد الانقطاع
وليشهد الكل في ظهور الطالع من سم الابرة على
صدر السيناء لهذه الغلمان سر البهاء والثناء شهد
الله انه لا اله الا هو كما قد شهد لذاته لا يعلم كها
الا هو العلى المتعال

- 11 And I bear witness that Muhammad – may the blessings of God be upon him and upon his kindred – is His servant and His Messenger, chosen in creation above all similitudes, selected in origination above all resemblances. God hath manifested him, through the loftiness of his own reality, with the majesty of His own Self; and hath established him, in the might of His sovereignty, by the splendor of His essence, in the station of His love – so that none is known beside him, and none can be described by his creation. There is none other God but Him,

11 واشهد ان محمد صلى الله عليه واله عبده ورسوله
المنتخب في الابداع عن الامثال والمصطفى في
الانشاء عن الاشباه الذى قد اظهره الله لعلو نفسه
بجلال نفسه واقامه في عز سلطنته بجلال ذاتيته
مقام محبته اذ كان لا يعرف لغيره ولا يوصف
بخلقه لا اله الا هو كما قد شهد لمحمد حبيبه في
الانشاء وهو الكبير المتعال

even as He hath borne witness concerning Muhammad, His Beloved, in creation; and He is the Great, the All-Exalted.

- 12 And I bear witness to the successors of Muhammad, the Most Great Family of God, even as God bore witness unto Muhammad – may the blessings of God be upon him and upon his kindred – in the dawning-place of separation; without a letter of that inmost essence from which He caused them to be severed, by the secret of His response. Wherefore may God's blessings be upon them, according to what the knowledge of God hath encompassed concerning them. Verily, He is sanctified above resemblances and likenesses.

12 واشهد لاوصياء محمد ال الله الاكبر كما قد شهد الله لمحمد صلى الله عليه واله في مطلع الافتراق دون حرف من ذاتيته التي قد انقطعها عن اوصيائه لسر اجابته فضلى الله عليهم كما قد احصى علم الله فيهم انه المتقدس عن الاشباه والامثال

- 13 And I bear witness – unto all – according as the Book, in the presence of the All-Merciful, hath borne witness: there is none other God but Him, the Most High, the All-Exalted. Glorified be God, the Lord of the Gate, above that which they ascribe! I have offered, in this sermon, my greetings unto the people of creation; and, as my Lord hath willed, verily He encompasseth all things. There is no power and no might save in God, the Most High, the Most Great.

13 واشهد لكل كما قد شهد الكتاب في بين ايدي الرحمن لا اله الا هو العلى المتعال وسبحان الله رب الباب عما يصفون قد سلمت في هذا الخطبة على اهل الانشاء وكما قد شاء ربى انه بكل شيء محيط ولا حول ولا قوة الا بالله العلى العظيم

- 14 In such wise let the unity-proclaimers write. Say: O ye that worship at the Sacred Waymarks! Bring forth your proof, if ye be of them that speak the truth. And praise be unto God, the Lord of all worlds.

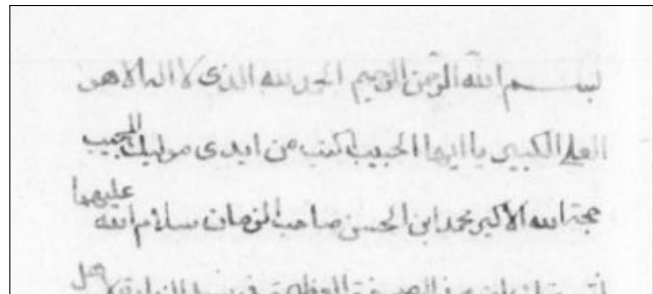
14 ومثل ذلك فليكتب الموحدون قل يا اهل المشعرين فاتوا ببرهانكم ان كنتم صادقين والحمد لله رب العالمين

PR04.054r15-056v14

BB00431

Introduction to the Sahifah Makhzunih

Date: 1260-06 ca. [1844-Jun]



Princeton 04

- 1 Praise be to God – there is none other God but He – the Most High, the Most Great. O beloved one! Write, at the bidding of thy loving Lord, the Most Great Proof of God, Muhammad ibn al-Hasan, the Lord of the Age – may the peace of God rest upon Them both – unto thy fellow believers, that this mighty Epistle, revealed for the path of visitation unto the People of Infallibility – peace be upon them – hath issued forth from My presence, that the upholders of divine unity may learn the ways of true knowledge concerning God, their rightful Master.

1 الحمد لله الذى لا اله الا هو العلى الكبير يا ايها الحبيب اكتب من ايدي موليك الحبيب حجة الله الاكبر محمد ابن الحسن صاحب الزمان سلام الله عليهما لشيئت ان هذا الصحيفة العظيمة في سبيل الزيارة لاهل العصمة سلام الله عليهم قد خرجت من عندي ليعلم الموحدون سبل المعرفة في حق الله مولاهم الحق

- 2 Were all that dwell in the heavens and on the earth to assemble to produce but a single letter like unto a portion of the letters of this noble Epistle, they would assuredly fail and would be powerless – though We were to reinforce them with seven thousand like unto themselves – such is the pure truth. He is God, the Lord of all worlds, and over all things a Witness.
- 3 Within that glorious Epistle standeth the Most Great Proof of God, revealed from Our presence through this youthful Arab, eloquent of speech, whose station none knoweth save God and We, the Pure Imāms. Sufficient is God – and Us – as witness to his proof, in truth and by truth. Whosoever rejecteth a single letter of that Most Great Epistle, or interpreteth it away from the straight reed of its intent – by God, the True One! – We shall cause him to stand upon the Bridge on the Day of Separation, until he confesseth his grievous failure; thereupon shall We rend him utterly, with pure justice. God, your Lord, the All-Merciful, is equitable in judgment. He is powerful over all things, encompassing all things, independent of all the worlds.
- 4 By the leave of God I have divided it into fourteen gates; and upon each gate, on the Day of Origination, God wrote with His own Hand His Name: In the Name of God, the Most Compassionate, the Most Merciful. Therefore hath God laid it as an obligation upon those who write to obey Him. No soul that, with pure intent, should contemplate even a single letter of this ancient Epistle, but that We inscribe for him the gardens of Paradise and security from terror on the Day of the Great Dread. Verily, the promise of God concerning that exalted Epistle hath been decreed – in truth and by truth.
- 5 O thou who art strengthened by lights! Take ye heed and exhort one another to write it with yellow water from red gold, with crimson ink, upon white tablets. In this Epistle are hidden the mysteries of mysteries, and the verses of the Sinai, established upon this Mount, resting upon a point – one description among the descriptions of this Most Great Gate, wherein is the uttermost reach of praise and glory. God is fully aware of what ye do.
- 6 This mighty and treasured Epistle God – glorified be He – sent down from His presence unto His Proof, Muhammad ibn al-Hasan – peace be upon Them both. And the Proof, the Remnant of God, the Lord of the Age – peace be upon Him – brought it forth unto His Most Great Gate, that it might be the conclusive proof of God over all the worlds, proceeding from the Remembrance with manifest eloquence. God is Witness
- 2 لو اجتمع اهل السموات والارض على ان ياتوا حرفا بمثل بعض من احرف هذه الصحيفة الكريمة لن يستطيعن ولن يقدرن ولو كما نمدهم على بسبعة الاف بمثلهم على الحق الخالص وان هو الله مولى العالمين قد كان على كل شيء شهيدا
- 3 ان في تلك الصحيفة الجليلة قد كانت حجة الله الاكبر من عند عبدنا هذا الفتى العربى الفصيح الذى لا يعلمه احد فى المقام الى الله ونحن الاثمه الاطهار وكفى لحجته بالله وبنا على الحق بالحق شهيدا وما من نفس قد رد حرفا من تلك الصحيفة الاكبر او يؤول على غير قصبة منشانه فتالله الحق لا قيمته على الصراط فى يوم الفصل حتى اقر بالتقصير الاعظم هنالك امرقه بكل الممزق بالعدل الخالص وان الله ربكم الرحمن قد عادلا فى الحكم وهو الله قد كان على كل شيء قديرا ولكل شيء محيطا وعن العالمين غنيا
- 4 ولقد فصلته باذن الله على اربعة عشره ابواب ولقد كتب الله بايده على كل باب فى يوم الانشاء باسم نفسه بسم الله الرحمن الرحيم ولذلك قد فرض الله على الكاتبين طاعته وما من نفس قد تخطر بباله بالحق الخالص من احرف هذه الصحيفة القديمة حرفا الا وقد كتبتة درود الجنة والامن عن الفزع فى يوم المفزع وان وعد الله قد كان فى تلك الصحيفة المعظمة على الحق بالحق مقضيا
- 5 يا مؤيد الانوار خذ واحفظكم بالاستكباب بماء الصفراء من الذهب الحمراء المداد الحمراء وعلى لوح البيضاء من هذا الصحيفة مستسر الاسرار وايات الطور على هذا الجبل السيناء المستقرة على نقطة وصف من وصف هذا الباب الاعظم الذى فيه منتهى مبلغ الثناء والبهاء وهو الله قد كان بما تعملون خبيرا
- 6 ان هذه الصحيفة العظيمة المخزونة قد انزلها الله سبحانه من عنده الى حجته محمد ابن الحسن عليهما السلام ولقد اخرجها الحجة بقية الله صاحب الزمان عليه السلام الى بابه الاكبر لتكون حجة الله على العال من لدى الذكر بليغة وهو الله كان بكل شيء

over all things, and sufficient are His verses and the Proof as helpers unto His servant, in truth and by truth.

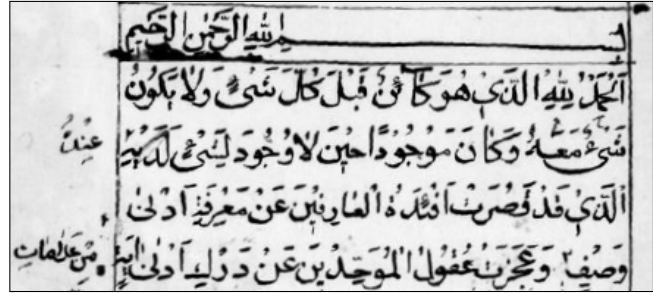
شهيديا وكفى بايته وبالجملة لعبده على الحق بالحق
نصيرا

PR04.057r01-058r04

BB00018

Sahifay-i-Makhzunih (Hidden Treasured Epistle)

Date: 1260-06 ca. [1844-Jun]



Princeton 25

1 In the Name of God, the Most Merciful, the Most Compassionate

1 بسم الله الرحمن الرحيم

2 All praise be to God, Who existed before all things when naught existed with Him, Who was when no existence was found in His presence. The hearts of the mystics fall short of knowing His most modest attribute, and the minds of the monotheists are powerless to comprehend the least sign of His power. Glorified art Thou, O my God! Tongues are rendered impotent to extol Thy handiwork; how then could they extol Thy power? Understanding fails to fathom the essence of any of Thy creation; how then could it fathom Thine own Self? Through Thy revelation of Thyself have I known Thee, that Thou canst not be known through aught else but Thee. Through Thy creation of all things from nothing have I known Thee, that none can attain unto knowledge of Thine essence.

2 الحمد لله الذي هو كائن قبل كل شيء ولا يكون شيء معه و كان موجود حين لا وجود لشيء لديه الذي قد قصرت افئدة العارفين عن معرفة ادنى وصفه و عجزت عقول الموحدين عن درك ادنى اية من ايات قدرته فسبحانك يا الهى كلت الالسن عن تجميد مقدوراتك فكيف يمكن مجد قدرتك و عجزت الافهام عن كنه معرفته شيء من خلقك فكيف يمكن معرفة نفسك فتعريفك نفسى قد عرفتك بان لا تعرف بما سواك و بابداعك لاخلق لا من شيء عرفتك بان لا سبيل لاحد فى معرفة كنهك

3 Thou art God – there is none other God but Thee. None knoweth how Thou art save Thee alone; Thou hast no partner. Thou art God: Thou hast ever been; and there was nothing with Thee. And Thou art God, abiding for ever: Thou hast ever been, and within Thy rank there hath been naught.

3 انت الله الذى لا اله الا انت لا يعلم احد كيف انت الا انت وحدك لا شريك لك انت الله لم تزل كنت ولم يكن عندك شيء و انت الله كائن لم تزل ولم يكن فى ربتك شيء

4 Therefore do all confess their impotence, O my God, even as Thou alone knowest Thine own Self. Thy creative power is known unto contingent beings, and Thine originated inventions are described by way of intimations. Glorified art Thou! Exalted is Thy Self above the knowledge of any of Thy creatures, as Thou art meet and worthy to be known. Wherefore glorified art Thou: by Thy creation out of nothing, all things have been barred from knowing Thee; and by Thy bringing forth of the creation as it is, Thou hast borne witness to their utter nothingness before any attempt to describe Thee. Glorified

4 فكل معترفه بالعجز يا الهى كما انت تعرف نفسك فتقدرتك المبدعة معروفة لدى الممكنات و اختراعاتك المحدثه موصوفه عند الاشارات سبحانك تقدست نفسك من ان يعرفك احد من خلقك كما انت اهل و مستحقه فسبحانك بابداعك لا من شيء حجت الاشياء عن معرفتك و باختراعك الخلق بما هم عليه شهدت بالانعدام لدى وصفك فسبحانك يا الهى قد عجزت النفوس عن تجميدك و قد قصرت العقول عن تجميدك

art Thou, O my God! Souls have proved powerless to magnify Thee, and minds have fallen short of praising Thee.

5 O my God! I testify before Thee that Thou art known through Thy signs and described through Thy tokens. Through Thy bringing us into being, we acknowledge before Thee that Thou art sanctified above our description, and through Thy creating our attributes, I bear witness that Thou art exalted above our knowledge.

6 O my God! Grant me the perfection of ascending unto Thee and draw me through the breezes of Thy holiness unto Thee, until I rend asunder the veils through the light of attraction and the dwellers of separation are dissolved through arrival at the seats of union, and the veils of subtleties that prevented me from entering the mansion of majesty are made thin, that I may enter unto Thee and abide with Thee, and acknowledge to Thee what Thou describest to me of Thyself: that Thou art God, there is no God but Thee, the Single, the One, the Self-Subsisting, Who begetteth not, nor was begotten, and there is none like unto Thee, nor any protector out of lowliness, and Thou art God, the Lord of all worlds.

7 I testify that all besides Thee are Thy creation and in Thy grasp, and none hath power to spread or withhold save through Thy will. Thou art the Ancient Sovereign, the Great King. Nothing can frustrate Thy power, and naught exists save through Thy will. All acknowledge their servitude and inadequacy, and there is nothing that doth not glorify Thy praise.

8 I beseech Thee, O God, by the majesty of Thy glorious countenance and the greatness of Thy ancient Name, that Thou deprive me not of the breezes of the affairs of Thy days which Thou bringest about and createst, and leave me not for Thy days wherein Thou sayest "Seize ye him and fetter him, then cast him into the blazing Fire; then in a chain whereof the length is seventy cubits thrust him."

9 I adjure Thee by Thy right that Thou make me among those who attain unto Thy nearness and seek refuge in Thy presence, and that Thou call me secretly unto all that Thou lovest in the path of Thy love, that I may act for Thee openly. Make me among those whom Thou callest from behind the veils unto Thy unity and the ways of Thy good-pleasure, and they answer Thee; and whom Thou regardest with the glance of Thy countenance, and they cry out from Thy might; and whom Thou callest unto Thy love, and they turn wholly unto Thee.

10 O my God! Unto Thee be glory and splendor, grandeur and light, majesty and might! Thou givest sovereignty to whom

5 فيها الهى اشهد لديك بانك المعروف بالايات و الموصوف بالعلامات فبايجادك انفسنا اعترفت لديك بانك المتقدس عن وصفنا و بانشاءك اوصافنا لك اشهدك بانك المنزه عن معرفتنا

6 فيها الهى هب لى كمال الصعود اليك و اجذبني بنفحات قدسك لديك حتى خرقت الاجاب بنور الانجذاب و اضحلت ساكن الانفصال بالورود الى مقاعد الاتصال ورقت اجاب الرقايق التى امنعتنى عن الورود فى بيت الجلال لان ادخل عليك و اقيم عندك و اعترف لك بما تصف لى نفسك بانك انت الله لا اله الا انت الفرد الاحد الصمد الذى لم يلد و لم يولد و لم يكن لك ولد و لا شريك لك و لا ولى من الذل و انت الله رب العالمين

7 و اشهد بان كل ما سواك خلقك و فى قبضتك و لا لاحد بسط و لا قبض الا بمشيئتك انت السلطان القديم الملك العظيم و لا تعجز فى قدرتك شيئا و لا شئ الا بمشيئتك و كل معترفة بالعبودية و التقصير و ما من شئ الا يسبح بحمدك

8 فاستك اللهم بجلال وجهك الكريم و بعظمة اسمك القديم ان لا تحرمنى عن نفحات شئون ايامك التى انت محدثها و منشئها و لا تمهلنى لايامك التى تقول خذوه فغلوه ثم الجحيم صلوه ثم فى سلسلة ذرعا سبعون ذراعا فاسلكوه

9 فاقسم عليك بحقك ان تجعلنى من الفائزين بقربك و اللائذين بجنانك و ان تدعونى سرا لكل ما تحب فى سبيل محبتك حت اعمل لك جهرا و اجعلنى من الذين تناديهم من وراء الحجاب لتوحيدك و طرق مرضاتك فاجابون و تلاحظهم بنظرة وجهك فيشبهون من سطوتك و تدعوهم لمحبتك فيقبلون بكلهم اليك

Thou wilt and withholdest sovereignty from whom Thou wilt. There is no God but Thee, the Self-Sufficient, the Most Exalted. Thou art He Who establisheth creation and all therein. There is none to be compared with Thee, nor is this befitting save unto Thee. All else besides Thee is rejected in Thy presence and non-existent before Thee. I describe Thee only as Thou hast described Thyself in Thy perspicuous Book, wherein Thou sayest: "No vision can grasp Him, but His grasp is over all vision: He is the Subtle One, aware of all things." Glorified art Thou, O my God! Neither can thoughts of reflection grasp Thy signs through mine ears, nor the most subtle contemplations. Thou art God; there is no God but Thee. I testify that Thy description of Thyself is without change, and no description exists for aught else before Thee, nor any description from Thee unto them. Glorified art Thou! Sanctified is Thy Self from the description of all else, for they know not the truth of Thy attributes, nor can they comprehend the essence of Thy Being. Thou art too exalted to be described through Thy creation or to be known through any other than Thyself. I have known Thee, O my God, through what Thou hast made known of Thyself unto me, and were it not for Thy revelation, I would not have known Thee. I have worshipped Thee according to Thy call unto me, and were it not for Thy summons, I would not have worshipped Thee.

- 11 Glorified art Thou, O my God! Great indeed is my shortcoming and grievous my disobedience. How wretched is my state, for I have not known Thee as Thou hast made Thyself known to me, nor worshipped Thee as Thou hast called me to worship Thee, nor obeyed Thee as Thou hast inspired me to the path of Thy love. O my God! By Thy might, Thy truth is more glorious and greater than that anyone could fulfill it. No thing can know Thee with true knowledge, nor can any servant worship Thee with true worship. Thy proof, O my God, is more sublime than to be described in its essence, and Thy bounties are more numerous than to be counted in their entirety.

- 12 I beseech Thee, O God, O my Master, by Thy generosity and by the pillars of might of Thy Throne, to have mercy upon these abject souls who cannot endure in this transient world any of its adversities - how then can they endure the punishment of Thine hereafter, which is established through Thy justice and emanates from Thy wrath, and for which there is no end? O my God, my Lord, and my Master! I have sought Thy intercession with Thyself, and have fled from Thy justice to Thy grace, and have taken refuge in Thee and in those who have not been heedless of Thy path for the twinkling of an eye, through whom Thou didst create creation out of bounty and grace.

10 فيا الهى فلك المجد والبهاء والعظمة والسنا والكبرياء والجلال تعطى الملك من تشاء وتمنع الملك عمن تشاء ولا اله الا انت الغنى المتعال انت الذى تقم الابداع ومن فيها لا من شئ ولا ينبغى ذلك الا لك وما سواك مردود عندك ومعدوم عند نفسك ولا اصف نفسك الا بما تصف فى محكم كتابك كما تقول لا تدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير فسبحانك يا الهى لا تحرى باذن ايتك خواطر الافكار ولا عوامض الانظار انت الله لا اله الا انت اشهد ان وصفك نفسك لا من تغير ولا وصف لما سواك لديك ولا وصف منك لديهم سبحانك تقدست نفسك عن وصف ما سواك لانهم لا يعرفون حق وصفيتك ولا يدركون كنه ذاتيتك انت الاجل من ان توصف بخلقك او ان تعرف بغيرك عرفتك يا الهى بما تعرفنى نفسك ولولا تعريفك ما عرفتك وعبدتك بما تدعونى اليك ولولا دعوتك ما عبدتك

11 سبحانك يا الهى قد عظم تقصيرى وقد كبر عصيانى فيا ؟ من احوالى لدى ما عرفتك كما تعرفنى نفسك وما عبدتك كما تدعونى اليك وما اطعتك كما تلهمنى سبيل محبتك فيا الهى بعزتك حقك اجل واعظم من ان تقوم به احد لن يعرفك حق العرفان شئ ولن يعبدك حق العبادة عبد حجتك يا الهى بالغه اجل من ان يوصف بكنهها ونعمائك اكثر من ان تحصى باسرها

12 اسئلك اللهم يا مولاي بجودك وقوائم عز عرشك ان ترحم هذه النفوس الذليلة التى لا تقدر فى الدنيا الفانيه بشئ من مكروهاها فكيف تقدر بعذاب اخرتك التى قد تحقق من عدلك وتدوت من سخطك ولا زوال لها فيا الهى وسيدى ومولاي قد استشفعت بك الى نفسك وهربت من عدلك الى فضلك ولدت بك وبالذين لم يغفلوا عن صراطك لحظة عين و خلقت الخلق بهم جودا وفضلا

- 13 I beseech Thee, O God, to send Thy blessings upon Muhammad and the family of Muhammad, as Thou art worthy and deserving thereof, and to admit me into the fortress of Thy unity and the guardianship of those among Thy creation whom Thou lovest - those whom Thou hast made the authorities of Thy Cause, the treasurers of Thy knowledge, the guardians of Thy mystery, the interpreters of Thy revelation, the pillars of Thy unity, and Thy witnesses unto Thy creation. O God! Send Thy blessings upon them as they have manifested Thy unity and Thy justice, and have conveyed unto Thy servants what is incumbent upon them in the path of Thy love and good-pleasure, and have accepted the sacrifice of their lives for the exaltation of the Word of Thy unity. O God! Send Thy blessings and peace upon them as they deserve, and punish their enemies according to their deeds. And they who act unjustly shall soon know to what place of turning they shall be turned - the Fire - and they shall have no helper.
- 13 فاستلک اللهم ان تصلى على محمد و آل محمد كما انت اهلہ و مستحقہ و ان تدخلنى فى حصن توحيدک و ولاية من تحب من خلقک الذين قد جعلتهم ولاة امرک و خزنة علمک و حفظة سرک و تراجمة وحيک و اركان توحيدک و شهادتک على خلقک فصل اللهم عليهم كما قد اظهروا توحيدک و عدلک و قد بلغوا عبادک ما يلزمهم فى سبيل محبتک و رضاک و رضوا بقتل نفوسهم لاعزاز کلمة توحيدک فصل و سلم اللهم عليهم كما يستحقون و عذب اللهم اعدائهم كما يعملون و سيعلم الذين ظلموا اى ماويلهم النار و ما لهم من ظهير
- 14 O my God, my Lord, and my Master! I seek Thy forgiveness for every pleasure taken without Thy love, for every rest enjoyed without Thy nearness, for every joy experienced without Thy good-pleasure, and for every existence maintained without intimacy with Thee. I bear witness before Thee, O my God, that Thou, from the sublimity of Thy Self which nothing can attain unto, hast made Muhammad and his family - Thy blessings be upon them - the places of Thy knowledge, the mines of Thy words, the pillars of Thy greatness, and the repositories of Thy command, lest anything should miss the recognition of Thy Essence and the affirmation of Thy Oneness, and that souls might perceive that Thou art God, there is no God but Thee, nothing is like unto Thee, and unto Thee is the final return. I acknowledge before Thee, O my God, whatsoever Thou wilt concerning them of Thy power, and none knoweth their essence save Thee, for they point to none except Thee alone, Who hath no partner. I seek Thy forgiveness!
- 14 يا الهى و ربى و مولای استغفرک من کل لذة بغير حبک و من کل راحة بغير قربک و من کل سرور بغير رضاک و من کل بقا بغير انسک و اشهد يا الهى لديک بانک من علو نفسك الذى لا ينال اليک شئ جعلت محمدا و اله صلواتک عليهم محال معرفتک و معادن کلماتک و اركان عظمتک و مواضع امرک لثلا يفوت عن شئ من عرفان ذاتيتک و اثبات وحدانيتک و تستشعر الانفس بانک انت الله لا اله الا انت ليس کمثلک شئ و اليک المصير فاعترف يا الهى لديک بما تشأ فيهم من قدرتک و لا يعلم ذاتيتهم سواک لانهم لا يدلون الا لک وحدک لا شریک لک
- 15 O my God! I repent for my soul's shortcomings in knowing them and for what Thou lovest from the people of Thy love towards them. I turn unto Thee in repentance for that which Thy knowledge encompasses about me, and by Thy might, I am among those who regret what Thy chosen ones detest and who return to the place wherein Thy loved ones have stood firm. O my God! By Thy might, test me not in the places of trial, and guide me through inspirations in moments of heedlessness. Verily, Thou art God Who hath power over whatsoever Thou wilt. None can oppose Thy Will, and none can thwart Thy Purpose. I beseech Thee to send Thy blessings upon Muhammad and his family as befitteth Thee. Verily, Thou art the
- 15 استغفرک يا الهى عما قد قصرت نفسى فى معرفتهم و عما تحب من اهل محبتک اليهم و اتوب اليک عما يحبط علمک بى و انا بعزتك من النادمين عما يبغض اولياؤک و الراجعون الى المحل الذى استقامة احباؤک فيا الهى بعزتك لا تبتلنى فى مواضع الامتحان و سدنى بالهامات فى مواقع الاغفال انک انت الله الذى قد كنت قدیرا على ما تشأ لاراد لمشيئتک و لامرو لارادتک فاستلک ان تصلى على محمد و اله كما انت اهلہ انک اهل التقوى و اهل المغفرة و الحمد لله رب العالمين

Lord of righteousness and forgiveness. And praise be to God, the Lord of the worlds.

- 16 2. And among his prayers (peace be upon him) on the Day of Ghadir, Friday, and the fifth of Jumada al-Awwal: 16 و قد كان من دعائه (ع) في عيد الغدير والجمعة والخامس من جمادى الاول
- 17 In the Name of God, the Most Merciful, the Most Compassionate 17 بسم الله الرحمن الرحيم
- 18 Praise be to God Who inspired creation with His oneness, and were it not for His inspiration, they would have been among the forgotten ones. Thou, O my God, didst originate creation through Thy Will, not from anything, as an origination, and Thou didst bring forth all things through the excellence of Thy Will as an innovation. Then Thou placed them in the seats of Thy holiness, in the stations of Thy Command and creation, to acknowledge Thy oneness and what is required of them in the path of Thy love, and what Thou desirest from them in pursuing their servitude to Thee, until the worlds reached this world. And the ultimate purpose of creation on that day reached its final destination. Thou didst establish on that day, out of Thy bounty, the noblest of Thy creation, Muhammad, to remind of the covenants of Thy sovereignty taken in the seats of Thy might, that Thy proof might be completed over the lands and those therein, and Thy favor perfected upon all possibility and those therein, and that nothing might be deprived of anything from Thy Command, and none might say "Had Thou sent a Messenger, I would have been among the guided ones." 18 الحمد لله الذي اهم الخلق توحيده و لولا الهامه لكانوا من المنسيين انت يا الهى تبتدع الخلق بالمشية لا من شئ ابتدعا وتخترع الاشياء بفاضل مشيتك اختراعا ثم ص ارتفعتهم في مقاعد قدسك من مقامات امرك و خلقك للاعتراف بوحدانيتك و بما يلزمهم في سبيل محبتك و مما تريد عنهم في سلوك عبوديتهم لك حتى انتهت العوالم الى هذا العالم و قد رجعت غاية الابداع في ذلك اليوم الى منتهى امره اقتت من جودك في هذا اليوم اشرف خلقك محمدا (ص) لتذكير عهود ولايتك الماخوذه في مقاعد عزك حتى اكمل حجتك على البلاد و من عليها و تتم احسانك على الامكان و من فيها والآي فوت عن شئ بشئ من امرك و لا يقول احد ان ارسلت رسولا لكنك من المهتدين
- 19 We praise Thee, O God, for that magnificent scene wherein Thy love established upon the noblest spot of earth the manifestation of Thy purpose from the fruit of creation and invention, where he raised to whatever height Thou desired, and Ali was at his side, and he spoke with Thy truthful tongue: "Whomsoever I am the master of, Ali is his master." I bear witness before Thee and those who bear witness in Thy presence that he indeed conveyed as Thou desired from the fruit of creation and invention. Sufficient art Thou and those who possess knowledge of the Book as witnesses. Therefore, O God, reward him for conveying Thy Command as befitteth Thee. Verily, Thou art the Lord of glory and beauty, of light and majesty, and none can reward him save Thee alone, Who hath no partner. 19 فحمدك اللهم على ذلك المشهد العظيم الذى قد اقام حبك على اشرف بقاع الارض لاظهار مقصودك من ثمره الابداع و الاختراع حيث رفع على ما تشاء من الارتفاع و كان على ع على يديه و قال من لسانك الصادق بالحق من كنت مولاه فهذا على مولاه فاشهدك و من لديك من الاشهاد بانه قد بلغ كما تريد من ثمره الابداع و الاختراع و كفى بك و من عنده علم الكتاب شهيدا فاجزه اللهم عن بلاغه امرك كما انت اهله انك اهل البهاء و الجمال و السنأ و الجلال و لا يقدر على جزائه الا انت وحدك لا شريك لك
- 20 O my God! Thou hast made me know Thyself through that station, and were it not for Thy causing me to know, I would not have known Thee. Through Thee I have worshipped Thee, and were it not for Thee, I would not have known who Thou art. Through Thy love for me, I hope for Thy Paradise, and 20 يا الهى قد عرفتنى بذلك المقام نفسك و لولا تعريفك ما عرفتك ربك عبدتك و لولا انت لم ادر ما انت و بحبك لى ارجو جنك و بذكرك نفسى قد صعدت الى هوا ذكرك كل منك ولك وحدك لا اله الا انت فنك ابتدع العرفان و قد خلقتنى و لم انا شيئا و قد ربيتنى في مقاعد صدقك بالهام ذكرك

through Thy remembrance of me, I have ascended to the atmosphere of Thy mention. All is from Thee and for Thee alone. There is no God but Thee. From Thee knowledge originated, and Thou didst create me when I was nothing, and Thou didst nurture me in the seats of Thy truth through the inspiration of Thy remembrance, and Thou didst preserve me through the establishment of Thy chosen ones from the places of heedlessness. Today Thy religion is perfected, and the Manifestation of Thy Self hath appeared, and all Thy favors are completed. To Thee belongs the most exalted praise as Thou deservest it and knowest it, apart from others, and art pleased with it from us, apart from all else. O my God! To Thee belongs the Most Glorious Glory and the Most Supreme Light. Thy majesty is more exalted than thoughts can encompass, and Thy might is more powerful than the birds of hearts and understanding can reach. All acknowledge their inability to praise Thee as Thou deservest.

و حفظني باقامة اوليائك عن صطارح الغفلة اليوم
كل دينك و ظهر مظهر نفسك و تمت كل نعمتك
فلك الحمد العالی كما انت تستحق به و تعرفه دون
غيرك و ترضى به عنا دون ما سواك يا الهی فلك
البهاً الابهی و السنأ العظمی جلالتك اجل من ان
تحيط به الاوهام و عزتك اعز من ان يصعد اليها
طير الافتدة و الافهام فالكل معترف بالعجز عما
تستحق به من الحمد

21 Glorified art Thou! None knoweth Thy praise as Thou art in Thyself, and Thou knowest as Thou art in Thyself, and none knoweth how Thou art except Thee. Therefore do I praise Thee, O God our Lord, for all Thy creation and invention, with radiant praise that proceedeth from none save Thine inspiration, whose reckoning none but Thee can encompass. Unto Thee be praise and thanksgiving for this glorious bounty and mighty sign in the worlds of command and creation, as befiteth the presence of Thy majesty and the glory of Thy grandeur.

21 فسبحانك لا تعرف احد حمد كما انت انت وانت
تعلم كما انت انت ولا يعلم كيف انت الا انت
فاحمدك اللهم ربنا على كل ابداعك و اختراعك
حمداً شعشانيا مثلاً لا من الهامك الذي يعجز من
احصائه ما سواك و لك الحمد و الشكر على تلك
النعمة الجليلة و الاية العظيمة في عوالم الامر و
الخلق كما ينبغي لمحضر هيبتك و جلال عظمتك

22 Glorified art Thou! Great indeed is Thy right, and none hath valued Thee as Thou shouldst be valued, and none knoweth Thee as Thou shouldst be known save Thyself. Thou art manifest through bounty, and no being besides Thee can be known through the sublimity of Thy manifestation. Glorified art Thou! Can any existence render Thee mighty, that it should become a proof of Thee? Can any mention exalt Thee, that I should know Thee thereby? Every known thing is known through Thy being known, and everything hath been set in motion through the stirring of Thy Will. Thou art nearer to all things than all things.

22 فسبحانك عظم حقك و ما قدرك احد حق
قدرك و لا يعرفك حق العرفان غيرك انت
الظاهر بالجوود و لا يعرف موجود سواك من علو
ظهورك سبحانك اعزك من الوجود حتى يكون
دليلاً عليك م يعزك ذكر حتى اعرفك به كل
معروف من معروفيتك قد تلاً و كل الاشياء
من تلجلج مشيتك قد تلجلج انت الاقرب بكل
من كل

23 Glorified art Thou! Thy glory is sanctified above the reach of the hands of them that are endued with understanding, and Thy nearness transcendeth the paths of comprehension and vision. Glorified art Thou, O God our Lord, Who hath made the hearts of Thy loved ones the manifestations of Thy Self, that they might know Thee through them and none other, and Who hath made the hearts of Thy chosen ones, through Thy

23 سبحانك تقدس مجدك من ان تتال اليه ايدي
اولو الالباب و تعالى دنوك من ان يخدر اليه سبل
الافهام و الابصار فسبحانك اللهم ربنا الذي قد
جعل افتدة احبائه مظاهر نفسه حتى قد عرفوه
بها دون غيره و قد جعل من جوده قلوب اوليائه
ممكن ارادته اظهاراً للعلو و القدرة

bounty, the repositories of Thy Will, in manifestation of might and power.

- 24 Here am I, O my God, confessing before Thee in this station, the seat of Thy loved ones and chosen ones, that Thou art God, there is no God but Thee. I have fallen short in comprehending Thy praise, and have remained silent in my inability to render thanks to Thee, and have retreated from glorifying Thee due to my inadequacy. Here am I, O my Lord, bearing witness in this station unto Thee alone, there is no God but Thee, as Thou lovest for Thyself and for the pure ones among Thy creation whom Thou hast made the chosen ones of Thy Self, and I bear witness for myself according to what I deserve.
- 24 فيها انا ذا يا الهى اعترف لديك فى ذلك المشهد مقعد احبائك و اوليائك بانك انت الله لا اله الا انت و قد قصرت نفسى عن ادراك حمدك و قد امتنعت للعجز عن اداء شكرك بالسكوت و ارجعت عن تحييدك بالقصور فيها انا ذا يا مولاي اشهد فى ذلك الموقف لك وحدك لا اله الا انت كما تحب لنفسك و لاصفيا خلقك الذين قد جعلتهم اوليا نفسك و اشهد لنفسى بما انا اهله
- 25 Glorified art Thou, our Lord! Those who would count have fallen short of enumerating Thy favors, and the ultimate confession is the confession of inability to confess. O my God, with my whole being have I acknowledged Thee and cast myself before Thee. It is not possible to know Thee as Thou art in Thyself. Alas, alas for my wretchedness! I have not known Thee as Thou hast made Thyself known to me, and I have not worshipped Thee as Thou hast inspired me to describe Thee.
- 25 فسبحانك ربنا قد قصر العادون عن احصاء نعمتك و قصارى الاقرار بالعجز عن الاقرار فى الهى بكلى اقررت لديك و القيت نفسى اليك فما يمكن عرفانك كما انت انت فاهاه من شقاوة نفسى ما عرفتك كما انت قد عرفتنى نفسك و ما عبدتك كما انت قد الممتنى وصفك
- 26 O my God! I have fled from Thy justice unto Thee, and have stood before Thee with my whole being, acknowledging Thy oneness as it deserveth. I call Thee to witness - and sufficient art Thou as a witness - that shouldst Thou, O my Lord, punish me with the punishment of all Thy power over me, I would proclaim in the fire that Thou art just and not unjust, and all this would be naught but from Thy mercy and to purify my soul as recompense for my heedlessness of Thy presence. This is what the heavens and earth cannot bear, yet all this would not equal an atom's weight of disobedience against Thee. Alas, alas, shouldst Thou take me to task for all that Thy knowledge encompasseth and Thy Guarded Tablet recordeth! There is no God but Thee, O All-Glorious, O Compelling One!
- 26 فى الهى قد هربت من عدلك لديك و قد قمت بكلى اليك معترفا بوحدايتك كما اهله فاشهدك و كفى بك شهيدا بانك يا مولاي ان تعذبني بعذاب كل قدرتك بى فقد نطقتم فى النار بانك عادل غير ظالم و كل ذلك ما كان الا من رحمتك و تخليص نفسى جزأ لاغفالى من وجهتك و هذا مالا تقوم له السماوات و الارضون و كل ذلك لم يعدل بذرة من عصيان عن غير الحق اياك فاهاه ان تاخذنى بما يحيط عليك و يحصى كآبك الحفيظ لا اله الا انت يا جليل يا جبار
- 27 I seek intercession from Thee with Thee, and seek protection in Thy custody with Thee. Through Thy bounty didst Thou create me, through Thy wisdom didst Thou nurture me, and through Thy forbearance didst Thou protect me. Glorified be the Ancient King Who is and was while naught else was aught. O my God! Through Thy making Thyself known have I known that Thou art Lord, and were it not for Thy making Thyself known, I would be naught and would not know what Thou art.
- 27 فاستشفعت منك اليك و استجير بدمتك لديك بجودك ابدعتنى و بحكمتك ربيتنى و بمداراتك اتقيتني فسبحان من ملك قديم الذى هو كائن لم يدل و ما سواه لم يك شيئا فى الهى بتعريفك نفسك قد علمت انك رب و لولا تعريفك ما انا و لا ادرى ما انت
- 28 By Thy might, O my God, I beseech Thee to maintain me in the perpetuity of Thy remembrance until I have entered the precincts of Thy holiness and become established before Thee, and make me forget all else through the rapture of the might
- 28 فبعتزتك يا الهى اقسم عليك ان تدومنى فى دوام ذكرك حتى قد دخلت فى ساحة قدسك و استقررت لديك و انسنى ما سواك بجذبة سطوة قربك فسبحانك اللهم عدلك الحق و انا الاقل ما

of Thy nearness. Glorified art Thou, O God! Thy justice is the truth, and I am the least of those recorded in Thy Book. My fear is only of Thee, and my hope is only from Thee.

عندك ممن يحصى كتابك لا خوفى الا منك ولا رجائى الا عنك

- 29 Exalted art Thou, O my God, above being indicated by any sign from Thy creation. Great indeed, O my Creator, is my fear in disobeying Thee. By Thy glory, when I return unto myself, I love only what Thou lovest and detest only what displeases Thee. Alas, alas! How I have wasted my life in heedlessness of Thee, yet Thy decree ordained it thus. I testify that whatsoever proceedeth from Thee is truth. I have no argument against Thy decree, and none hath any claim upon Thee.

29 فتعاليت يا الهى نفسك من ان يُشير اليك اشارة احد من خلقك و قد عظم خوفى يا بارئى فى عصيانى نفسك فبعزتكم لما رجعت الى نفسى ما احببت الا ما تحب ولا اكرهت الا ما تسخط فاه اه كيف ابطلت عمرى فى غفلة منك و اندنى قضاك فى ذلك فاشهد ان كلما نزل منك حق و لا حجة لى فى قضائك و لا حق لاحد عليك

- 30 My God, I know Thee not as befitteth Thee, nor do I fear Thee as beseemeth me. In what state then shall I remember Thee, and through what obedience shall I turn to Thee? Thou didst not create me to demonstrate Thy power, for it is evident and manifest, and Thou art God Who hath ever been and before Whom nothing was. Rather, Thy power created us through grace to remember ourselves when Thy remembrance is manifested.

30 الهى ما اعرفك كما انت اهله و لا اخافك كما انا اهله فباى حالى اذكرك و باى طاعنى اتوجه اليك خلقتنى لا لظهار قدرتك لانها باهرة ظاهرة و انت الله لم يزل كان و لم يك شئ بل قد خلقتنا قدرتك جودا لذكر انفسنا عند تجلى ذكرك

- 31 O my God, I know naught of Thee save what Thou hast taught me of the knowledge of Thyself, and I know naught of myself save weakness and shortcoming. Here am I, O my God, standing wholly before Thee regarding what Thou desirest of me, casting myself before Thy grace, acknowledging that Thou art God, there is no God but Thee, alone with no partner, and there is nothing like unto Thee, as Thou Thyself dost testify and deserve. I bear witness to Muhammad and his family - Thy blessings be upon them as Thou willest concerning them - that Thou hast made them the signs of Thyself, the emblems of Thy justice, the repositories of Thy Will, the pillars of Thy unity, and bestowed upon them from Thy bounty what none save Thee can comprehend. There is no God but Thee. Through them Thou dost fill creation that Thy unity might be made manifest.

31 فى الهى ما اعلم منك الا ما الهمنى من معرفة نفسك و لا اعلم من نفسى الا العجز و التقصير فيها اناذا يا الهى قد اقتت بكلى اليك عما تريد منى و القيت نفسى لدى فضلك معترفة بانك انت الله لا اله الا انت وحدك لا شريك لك و ليس كمثلك شئ كما انت تشهد لنفسك و تستحقه و اشهد لمحمد و اله صلواتك عليهم كما تشاء فيهم بان جعلتهم ايات نفسك و علامات عدلك و محال مشيتك و اركان توحيدك و بما تعطيم من كرامتك مالا يدركها احد سواك لا اله الا انت فيهم تملأ الابداع ليظهر توحيدك

- 32 Glorified art Thou! There is no God but Thee. I claim nothing in what Thou createst except as Thou willest, and Thou sufficest as a witness. By Thy might and majesty, from the day Thou didst originate my creation, I have loved to will only what Thou willest. Raise me to these heights, for Thou art powerful over what Thou willest.

32 فسبحانك يا لا اله الا انت ما ازعم فيها تخلق الا كما تشاء و كفى بك شهيدا افعزتكم و جلالتك من يوم الذى ابتدعت خلقى ما احببت ان اشأ الا ما تشاء و اصعدنى بتلك المرام انك على ما تشاء قدير

- 33 O my God, I confess before Thee my grievous shortcomings and mighty transgressions regarding what I have brought upon myself after Thou didst raise the banners of Thy prohibition. This was not from denial of Thy Lordship nor rejection of Thy

33 يا الهى اعترفت لديك من نفسى بالتقصيرات العظمى و المصيبات الكبرى عما قد قرئت نفسى بعدما رفعت اعلام نهيك و ذلك لا من جود لربوبيتك و لا لانكار من وحدانيتك بل

Oneness, but my wretchedness and desires overcame me, and Thy decree established me in that state. Here am I, O my God, standing before Thee, abased, submissive, humble, seeking protection. I ask Thy forgiveness and turn repentant unto Thee for what Thy knowledge hath encompassed, beyond what the recording angels have written of my deeds.

- 34 Alas, alas, for my heedlessness of Thee while Thy inspiration and call never cease from me for less than a moment, and for my soul's stillness regarding Thee while Thy attraction never ceases from me for less than an instant! O my God, my Master, my Lord! By Thy might and majesty, wert Thou to punish me throughout the eternity of Thy Essence with whatever punishment lies within Thy power, I would deserve it, yet that would not equal the least of what Thy knowledge encompasseth of my heedlessness of Thee.

- 35 Glorified art Thou! Thy way is beneficence and Thy name is the All-Bountiful. Thou dealest with Thy servants only through grace. Glorified, glorified art Thou! Nothing can withstand Thy justice. O my God and my Master, great is my affliction and grievous my transgression. O my God, when I remember Thy justice, the pillars of my heart are scattered, and when I behold the dwellers of Thy Throne delighting in Thy remembrance and finding rest in Thy nearness, their station fills me with yearning for Thee, and Thy treatment of them causes me to dwell [in hope], for none can hope save in Thy mercy, and none need fear save Thy justice. O my God, by Thy might, if Thou shouldst command the fire to seize me, its people would know that I love Thee, and I would cry out in the midst of separation that I have no strength, O my God, to bear separation from Thee.

- 36 O God! I have no patience in awaiting Thy promises for the Day of Meeting. Far be it that I should think ill of Thee in this station. My supplication in these words is because, through the mystery of Thy justice, Thou hast made me to fear, O Thou the Compeller, the All-Subduing! Glory be unto Thee! Thy generosity is too great for any of Thy creatures to despair thereof, and Thy mercy too vast for any of Thy servants to be deprived of it. Alas for those who forget Thee while Thou dost remember them, and for those who fear Thee not though Thou rememberest them through Thy justice. Glory be to Thee! Far above art Thou from what the wrongdoers say, with great exaltation. I have none besides Thee, O my God, as the Dispeller of my terror, and Thou, O my God, art the Ultimate End of my desire. I love none except Thee and those whom Thou lovest. I testify that my life and my death are for Thee alone, Who hath no partner.

قد غلبت على شوقى و هواى و استقرت في تلك الحاله قضاك فيها انا ذا يا الهى قد اقم بين يديك ذليلا خاضعا خاشعا مستجيلا و استغفرك و اتوب اليك عما احصى نفسك دون ما احصى الحفظة من نفسى

- 34 فاه اه من غفلة نفسى عنك بعدما لا ترفع عنى لمحة الهامك و دعوتك و من سكون نفسى فيك بعدما لا ترفع جذائيتك عنى اقلا من لمحة فيا الهى و سيدى و مولائى فبعزتك و جلالتك لو عذبتنى بدوام ازالة نفسك بعذاب ما يمكن عند قدرتك لكنك بذلك مستحقا و ما كان ذلك و لا يكون جزاء اقل مما يحصى علمك من غفلة نفسى عنك

- 35 فسبحانك عادتك الاحسان و اسمك الوهاب ما تعاملت على عبادك الا بالافضل فسبحانك سبحانك ما لا يقوم بعدلك شئ فيا الهى و مولائى قد عظمت بليتى و قد كبرت جريرتى يا الهى اذا ذكرت عدلك قد تفرق اركان قلبى و اذا نظرت الى سكان عرشك المتلذذين بذكرك و المستريحين بقربك شوقى اليك مقامهم و اسكنتنى معاملتك عليهم لارجا لاحد الا من رحمتك و لا خوف لاحد الا من ؟ و عدلك فيا الهى بعزتك ان تامر النار باخذى فاعلم اهلها انى احبك و اناديك فى مجبوحة الفراق

- 36 بان لا طاقة لى يا الهى لفراقك و لا الصبر عن مواعيدك ليوم التلاق فاشا ان اظن بك بتلك المقام و ان دعوتى بهذا المقال لانك من سر عدلك قد خوفتنى يا جبار يا قهار فسبحانك جودك اجل من ان يياس به احد من خلقك و رحمتك اكبر من ان لا ينال بها احد من عبادك فيا حسرتا من الذين ينسوك و انت ؟ ذكرك و من الذين لم يخفوك و نت تذكركم عدلك فسبحانك و تعاليت عما يقول الظالمون علوا كبيرا مالى سواك يا اهلى مسكن روعتى و انت يا الهى منتهى املى ما احب الا انت و من تحب اشهد ان حيوتى و مماتى لك وحدك لا شريك لك

- 37 O Lord! Forgive me for the stations wherein I was heedless of Thee. By Thy might and Thy greatness! I have not known Thee as befitteth Thee, nor have I worshipped Thee as Thou deservest, though Thou rememberest me as Thou shouldst be remembered. O my Lord! Woe unto me if Thou shouldst take me to task for my crimes and transgressions. By Thy right, which none but Thee knoweth, I have no helper besides Thee, no refuge apart from Thee, and none among Thy creatures can intercede except by Thy leave. I seek intercession with Thee through Thyself, and I hold fast to Thy love. I call upon Thee as befitteth Thee, as Thou hast commanded me. Therefore answer me as Thou hast promised. Verily Thou art God, there is no God but Thee. Thou art God, Self-Sufficient in Thine Own Self above all things. The obedience of those who love Thee profiteth Thee not, nor doth the disobedience of those who turn away harm Thee. Thou art God, my Lord, Who faileth not in His promise.
- 38 O my God! By Thy generosity, I beseech Thee to draw me nigh unto the summit of Thy nearness and to preserve me from entering into reference to aught else but Thee. O my God! Guide me to all that Thou lovest as Thou lovest, and protect me from Thy wrath and vengeance and from entering places which Thou lovest not, by Thy power. O my God! I seek Thy forgiveness and turn unto Thee as Thou wouldst have Thy servants do for Thy sake. Therefore accept our repentance as befitteth Thee, and forgive me and my parents and those who have entered the house of Thy love, according to what Thy knowledge encompasseth, as seemeth the glory of Thy greatness and the majesty of Thy power.
- 39 O my God! Thou hast inspired my supplication to Thee; were it not for Thee, I would not supplicate Thee. Glory be unto Thee! I praise Thee not as Thou hast made Thyself known to me, and I seek Thy forgiveness for my shortcomings in knowing Thee and in treading the path of Thy love. O my God! I beseech Thee by Thyself and by Muhammad and his family - Thy blessings be upon them - that Thou leave me not to myself for less than what Thy knowledge encompasseth. By the perpetuity of Thine Own Self, inspire me with Thy remembrance and honor me with Thy meeting. Were it not for Thy remembering me, I would not remember Thee, and were it not for Thy inspiration, I would not describe Thee.
- 40 Glory be unto Thee! Thy proof is manifest beyond description, and Thy glory overwhelming beyond comprehension. Glory be unto Thee, O God, our Lord! I praise Thee for what Thou willest and createst for me and for all things, with praise that
- 37 رب اغفر لي مقامات غفلتي عنك فبِعزتك و عظمته ما عرفتك كما انت اهلكه و ما عبدتك كما انت مستحقه و انت تذكرني كما انت تستحقه فيا ربي الويك لي ان تاخذني بجرمي و جريرتي فبحقك لا اعلمه سواك ناصرا و لا من دونك ملجأ و لا لاحد من خلقك بغير اذنك شفيعا استشفعت بنفسك اليك و اعتصمت بحبك لديك و ادعوك كما انت اهلكه كما امرتني فاستجب لي كما وعدتني و انك انت الله لا اله الا انت انت الله الغني بنفسك عن كل شئ و لا ينفعك طاعة المحبين و لا يضرك معصية المعرضين و انت الله ربي لا يخلف الميعاد
- 38 يا الهى بجودك اسئلك ان تدنيني الى ذروة قربك و ان تعصمني عن الورود فى اشارة غيرك يا الهى سددنى لكل ما تحب كما تحب و احفظنى عن سخطك و نعمتك و الورود فى المواطن التى لا تحب بقدرتك يا الهى استغفرك و اتوب اليك كما تحب من عبادك لنفسك فتب علينا كما انت اهلكه و اغفر لي و لا بوى و لمن دخل بيت محبتك كما يحيط علمك كما ينبغى لعز عظمته و جلال قدرته
- 39 فيا الهى انت الهمنى دعوتى اليك فلو لا انت ما ادعوك سبحانك ما احدثك كما انت عرفتنى نفسك و استغفرك كما انا قد قصرت عن معرفتك و عن سبيل سلوك محبتك يا الهى اقسم عليك بك و محمد و اله صلواتك عليهم ان لا تكننى الى نفسى اقل مما قد احاط علمك و بدوام نفسك الهمنى ذكرك و شرفنى بلقائك لولا تذكرنى لم اذكرك و لولا تلهمنى لم اصفك
- 40 فسبحانك جنتك ظاهرة لا توصف و مجدك قاهرة لا يدرك فسبحانك اللهم ربنا احدثك على ما تشاء و اختراعك لى و لا شياً كلهم حمدا متعاليا عن حمد الخلايق كلهم و متقدسا عن ادراك ما سواك

transcendeth the praise of all creation and is sanctified beyond the comprehension of all besides Thee. None knoweth its essence save Thee. Praise be to God Who hath made no way for creation to know His Self except through what He hath originated of His description, through what creation can originate and invention can bring forth. I have believed in Thee as Thou art, and none knoweth how Thou art except Thee. I praise Thee with every attribute that is Thine in Thy knowledge, which none encompasseth save Thy Self. So I praise Thee through the sanctification of Thyself in the Mighty Book: "Glory be to thy Lord, the Lord of the Throne, above what they describe! And peace be upon the Messengers, and praise be to God, the Lord of the worlds."

اجمعهم ولا يعرف كنهه سواك الحمد لله الذي لم يجعل للخلق على معرفة نفسه سبيلا الا ما ابداع من وصفه بما يمكن الابداع ابداعه والاختراع انشائه فامنت بك كما انت انت ولا يعلم احد كيف انت الا انت واحمدك بكل وصف هولك في علمك ولا يحيط به احد غير نفسك فاحمدك بتقديس نفسك في كتاب العزيز سبحانه ربك رب العرش عما يصفون و سلام على المرسلين والحمد لله رب العالمين

41 4. And this was his prayer on the Day of Breaking the Fast:

41 وقد كان دعائه ع في عيد الفطر

42 In the Name of God, the Most Merciful, the Most Compassionate!

42 بسم الله الرحمن الرحيم

43 O Thou Who art arrayed in majesty and grandeur, before Whose might all others tremble in fear! O my God! Through Thy Will the realities of all created things have been established, and by the sovereignty of Thy Purpose have all things been brought into being. Thou art He Who can neither be known nor confined, Who can neither be described nor perceived. Thy originating Will is the most powerful testimony to detachment, and Thy creative Purpose the most exalted proof of the impossible.

43 يا من تفرو بالعزة والعظمة ومن سوا من خشيته يشفقون يا الهى فبارادتك الابداع قد تحققت المتحققات و بسطان مشيتك قد تلجلجت المتدورات انت الذى لا تعرف ولا تحد وانت الذى لا توصف ولا تحس مشيتك المبتدعه اقوى شهيد على الانقطاع وارادتك المنشئة اعلى دليل على الامتناع

44 Glorified art Thou, O my God, above the description of all else but Thee. None knoweth Thine Essence save Thee, and none comprehendeth Thy Reality except Thyself. I confess, O my God, my powerlessness and my shortcoming in fulfilling what is due unto Thee. All praise and glory be unto Thee; there is no God but Thee.

44 فسبحانك يا الهى عن وصف ما سواك لا يعلم كينونيتك سواك ولا ذاتيتك دون فاعترفت يا الهى بالعجز والتقصير عن ادأ حقك فلك الحمد والمجد لا اله سواك

45 Glorified art Thou, O my God! The obedience of those who love Thee profiteth Thee not, nor doth the disobedience of the rebellious harm Thee. Thou art the Self-Sufficient, without compare. There is no God but Thee, and no object of worship besides Thee.

45 فسبحانك يا الهى لا تنفعك طاعة المحبين ولا تضرك معصية العاصين وانت الغنى بلا شان لا اله دونك ولا معبود سواك

46 O my God! Through Thy creation of all joined things have we known Thee through their sanctification from Thee, and through Thy bringing into being all similar things have we known Thee through their detachment from Thee. Through Thy fashioning of all imagined things have we known Thee as having no likeness, and through Thy origination of all created things have we described Thee as having no limitation. Through all things collectively have we testified to that which

46 يا الهى بابداعك المقترنات قد عرفناك بالتقديس عنها و بانشاءك المتجانات قد عرفناك بالتنزيه عنها وباختراعك المتصورات قد عرفناك بان لا صورة لك و باحداثك المتحدثات قد وصفناك بان لا حد لك و؟ الاشياء اجمعهم قد شهدنا لك بما تشهد لنفسك انت الله لا اله الا انت وحدك لا شريك لك

Thou testifieth concerning Thyself: Thou art God, there is no God but Thee, alone, with no partner.

- 47 All things, O my God, are humbled before Thy grandeur, are abased before Thy might, and are submissive before Thy majesty. Through Thine originating glory do the glorious derive their glory, and through Thy manifested power do the powerful derive their power. No glory reacheth us except that which hath descended from the clouds of Thy grace, and no deed benefiteth us save that which hath issued from the treasures of Thy majesty. All good proceedeth from Thee and returneth unto Thee alone, Who hath no partner. Thou bestowest upon whom Thou willest as Thou willest, and withholdest from whom Thou willest as Thou desirest. None can prevent Thy giving, and none can reverse Thy decree.

- 48 Glorified art Thou! O God, O my God, I beseech Thee on this day which Thou hast made a festival for Thy loved ones and commanded them to gather at Thy holy places, that Thou send Thy blessings upon Muhammad and the family of Muhammad, through Thy wondrous attributes which none but Thee can reckon. Verily, Thou art God, Who each day art engaged in a fresh manifestation of Thy power, bringing forth that which hath never been before.

- 49 I beseech Thee, O God, O my Lord, to send Thy peace upon Muhammad and the family of Muhammad with all Thy salutations and blessings, of which Thou art the Originator and which the Book preserveth. There is no God but Thee, alone, without partner.

- 50 Through Thy gracious call have I recognized the excellence of this day, and through Thy wondrous inspiration have I turned my face toward the sanctuary of Thy bounty. O my God! None knoweth what is due unto Thee save Thee, and I know my own excesses in places of turning away and my shortcomings in moments of drawing near. I bear witness unto Thee as Thou bearest witness unto Thyself in that station. I beseech Thee by Thy Name that is hidden in the most exalted veils, which none but Thee should discover, and by Thy Most Great and Most Glorious Name, through which Thy mercy was established upon the throne of giving, that Thou bless Muhammad and the family of Muhammad, and that Thou forgive us and those who love Thee for all that displeaseth Thy good-pleasure.

- 51 Verily, Thou art God, there is no God but Thee, Who knoweth the treachery of eyes and what the hearts conceal. I beseech Thee by Thy truth which none knoweth save Thee, that Thou bless Muhammad and the family of Muhammad, that Thou honor us on this festival day with all that Thou lovest for

47 فكل الاشياء يا الهى خاضعة لعظمتك و خاشعة لسطوتك و منقادة لهيبك فبِعِزَّتِكَ المبتدعة اهل العزة يتعززون و بقدرتك المحدثه اهل القدرة يقتدرون فما من عز يدركنا الا وقد تنزل من سحب فضلك و لا من عمل ينفعنا الا وقد ترشح من معادن مجدك فكل الخير منك و اليك وحدك لا شريك لك تمن على من تشاء كما تشاء و تمنع عن من تشاء لما تشاء ليس لعطائك مانع و لا لقضائك رافع

48 فسبحانك اللهم يا الهى استلك فى هذا اليوم الذى قد جعلته عيد الاولياتك و امر بهم بالاجتماع عند مقاماتك ان تصلى على محمد و ال محمد بشؤوناتك البديعة التى لا يحصيها الا انت انك انت الله الذى كل يوم فى شان من احداث قدرتك امر بديع لم يكن

49 و استلك اللهم يا مولاي ان تسلم على محمد و ال محمد بجميع تحياتك و بركاتك ما انت منشئها و الكتاب محمدا لا اله الا انت وحدك لا شريك لك

50 فبدعوتك الكريمة قد عرفت فضل هذا اليوم و بالهامك البديعة قد وجهت نفسى تلقاً مدين جودك فى الهى ما يعلم حقتك سواك و انا اعلم اسرافى فى مواضع الادبار و تقصيرى فى مواقع الاقبال و اشهد لك بما تشهد لنفسك فى ذلك المقام و استلك باسمك المكنون فى الحجب الاعلى الذى لا ينبغي ان يطلع عليه سواك و باسمك الاعظم الاكرم الذى قد استوت رحمانيتك على العرش العطاء ان تصلى على محمد و ال محمد و ان تغفر لنا و لاهل محبتك كل ما كره منه رضاك

51 انك انت الله لا اله الا انت الذى تعلم خائفة الاعين و ما تخفى الصدور فاستلك بحقتك الذى لا يعلمه سواك ان تصلى على محمد و ال محمد و ان تكرمنا فى هذا اليوم العيد كل ما تحب لمحمد و ال محمد ص و ان تغفر لنا و لابويننا و لمن له حق علينا

Muhammad and the family of Muhammad, and that Thou forgive us, our parents, those who have claims upon us, and those in whose nature is love for this day. Verily, Thou art the All-Forgiving, the Most Merciful. O my God!

- 52 Thine is the glory and the splendor, the greatness and the grandeur! I beseech Thee by Thy mighty truth upon Muhammad and the family of Muhammad, and by their truth in Thy path, that Thou cast us not away from Thy gate as outcasts. For by Thy might, we know no refuge save Thee, and recognize no shelter besides Thee. Here am I, O my God, having sought sanctuary in Thy presence and having sought intercession with Thee. Admit me, through Thy mercy, among Thy righteous servants who inherit Paradise through Thy bounty. Verily, Thou art the Generous, the Wise. Thou bestowest Thy gifts upon whomsoever Thou wilt as Thou wilt and for whatsoever Thou wilt, and Thou withholdest from whomsoever Thou wilt as Thou wilt and for whatsoever Thou wilt. Verily, Thou art God, the Lord of all worlds. Thou art He Who hath assigned no separation to Thy Will in creation, and no connection to Thy decree in invention. There is no power nor strength save through Thee, and Thou art the Most High, the Most Great. Praise be to God, the Lord of the worlds.

- 53 5. And among his prayers on the Feast of Sacrifice was this:
- 54 In the Name of God, the Most Merciful, the Most Compassionate.
- 55 Praise be to God, the First before all things and the Last after all things, Who hath taken neither consort nor son, Who hath no partner in sovereignty, and Who hath no protector out of weakness. There is no God but He, the Great, the Most High. And I bear witness that Muhammad is His servant whom He chose for His message, created for His authority, selected for His love, and distinguished for His knowledge - the Bearer of glad tidings, the Warner, and the Luminous Lamp. God clothed him in the mantle of His greatness for the glory of His Self, and God chose him for the mystery of servitude in the station of His might - he before whom no originated thing compareth in originality, nor any created thing resembleth in creation. The One who, after Thee, O Most Merciful, standeth alone beyond conjunction, and who, by God's grace, transcendeth all association. He whom God made, in the matter of the Book, the garment of His manifestation and the expression of His Being. God honored him with standing in a station in the worlds of His Lordship and Oneness, where God created him as evidence of His Self and above the evidence of aught else, for

ولمن في طينته حب ذلك اليوم انك انت الغفور الرحيم

52 يا الهى لك المجد والبهاء والعظمة والكبرياء استلكت بحقتك العظيم على محمد وال محمد ص وبحقتهم فى سبيلك ان لا تخيبنا عن بابك مطرودين فانا بعزتك لا نعلم سواك مفزعا ولا نعرف سواك ملجأ وها انا ذا يا الهى قد لذت بجناحك وقد استشفعت الى نفسك فادخلنى برحمتك فى عبادك الصالحين الذين يرثون الفردوس بجودك انك انت الجواد الحكيم تمن على من تشاء بعطاياك كما تشاء لما تشاء وتمنع عن من تشاء كما تشاء انك انت الله رب العالمين انت الذى ما جعلت الفصل لمشيئت عند الانشاء ولا الوصل لقضائك عند الاختراع ولا حول ولا قوة الا بك وانت العلى العظيم والحمد لله رب العالمين

53 وقد كان من دعائه ع فى عيد اضحى

54 بسم الله الرحمن الرحيم

55 الحمد لله الاول قبل كل شئ والاخر بعد كل شئ الذى لم يتخذ صاحبة ولا ولدا ولم يكن له شريك فى الملك ولم يكن له ولى من الدل لا اله الا هو الكبير المتعال واشهد ان محمدا ص عبده الذى اضطغيه لرسالته واخترعه لولايته واجبته لمحبه واختصه لمعرفته البشير النذير والسراج المنير الذى قد البسه الله لعز نفسه ردا عظمتة وانتخبه الله لسر عبوديته فى مقام عزته الذى ما ابتدع الابداع كمثل له ولا الاختراع كشبهه المتفرد بعدك الرحمن عن الاقتران والتمتزه بفضل الله عن الاقتران الذى قد جعله الله فى امر الكتاب قيص ظهوره ومظهر كينونيته وقد اكرم الله بالقيام على مقام فى عوالم ربوبيته ووحدانيته حيث قد خلقه الله مدلا لنفسه ومنزها عن دلالة غيره اذ كان لا تدركه الابصار ولا تحويه خواطر الافكار وانه الحق لا اله الا هو يدرك الابصار وهو اللطيف الخبير

eyes apprehend Him not, nor do thoughts of mind encompass Him. And verily He is the Truth, there is no God but He. He perceiveth all vision, and He is the Subtle, the All-Informed.

- 56 Therefore I beseech Thee, O God, my God, to bless Muhammad and the family of Muhammad with Thy wondrous attributes which Thou originatest from nothing, as befitteth Thee and as Thou deserveth, and to send peace upon him and upon Thy well-pleased friends as Thou lovest from the creation of Thy handiwork, as Thou art their Protector. And I beseech Thee, O God, my God, on this Great Feast and Noble Station, to admit me into every good whereinto Thou didst admit Muhammad, Thy beloved, and his family, and to preserve me from all that from which Thou preserved Thy beloved and his family, peace be upon them.

- 57 O my God, through Thine inspiration of stations have I ascended to Thy presence, and through the prayers of Thy mystery have I hoped for the seat of Thy truth. O my God, had Thou not created me, I would have been nothing, and had Thou not inspired me with Thy remembrance, I would not have chosen glory. Through Thy call to me for Thy unity was I ennobled, and through Thine inspiration to me of Thy remembrance was I made happy. There is no God but Thee, alone with no partner. Through Thy bounty, O my God, have I traversed the path of unity, and through Thy call have I ascended to the station of uniqueness. Thou art God, there is no God but Thee, alone with no partner. Through Thine essence, O my God, have I known Thy oneness. Were it not for Thee, I would not know what Thou art. O my God, Thine essence is sanctified above names and attributes, and Thy being is exalted above likenesses and indications.

- 58 Glory be to Thee O my God! From all eternity the recognition of created things and the description of contingent beings has been Thy self-description, and none knoweth how Thou art except Thee, and none knoweth as Thou art except Thee. O my God, my Lord and my Master! How can I call upon Thee when Thine Essence hath severed all from approach, and the nature of Thy creation pointeth to a barred path? Thou, O my God, dost not burden any soul beyond what Thou hast given it. I bear witness - and sufficient art Thou as witness - that creation informeth me only of severance, that proofs lead me only to prevention, and that minds and souls bear witness only to despair. By Thy might and Thy majesty! After attaining certitude of severance, I have testified that there is no God but Thee, and after acknowledging prevention, I have recognized that there is no God besides Thee. Such recognition from the

56 فاستلک اللهم یا الهی ان تصلى علی محمد وال محمد بشؤوناتک البديعه التي انت منشئها لا من شیء کما انت اهلہ ومستحقه وان تسلم علیه وعلى اولیائه المرضیین کما تحب من اختراع صنعک کما انت محميا واستلک اللهم یا الهی فی هذا العید العظیم والمقام الکریم ان تدخلنی فی کل خير ادخلت فيه محمدا حبيبک واله ع وان تعصمنی عن کل ما عصمت عنه حبيبک واله علیهم السلام

57 یا الهی فبالهامک المقامات قد صعدت الی جوارک وبدعوات سرك قد رجوت مقعد صدقک فیما الهی لولا خلقتنی ما کنت شیئا ولولا تلهمنی ذکرک ما اخترت عزا فبدعوتک نفسی لتوحیدک لکنت شریفا وبالهامک نفسی ذکرک لکنت سعیدا لا اله الا انت وحدک لا شریک لک فوجودک یا الهی قد سلکت سبیل التوحید وبدعوتک قد صعدت الی مقام التفريد انت الله الذی لا اله الا انت وحدک لا شریک لک فبکیونیتک یا الهی قد عرفت وحدانیتک لولا انت لم ادر ما انت یا الهی ذاتیتک مقدسة عن الاسماء والصفات وایتک منزہة عن الاشباه والاشارات

58 فسبحانک یا الهی من عرفان الموجودات ووصف الممکات لم یزل قد کان وصفک نفسک ولا یعلم احد کیف انت الا انت ولا یعلم احد کما انت الا انت یا الهی وسیدی ومولای کیف ادعوک و ذاتیتک مقطعة کل عن الورد ونفسانية خلقتک مدللة بالطریق المسدود وانت یا الهی لا تکلف نفسا الا بما ایتتها واشهدک وکفی بک شهیدا بان لا تخبرنی الابداع الا بالقطع ولا تبلغنی المحجج الا الی المنع ولا شهدت العقول والانفس الا بالیاس فبعزتک وجلالتک بعد الایقان بالقطع قد شهدت لک بان لا اله الا انت وبعد الادعان بالمنع قد عرفتک بان لا اله سواک وتلك المعرفة من العباد ما کانت الا من ثمرة الاختراع الذی قد جعله بارئہ رزقا للبلاد فسبحانک یا الهی ما کان لامرک من نفاذ

servants was naught but the fruit of invention which its Creator made as sustenance for the lands.

59 Glorified art Thou, O my God! There is no end to Thy command. I beseech Thee, O my God, to bless Muhammad and the family of Muhammad, the manifestations of Thy Lordship and the repositories of Thy oneness. Here am I, O my God, confessing before Thee in this my station my powerlessness to know Thy right as my powerlessness hath ever been before Thee alone, Who hath no partner, O Thou besides Whom none knoweth His right as He is. Forgive me, O my God, and those who love Thee, for all that Thou lovest not in the path of fearing Thee. Verily Thou art the One worthy of worship; there is no God but Thee. Unto Thee is the return, and there is no power nor strength except in God. Thou art God, the Most High, the Most Great. Judge Thou, O God, on this day upon the straight path. Praise be to God, the Lord of the Worlds.

60 6. And among His prayers to the Lord of the Worlds on a Friday:

61 In the Name of God, the Most Merciful, the Most Compassionate.

62 Praise be to God Who is unique in His unity, and there is no God but He, the All-Hearing, the All-Knowing. Praise be to God Who is singular in His eternality, and there is no God but He, the Mighty, the Wise. O my God! This is Friday, the festival of Thy beloved Muhammad, and here am I, having risen with my whole being unto Thee, acknowledging before Thee what Thou lovest for Thyself for the creation of Thy servants. None knoweth Thy great purpose as it is except Thee alone, Who hath no partner. O my God! I have called upon Thee and risen to the station of intimate discourse with Thee. Were it not for Thee, I would be nothing, that I might describe Thee. Glory be unto Thee, O my God! Through the mystery of my being Thou didst permit me to stand before Thee, and through the openness of my servitude Thou didst commune with me secretly. I am the one who hath ever worked openly for Thy sake, and there is no power nor strength except through Thee. Glory be unto Thee, O my God, above the description of created things and the recognition of contingent beings! Nothing shall ever know Thee according to the truth of Thine Essence, and no servant shall ever praise Thee according to the truth of Thy Being.

63 Glory be unto Thee! Exalted and magnified is Thy Self above any indication reaching unto Thee from creation. O my God! When I ascended into Thy atmosphere and attained unto the spirit of intimate discourse with Thee, I saw naught for myself

59 استلک اللهم یا الهی ان تصلى علی محمد و ال محمد
مواقع ربوبیتک و مواضع وحدانیتک و ها انا ذا
یا الهی اقررت لیدک فی مقامی هذا بالعجز عن
معرفة حقک کما قد کان من عجزی لیدک وحدک
لا شریک لک یا من لا یعلم حقہ کما هو الا هو
واغفر لی یا الهی و لاهل محبتک کل ما لا تحب
فی سبیل خشیتک انک المعبود بالاستحقاق لا اله
الا انت و الیک المصیر و لا حول و لا قوة الا
بالله و انت الله العلی العظیم و حمک اللهم فی هذا
الیوم علی الصراط المستقیم و الحمد لله رب العالمین

60 و قد کان من دعائه فی یوم جمعه

61 بسم الله الرحمن الرحیم

62 الحمد لله الذی توحد بالوحدانية و لا اله الا هو
السمیع العلم و الحمد لله الذی تفرد بالصمدانية و
لا اله الا هو العزیز الحکیم یا الهی ان هذا یوم
الجمعه عید حبیبک محمد ص و ها انا ذا قد قت
بکلی الیک و اعترفت لیدک مما تحب لنفسک للخلق
عبادک و لا یعلم احدا نیتک العظیمه کما هی الا
انت وحدک لا شریک لک یا الهی ؟ دعوتک قد
قت الی مقام مناجاتک و لولا انت لم اک شیئا
حتى اصفک فسبحانک یا الهی بسر کینونیتی اذنتی
للقیام لیدک و بعلانية عبودیتی ناجیتی سرا الیک و
انا العامل لم ازل لنفسک جهرا و لا حول و لا قوة
الا بک فسبحانک یا الهی عن وصف الموجودات
و عرفان الممکات لن یعرفک علی حق ذاتیتک
شیء و لن یعیدک علی حق کینونیتک عبد

63 سبحانک جلت و عظمت نفسك من ان تنال الیک
اشارة من الخلق یا الهی لما صعدت الی هوائک و
اتصلت الی روح مناجاتک ما رايت لنفسی الا
القطع عن وصلک و المنع عن اشارتک و لذا قد

save severance from union with Thee and prevention from indicating Thee. Therefore have I returned to the direction of Thy loved ones, whom Thou hast placed in the station of Thy love and knowledge, the station of Thy Self. Bless them, O God, according to what Thy knowledge hath encompassed in the creation of Thy power, with honor and knowledge. O my God, my Lord and my Master! By Thy might and Thy majesty, Thou art the One Worshipped, none other than Thee, O my God. Verily the paths of detachment have caused me to utter these words, and the ways of remoteness have enabled me to make these declarations. Glory be to Thee, O my God! Thy manifestation is more evident in all things than that I should refer to aught else but Thee, and Thy love is sweeter than all knowledge such that I should need to know aught besides Thee. Glory be to Thee, O my God! I have believed in Thee as Thou art, and I turn unto Thee, renouncing myself and all the worlds, as Thou art. I have fled, O my God, wholly unto Thee, and have cast myself before Thee. I possess nothing before Thee - if Thou shouldst chastise me with all Thy power, Thou art indeed just in Thy decree, and if Thou shouldst bestow upon me every good thing, Thou art the Source of bounty and bestowal, and Thou art independent of all the worlds.

64 O my Lord! I have sought union with Thee and found it only in detachment from all else but Thee. I have sought Thy love and found it only in effacement from all besides Thee. I have sought obedience to Thee and found it only through love for Thy loved ones. Glory be to Thee, O my God! I know none but Thee alone, no partner hast Thou. And Thou, O my God, knowest our sins, none besides Thee. I seek forgiveness for all that Thou lovest not, and I call upon Thee in every state with the tongue of Thy inspiration. Thou art the Self-Sufficient without compare. There is no God but Thee. Glory be to Thee, far above what they compare Thee to, with supreme transcendence.

65 Peace be upon thee, O this new and blessed Day which God hath made a festival for His purified loved ones, who have emerged from affliction, who grieve with His pure-hearted loved ones, who have sacrificed themselves in love for the loved ones of the All-Merciful, with perfect submission. And peace be upon thee, an everlasting peace forever, and the mercy of God and His blessings.

66 Then turn to the sun and say: Peace be upon thee, O rising sun and resplendent, effulgent light! I call thee to witness my unity with God, that thou mayest be my witness when the Lord appears for the universal judgment on the new Day. O God! I seek refuge in Thee and in the light of Thy countenance, lest my

رجعت الى وجهة احبائك الذين قد جعلتهم في مقام محبتك و معرفتك مقام نفسك فصل اللهم عليهم على ما احصى عليك في ابداع قدرتك شرفا و خبرا يا الهى و مولاي و سيدى فبعزتك و جلالتك انت المقصود لا سواك و انت المعبود لا دونك يا الهى ان سبيل الانقطاع قد انطقنى بتلك الكلمات و ان طرق الامتناع قد اقامتنى الى تلك الدلالات فسيحانك يا الهى ان ظهورك اظهر فى كلشئ من ان اشير الى غيرك و ان محبتك الذ عن كل العرفان حتى احتاج الى عرفان غيرك فسيحانك يا الهى قد امنت بك كما انت انت و اتوب اليك عن نفسى و عن قبل العالمين كما انت انت و قد هربت يا الهى بكلى لديك قد القيت نفسى اليك لا املك شيئا لديك ان عذبتنى بكل قدرتك فانك العادل فى الحكم و ان كرمتنى كل الخير فانك اهل الجود و العطاء و انك الغنى عن العالمين جميعا

64 يا مولاي قد طلبت وصلك و ما وجدت الا فى علم الانقطاع من غيرك و قد طلبت حبك فما وجدت الا بالحو عما سواك و قد طلبت طاعتك فما وجدت الا بحب احبائك فسيحانك يا الهى لا اعلم الا انت وحدك لا شريك لك و انك يا الهى تعلم سيئاتنا لا سواك استغفرت عن كل ما لا تحب و ادعوك فى كل الحال بلسان الهامك انك الغنى بلا مثال لا اله الا انت سبحانك عما يصف المشبهون علوا كبيرا

65 السلام عليك ايها اليوم الجديد المبارك الذى جعله الله عيد الاولائه المطهرين من الدنس الخارجين من البلوى المكرويين مع اوليائه المصفين من العكر الباذلين انفسهم فى محبة اولياء الرحمن تسليما و السلام عليك سلاما دائما ابدًا و رحمة الله و بركاته

66 ثم التفت الى الشمس و قل السلام عليك ايها الشمس الطالعه و النور الفاضل البهى اشهدك بتوحيدي الله لتكون شاهدى اذا ظهر الرب لفصل القضاء العالم فى يوم الجديد اللهم انى اعوذ

form be disfigured or my spirit be cast repeatedly into torment. By Thy light that is veiled from every beholder, illumine my heart, for I am Thy servant and within Thy grasp, and I have no Lord besides Thee.

67 O God! I draw near unto Thee with a submissive heart and approach Thy loved ones with a humble body, and unto the rightly-guided Imams with a lowly heart, and unto the noble Chiefs and illustrious Princes with humility. I press my nose in the dust for those who have recognized Thy unity. There is no God but Thee and no Creator besides Thee. I diminish my station before Thy near ones and deny any opponent or peer to Thee, for I am Thy abased servant who acknowledges his sins. I beseech Thee, O my Master, to remove them from me and purify me from all defilement and uncleanness.

68 O my God, my Master, and my Lord! I have detached myself from my relatives and become independent through Thee from the people of the world, seeking Thy favor. Grant me from Thy favor that which will make me independent of all else but Thee, and increase for me from Thy manifest bounty. Verily, Thou art the Possessor of great bounty.

69 And say after the afternoon prayer: O God! Send blessings upon Muhammad and the family of Muhammad, the chosen successors, with Thy most excellent blessings, and bestow Thy most excellent benedictions upon them. And peace be upon him and upon them, and upon their souls and bodies, and the mercy of God and His blessings. And may God bless Muhammad and his family and his friends, all of them, and grant them abundant peace.

70 7. And among his prayers on the Day of Arafah was:

71 In the Name of God, the Most Merciful, the Most Compassionate.

72 Praise be to God Who has testified to His own Oneness before all things that there is no God but Him, the Most High, the Most Great. Unto Thee be praise for inspiring me with Thy testimony. I bear witness that there is no God but Thee, alone with no partner. Had Thou not called me, I would not have called upon Thee, and were it not for Thee, nothing would exist to know how Thou art. Glory be unto Thee! Thou art God, the Originator and Creator of all things. Thou art God, the Deity and Bringer into being of all things. Thou art God, the Lord and Ordainer of all things. Thou art God, the Fashioner and Former of all things. Thou art God, the Provider and Distributor of all things. Thou art God, the Quickener and

بك و بنور وجهك ان تشوه خلقى ان تردد
روحى فى العذاب بنورك المحجوب عن كل ناظر
نور قلبى فانى انا عبدك وفى قبضتك ولا رب
لى سواك

67 اللهم انى اتقرب اليك بقلب خاضع واوليك ببدن
خاشع و الى الائمة الراشدين بفؤاد متواضع و الى
النقبا الكرام و النجبا الاعزة بالذل و ارغم انفى
لمن وحدك و لا اله غيرك و لا خالقي سواك و
اصغر حدى لاولياك المقربين و انفى عنك كل
ضد و ند فانى انا عبدك الدليل المعترف بذنوبى
و اسئلك يا سيدى حطها عنى و تخلصنى من
الادناس و الارجاس

68 يا الهى و سيدى و مولاي انقطعت عن ذوى
القربى و استغنيت بك عن اهل الدنيا متعزضا
لمعروفك اعلى من معروفك ما تغنينى به عن
سواك و زدنى من فضلك الواضع انك ذو الفضل
العظيم

69 و قل بعد صلوة العصر اللهم صل على محمد و آل
محمد الاوصيا المرضيين بافضل صلواتك و بارك
عليهم بافضل بركاتك و السلام عليه و عليهم و على
ارواحهم و اجسادهم و رحمة الله و بركاته و صلى
الله على محمد و اله و اولاه

70 و قد كان من دعائه اجمعين و سلم تسليما كثيرا
كثيرا فى يوم عرفه

71 بسم الله الرحمن الرحيم

72 الحمد لله الذى قد شهد لنفسه بالوحدانية قبل كل
شئ بان لا اله الا هو العلى العظيم فلك الحمد بما
تلهمنى من شهادتك فاشهد ان لا اله الا انت
وحدك لا شريك لك لولا تدعونى لم ادعك و لولا
انت لم يك شئ حتى علم كيف انت سبحانك انت
الله مبدع الاشياء و فاطرها و انت الله اله الاشياء
و موجودها و انت الله رب الاشياء و مقدرها و
انت الله خالق الاشياء و مصورها و انت الله رازق
الاشياء و مقسمها و انت الله محيى الاشياء و منشرها
و انت الله مميت الاشياء و محشرها و انت منشيئ

Resurrector of all things. Thou art God, who causeth all things to die and gathereth them together. Thou art the Producer of all things and their Maker. Thou art God, the Lord of all the worlds. There is no God but Thee. Nothing is like unto Thee, and no knowledge of anything escapeth Thee. Verily, Thou hast ever encompassed all things with Thy knowledge and watched over all things.

الاشياء و جعلها و انت الله رب العالمين لا اله الا انت ليس كمثلك شيء و لا يغرب عنك علم شيء و انك قد كنت بعلمك على كل شيء محيطا و على كل شيء رقيبا

- 73 Glorified and exalted art Thou, O my God, far above what the wrongdoers assert with great haughtiness! O my God, from Thee unto Thy near servants there have been, in Thy knowledge, breaths wherewith Thou honorest whomsoever Thou wilt among Thy servants. Among these is this Day wherein Thy servants have gathered to establish Thy unity. I beseech Thee, O my Lord, by Thy generosity, and I draw nigh unto Thee through Muhammad and his family, the manifestations of Thy Will, that Thou deprive me not of Thy wondrous favors in these days, and grant me to stand in that place which Thou hast ordained for Thy loved ones, that I may bear witness before Thee to what Thou makest known to me of Thy testimony.

73 فسبحانك و تعاليت يا الهى عما يصف الظالمون علوا كبيرا يا الهى ان منك على عبادك المقربين قد كان فى علمك نفحات تتشرف بها على من تشاء من عبادك منها هذا اليوم الذى اجتمع فيها عبادك لاقامة توحيدك فاسئلك يا مولاي بجودك و اتقرب اليك بحمد و اله محال مشيتك ان لا تحرمنى عن شئونك البديعة فى الايام و ترزقنى الوقوف فيه فى المحل الذى تقدره لاجباتك حتى اشهد لذكرك بما تعرفنى من شهادتك

- 74 Praise be to God for this glorious blessing! I bear witness that there is no God but God, alone with no partner. His is the Kingdom and His the praise. He giveth life and causeth death, and He hath power over all things. Praise be to God, Whose bounty none can prevent, Whose decree none can resist, Whose grace knoweth no cessation, and Whose power knoweth no change. Thou art He Who hath ordained, and what Thou hast ordained is truth; Thou hast decreed, and what Thou hast decreed is justice. Thou art He Who hath brought all things into being through creation and originated them through Thy power, not after any model Thou hadst formed before.

74 الحمد لله على هذه النعمة الجليله فاشهد ان لا اله الا الله وحدك لا شريك له له الملك و له الحمد يحيى و يميت و هو على كل شيء قدير الحمد لله الذى ليس لعطائه مانع و لا لقضائه دافع و لا لفضله تعطيل و لا لقدرته تحويل انت الذى قد قدرت فكان حقا ما قدرت و قد قضيت فكان عدلا ما قضيت انت الذى منشأ الاشياء انشأ و تبدعهم بقدرتك ابتداء لا من مثال صورته قبله

- 75 Glorified art Thou, O my God, above what the wrongdoers describe and what those who liken Thee to ought else attribute in limiting Thy power! O my God, Thou art Lord when there is no lord besides Thee, and Thou art Truth when there is no object of worship except Thee. Thou art He Whose essential Divinity none knoweth save Thyself, and none comprehendeth the reality of Thy Lordship except Thee. Glory be unto Thee, O my God! Thou art He Who hath encompassed all through Thy knowledge, even as Thou didst enumerate them before their existence. There is no God besides Thee, O my God!

75 فسبحانك يا الهى عما يصف الظالمون و عما ينعت المشبهون عن تحديد قدرتك انت يا الهى رب حين لا رب سواك و انت يا الهى حق حين لا معبود الا انت انت الذى لا يعرف ذاته الوهيتك سواك و لا كنه كينونة ربوبيتك دونك فسبحانك يا الهى انت الذى قد احصيت كلا بعلمك كما قد احصيتهم قبل وجودهم و لا اله سواك يا الهى ؟

- 76 Our souls have described Thee as not knowing in the way we know. Glory be unto Thee, O my God! Thy bringing things into being testifieth to separation, and Thy creation of realities preventeth the way. Unto Thee be thanks, O my God, as Thou knowest, not as others know, and unto Thee be praise as Thou

76 انفسنا قد وصفناك بان لا تعلم كعلمنا فسبحانك يا الهى انشاءك الاشياء و شاهد بالتفريق و اختراعك الشئون مانع عن الطريق فلك الشكر يا الهى كما انت تعلم لا سواك و لك الحمد كما انت تعرف

art aware, not as others are aware. I praise Thee, O my God, from the beginning of Thy creation of our souls and for what Thy power hath established in the worlds which Thou ordainest within us for the perfection of Thy bounty upon us - from the summit of lights appeared Thy servants and from the darkness of the wombs as Thou didst ordain for Thy handmaidens - and for what existeth of the stations whose course cannot be turned back and whose ends cannot be reached. Such praise transcendeth all things through Thy loftiness and riseth above all things through Thy exaltation.

لا دونك واحمدك يا الهى من مبادئ اختراعك
انفسنا و عما ؟ بنيا قدرتك فى العوالم التى تقدرها
فينا لاستكمال جودك علينا من ذروه الانوار ظهر
عبادك و ظلمات البطون كما تقدرها فى امائك و
عما هو كائن من المقامات التى لا مرد لجريانها
ولانفاذ لغاياتها حمدا متعاليا عن كلشئ بعلوک و
مرتفعا عن كلشئ بارتفاع

77 I bear witness unto Thee, O my God, to what Thy friends witness in the worlds of Thy holiness. Here am I, O my Lord, confessing before Thee what hath been beloved by Thee, and I bear witness to what Thou bearest witness unto Thyself and what Thou bearest witness unto the people of Thy creation. Sufficient art Thou as a witness that Thou art God; there is no God but Thee, alone with no partner, and everything besides Thyself Thou bringest into being.

77 واشهدك يا الهى عما يشهد اوليائك فى عوالم قدسك
وانا ذا يا مولاي قد اعترفت لديك بما قد كان
محبوبا عندك واشهدك بما تشهد لنفسك و تشهد
لاهل ابداعك و كفى بك شهيدا

78 O my God! Nothing exists except through Thy power, and Thou holdest it in the shelter of servitude unto Thyself. Nothing comes into being save by Thy decree, and Thou art He Who, when He willeth a thing, it cometh to pass by His irresistible Will, and when He judgeth, His judgment is perfect justice. All things are within Thy grasp and power, and nothing existeth save through Thy Will. There is no God but Thee, the Originator of the heavens and earth, the Creator of both worlds and the Throne. There is nothing like unto Thee.

78 انك انت الله الذى لا اله الا انت وحدك لا
شريك لك و كلشئ سوى نفسك بتدعه لا من
شئ بقدرتك و تمسكه فى ظل العبودية لنفسك
مالشئ من شئ الا بقضائك و انت الذى اذا
اردت فكان حتما ما اردت و اذا حكمت فكان
عدلا ما حكمت فكل يا الهى فى قبضتك وقدرتك
وما من شئ الا و قد شئته مشيتك فلا اله الا
انت بديع السموات والارض و منشئ الكونين
والعرش ليس كمثلك شئ

79 I beseech Thee, O my Lord, to send Thy blessings upon Muhammad and the family of Muhammad, and to bestow Thy peace upon Muhammad and the family of Muhammad, as Thou art worthy and deserving thereof. O my God! Truly have I magnified none but Thee, and verily have Thy bounties been glorified in truth. None can attain to proper thanksgiving unto Thee as is Thy due, and all confess their powerlessness to render thanks worthy of Thee.

79 واسئلك اللهم يا مولاي ان تصلى على محمد و
ال محمد و ان تسلم على محمد و ال محمد كما انت
اهله و مستحقه يا الهى قد كبرت بالحق الابك و
قد عظمت بالصدق نعمائك و لن يبلغ احد الى
شكرك كما كان حقك و كل معترف بالعجز عن
اداء حقك كما قد كان عندك

80 O my God! All bounties, being from Thee, are verified as magnificent and great, and all things, being of Thy creation, are established as ancient and mighty. What sorrow for those who have changed Thy bounties by attributing them to themselves, and who have squandered Thy hidden essence within their realities by turning away from Thy remembrance!

80 يا الهى كل النعمه لما كانت منك قد تحققت
فكانت جليلة عظيمه و كل الاشياء لما كانت من
ابداعك قد تدوت فكانت قديمه كبيره فيا حسرتا
من الذين قد غير و انعمتك بذكر انفسهم و قد
بدلوا كينونتك المكونة فى حقايقهم بالاعراض
عن ذكرك

81 O my God! Thou art the Ever-Lasting Self-Sufficient, the Eternal without transition. All else besides Thee is as nothingness before Thee. Thou art God Who hath ever been, and there

81 فيا الهى انت الغنى بلا زوال و الصمد بلا انتقال
و كل من سواك معدومه لديك و انت الله لم
تزل قد كنت و لم يكن مثلك شئ و انت الله لم

was nothing like unto Thee. Thou art God Who forever shall be, and there is naught comparable unto Thee. Thou art He Who hath given no way for creation to know Thy Self, neither through inability nor through severance. Glory be unto Thee! Thy Self is sanctified and Thy Grandeur is too great for anything to attain unto Thee.

تزل كائنا و لم يكن شبهك شئ و انت الذى لم
تجعل للخلق سبيلا الى معرفة نفسك لا بالعجز و
لا بالقطع سبحانه قد تقدست نفسك و قد عظم
كبرياؤك من ان تنال اليك شئ

- 82 Glorified art Thou! None knoweth how Thou art save Thee alone. And how could it be otherwise, when all created things are fashioned by Thy Will as they are, in accordance with what becometh Thee, while they comprehend naught save themselves and point to naught but their own essence. Thou art singular in the knowledge of Thyself and unique in the unity of Thine Essence. None hath way unto Thee, and nothing can claim aught before Thee.

82 فسبحانك لا يعلم احد كيف انت الا انت و
كيف لا و المخترعات تخرجهم مشيتك كما هم
عليه بما انت اهله و هم لا يدركون الا انفسهم
و لا يشيرون الا الى كينوناتهم فانت المتفرد فى
معرفة نفسك و المتوحد بتوحيد ذاتك لا سبيل
لاحد اليك و لا يدعى شئ لذيك

- 83 O my God! Through our disobedience to Thy command, I have fled from Thee unto Thee and taken refuge in Thy Self with Thee. I bear witness that I acknowledge Thy greatness and Thy justice, and I approached not my desires save through what Thy decree hath made felicitous for me - not through denial of Thy sovereignty nor through permission of what Thy Lordship hath forbidden. Rather, weakness overcame my power and hope of forgiveness prevailed over fear of vengeance.

83 يا الهى فبعصيان انفسنا امرك قد هربت منك اليك
ولذت الى نفسك لذيك و اشهدك بانى معترف
بعظمتك و عدلك و ما قربت الى هواى الا ما
تسعدنى قضائك لا من جحود بسلطنتك و لا لا باحة
مما تحرمه ربوبيتك الا اغلبنى العجز عن القدرة و
اطمئنى العفو عن النعمة فقربت شجرتها بعد ارتفاع
جنتك

- 84 Here am I, standing before Thee in my weakness, acknowledging my whole being before Thee. Verily, Thy proof is manifest and cannot be hidden, and Thy decree is decisive and cannot be altered. The wretched one is he who turneth away from Thee, and the blessed one is he who seeketh Thee.

84 و ها اناذا قد قمت لضعفى اليك و اقررت بكل
لذيك ان جنتك ظاهرة لا تخفى و قضائك مقضية
لا تختلف الشقى من اعرض عنك و السعيد من
رغب اليك

- 85 O my God! Through my disobedience hath appeared the countenance of Thy forgiveness, and through my turning away hath been raised the approaching of Thy face. Nothing can save me from Thy wrath save Thy pardon, and naught can show me mercy from Thy anger save Thy clemency. Thou art He Who cannot be described through creation, for that would enable a way unto Thee. Thou art He Who cannot be known through invention, for that would weave a path toward Thee. The mystics have known Thee by knowing they cannot know Thee, and those who would describe Thee are rendered powerless to describe Thee.

85 يا الهى فبعصيانى قد ظهرت طلعة عفوك و
بادبارى قد رفع اقبال وجهك ما ينجى من
سخطك الا عفوك و لا يرحمنى من غضبك الا
حلمك انت الذى لا توصف بالابداع لانه معان
للسبيل و انت الذى لا تعرف بالاختراع لانه
حاك عن قطع الطريق و قد عرفك العارقون بان
لا يعرفوك و قد عجز الواصفون بان لا يصفوك

- 86 Thou art He Who hath neither begotten nor been begotten, and there is none like unto Thee nor equal unto Thee. Thou art the Eternal, the Single, the Powerful. O my God! Thy Essence cutteth off all things from knowledge, and Thy Being proveth separation in consciousness. There is no God but Thee, the Single, the One, the Eternal, the Self-Subsisting, the Everlasting, the Living, the All-Hearing, the All-Knowing. Thou

86 انت الذى لم تلد و لم تولد و لم يكن لك شبه
و لا نذير و انت الصمد الفرد القدير يا الهى
ذاتيتك مقطعة الاشياء عن العرفان و كينونيتك
مدللة بالاقتراق فى الوجدان لا اله الا انت الفرد
الاحد الصمد القويم الدائم الحى السميع العليم
انت يا الهى منتهى مقصد الطالبين و انت غاية
مطلب الراجين

art, O my God, the ultimate goal of those who seek, and Thou art the final aim of those who hope.

- 87 Thou art the Adored, the Praised One. No partner hast Thou, nor peer, nor equal, nor likeness. O my God, Thou art the Exalted and all else is abased; Thou art the Lofty and all else is poor. Thy remembrance is honor to them that remember, and Thy praise is glory to them that praise. None would know recognition of Thy Self were it not for the flowing of Thy lordly decrees. Authority belongs to whoso believeth in Thy Self, and knowledge to whoso feareth Thy justice. They who believe not in Thee have no authority, and they who know Thee not have no knowledge.
- 88 We praise Thee, O my Lord, through the totality of Thy grace, and the recognition of Thy way, and certitude in loyalty to them that love Thee - they whom Thou hast brought into being for Thyself, and chosen for Thy love, and singled out for loyalty to Thee. I beseech Thee, O Lord, to send Thy blessings upon Muhammad and his well-pleasing successors with Thy choicest blessings, and upon their followers with Thy most excellent benedictions. Thou art possessed of ancient bounty and mighty grace, and there is no God but Thee, O Lord of the worlds. And I beseech Thee, O my Lord, by Muhammad and his family - Thy blessings be upon them - not to turn us away disappointed from those noble stations, and to honor us with that wherewith Thou honorest Thy near-chosen ones in those mighty stations. Verily Thou art the Hearer of prayer, and praise be to God, the Lord of the worlds.
- 89 8. And among his prayers on the Greatest Festival, the ninth of the month of Rabi' al-Awwal:
- 90 In the Name of God, the Merciful, the Compassionate
- 91 We praise Thee, O God our Lord, beside Whom there is no other God, the Mighty, the Wise. O my God, this is the day which Thou didst originate through power before all days, and didst bring into being through might for the people of Islam. O Thou Whose power is ancient and Whose might is eternal, Thou bestowest it upon whom Thou wilt as Thou wilt, and withholdest from whom Thou wilt as Thou wilt. Thou callest Thy servants as none other than Thee can call, and Thou acceptest from them as none other than Thee can accept. All creation confesseth its impotence to know Thee, and all design acknowledgeth its shortcoming in fulfilling what is due to Thee.
- 92 We praise Thee for making known the stations of Thy love. Were it not for Thy making them known, the servants would
- 87 انت المعبود المحمود لا شريك لك ولا نظير و لا كقولك ولا شبهه يا الهى انت العالى و ما سواك ذليل و انت الرفيع و ما سواك فقير ذكرك شرف للذاكرين و حمدك عز للخامدين لولا يعلم احد معرفة نفسك ما تجرى احكام ربوبيتك ان الحكم لمن امن بنفسك و ان العلم لمن يخشى من عدلك ما لمن لا يؤمن بك حكم و لا لمن لا يعرفك علم
- 88 نحمدك اللهم يا مولاي من جوامع فضلك و عرفان سنتك و الايقان بالولاية لاهل محبتك الذين قد اخترتهم لنفسك و اصطفيتهم لمحبتك و استخلصتهم لولايتك و اسئلك اللهم ان تصلى على محمد و اوصيائهم المرضيين بافضل صلواتك و على شيعتهم بافضل بركاتك انت ذوالمن القديم و الفضل العظيم و لا اله الا انت يا رب العالمين و اسئلك يا مولاي بمحمد و اله صلواتك عليهم ان لا تردنا خائنين عن تلك المواقف الكريمة و تشرفنا بما تشرف اوليائك المقربين فى تلك المقامات العظيم انك سميع الدعاء و الحمد لله رب العالمين
- 89 و قد كان من دعائه ع فى العيد الاكبر التاسع من شهر ربيع الاول
- 90 بسم الله الرحمن الرحيم
- 91 نحمدك اللهم ربنا الذى لا اله الا هو العزيز الحكيم يا الهى هذا يوم الذى ابدعته بالقدرة قبل الايام و اخترعته بالعزة لاهل الاسلام فى من قدرتك قديمة و عزتك دائمة تمن بها على من تشاء كما تشاء و تمنع عمن تشاء كما تشاء تدعو عبادك بم لا يدعوا احد غيرك و تقبل عنهم بما لا يقبل احد سواك فكل البرية معترفة بالعجز عن معرفتك و كل الهندسة مقرة بالتقصير عن ادا حقك
- 92 نحمدك على تعريفك من مقامات محبتك لولا تعريفك لن يبلغ العباد عزاً فكانوا بذلك كما

attain no glory, and in that they would be as Thou describest in Thy firm Book: "They are but as the cattle - nay, they are yet more astray." We praise Thee, O God our Lord, for that which Thou hast made known to us of the stations of Thy lordship and the signs of Thy grandeur. Glory be unto Thee! There is no God but Thee, alone, without partner or likeness.

- 93 O my God, manifest are the signs of Thy grandeur in the kingdom of Thy heaven and Thy earth, which creation hath brought into being from naught in their form. Thus do the imitators imagine them to be the likeness of Thy power - how exalted art Thou above this! Glory be unto Thee! Were they to know Thee, they would not describe Thee thus; and were they to know Thee as Thou makest Thyself known to them, they would testify that none can know Thee. Glory be unto Thee, O my God! Thou art too exalted to be known through aught else than Thyself, or for Thy creation's indication to point to Thee. Thou art God Who hath ever been, and there was naught else with Thee. Through Thy power Thou dost originate creation in origination, and fashion them upon the form of Thy love in innovation. Then Thou makest known to them the path of Thy will, and establishest them in the way of Thy purpose through bounty and honor, until the hesitant ones become perplexed in recognition of Thy ways, and the needy ones become aware that there is no sufficiency save in Thee, and that nothing of the stations of Thy knowledge escapeth Thy servants, nor doth aught of the resources of Thy will diminish from them. Thereby hath Thy proof become conclusive and Thy honor manifest, that the saved might be saved with clear evidence and the perished might perish with clear evidence, and that none might have against Thee any argument or way. O my God! Glory be unto Thee! We have naught that might benefit us with Thee save through Thy bounty.

- 94 Through Thy power Thou hast sustained us, and through Thy clemency Thou hast withheld Thy wrath from reaching us, and through Thy pardon Thou hast veiled Thy displeasure from touching us. My God! Thine is the might and power, and there is no strength nor force except through Thee. I seek Thy intercession on this day before Thee, and draw near unto Thee. Verily Thou art God, there is none other God but Thee, alone with no partner. I acknowledge before Thee on this Thy Greatest Day, O my God, that which Thou dost inspire Thy loved ones and chosen ones regarding Thy testimony unto Thyself that Thou art God, there is none other God but Thee. I bear witness to Thy testimony unto Thyself, and that none knoweth the knowledge of Thy testimony save Thee. Glory be unto Thee, O my God! None knoweth Thy testimony as Thou art except Thee alone, with no partner.

تصف في محكم كتابك ان هم الا كالانعام بل هم اضل سبيلا احمداك اللهم ربنا على ما تعرفنا من مقامات ربوبيتك و ايات عظمتك فسبحانك لا اله الا انت وحدك لا شريك لك ولا شبيه لك

93 يا الهى قد تظاهرت ايات عظمتك في ملكوت سمائك و ارضك عما اخترعهم الابداع لا من شئ بهيئتها فتشبه المتشبهون بانها مثال قدرتك من ذا اجل؟ فسبحانك لو كانوا يعرفوك ما وصفوك وان يعرفوك بما تعرفهم نفسك فليشهدوا بان لا يعرفوك سبحانك يا الهى انت الاجل من ان تعرف بغيرك و ان تشير اليك اشاره خلقك انت الله الذى لم يزل كان و لم يكن معه شئ تبندع بقدرتك الخلق ابتداء و تخضعهم على هيكل محبتك اختراعا ثم تعرفهم مسلك ارادتك و تقيمهم في منهاج مشيتك جودا و اكراما حتى يتلجلج المتلجلجون بعرفان سبلك و يستشعر المحتاجون بان لا غنى سواك و ان لا يفوت من عبادك شئ من مقامات معرفتك و لا ينقصهم شئ من موارد ارادتك و قد كانت بذلك حجتك بالغه و كرامتك ظاهرة و يخو الناجون عن بينه و يهلك الهالكون عن بينه و ان لا يكون لاحد عليك حجة و سبيل فيا الهى سبحانك ما منا شئ ينفعنا لديك بجودك ابتداء؟

94 و بقدرتك ابقيتنا و بحملك تمنع غضبك عن الايصال الينا و بعفوك تحجب سخطك عن الاتصال بنا فيا الهى لك العز و القدره و لا حول و لا قوة الا بك استشفعت بك في هذا اليوم لديك و اتقرب منك اليك انتك انت الله لا اله الا انت وحدك لا شريك لك فاعترفت لديك في يومك الاكبر يا الهى عما تلهم احبابك و اوليائك من شهادتك لنفسك انتك انت الله لا اله الا انت اشهدك بشهادتك لنفسك و بان لا يعلم احد بعلم شهادتك سواك فسبحانك يا الهى لا يعلم شهادتك كما انت الا انت وحدك لا شريك لك

95 O my God! Great and mighty hath been Thy favor unto us. Thou hast made me know the stations of Thy knowledge which have no limitation in any place. Were I to approach them myself, I would be consumed by their potency. And Thou, through Thy pervading power and overwhelming manifestation, dost distribute among us the knowledge of Thee and submission to Thy unity. Through Thy subtle and mighty handiwork that ancient Reality hath been established within these weak souls. Were it not for Thy power sustaining us, we would become as nothing, as on the day when I was naught. Praise be unto Thee, O my God, for all Thy favors, as befitteth Thee. I bear witness that I have not described Thee except as Thou describest Thyself. Glory be unto Thee, far above what the wrongdoers say, with great exaltation! I testify before Thee that they who attribute to Thee any description have not known Thee through Thy testimony unto Thyself, and the testimony of description that it is other than Thee. Glory be unto Thee! Thy Self is sanctified from being known by anything or being unified by anything.

95 يا الهى قد جل وعظم احسانك بنا تعرفى من مقامات معرفتك التى لا تعطيل لها فى كل مكان لو تقربها بنفسى لاحترقت من سطوتها وانت بقدرتك النافذة وتجليك القاهرة توزع فينا لمعرفتك والاذعان بتوحيديك وبصنعك اللطيف العظيم استقرت تلك لكيونة القديمة في هذه الانفس الضعيفة ولولا امساك قدرتك ايانا لانعدمت كيوم الذى لم اك شيئا فلك الحمد يا الهى على كل نعمائك كما انت اهله واشهدك بانى لم اصفك الا كما تصف نفسك وسبحانك عما يقول الظالمون علوا كبيرا واشهد لديك بان الذين ينعوتك بوصف لم يعرفوك بشهادتك لنفسك وشهادة الوصف بانها غيرك فسبحانك تقدست نفسك من ان يعرفك شئ او يوحدك شئ

96 Glory be unto Thee, glory be unto Thee! None knoweth how Thou art except Thee alone, with no partner. O my God! That which is known through signs hath been Thy wondrous sign, and that which is described through tokens hath been Thy manifold power. All those who describe Thee, O my God, acknowledge their impotence and shortcoming, and all those who know Thee witness their inability and separation. Glory be unto Thee, O my God! All things point to Thy creation, yet are cut off from Thee by their very coming into being. They indicate naught but their contingency and speak naught but of their invention. There is nothing that hath not testified to its own powerlessness to describe Thee, its severance from knowing Thee, and its inability to indicate Thee. How could it be otherwise when all besides Thee is bounded by the limitations of Thy creation and characterized by the attributes of Thy handiwork?

96 فسبحانك سبحانك لا يعلم احد كيف انت الا انت وحدك لا شريك لك يا الهى ان المعروف لدى الاشارات قد كانت ايتك البديعه والموصوف لدى العلامات قد كانت قدرتك المتشابهة فكل الواصفون يا الهى معترفون بالعجز والتقصير وكل العارفين شاهدون على الامتناع والتفريق فسبحانك يا الهى كل يشير الى ابداعك وهى منقطعة عنك بانشاءها مادلت هى الا بالاحداث وما تحاكت الا عن الاختراع ما من شئ الا وقد شهد لنفسه بالعجز عن وصفك والقطع عن معرفتك والمنع عن اشارتك وكيف لا يكون كذلك وما سواك محدود بمحدود اختراعك ومنعوت بنعوت ابداعك

97 Glory be unto Thee, O my God! None hath known Thee, nor shall ever know Thee as befitteth Thee. Those who point to Thee through mention of themselves before Thee are veiled from Thy unity and have been rejected by Thy decree back to Thy dominion. Those who describe Thee through creation shall never know Thee, for it acknowledgeth severance, witnesseth separation, and indicateth division.

97 فسبحانك يا الهى ما عرفك ولن يعرفك كما انت اهله شئ ان الذين يشيرون اليك بذكر انفسهم لديهم لمحجوبون عن توحيديك وقد كانوا بحكمك مردودين الى ملكك وان الذين يصفوك بالابداع لن يعرفوك لانها معترفة بالقطع وشاهدة بالمنع مدله بالافتراق

98 Thou art God, the Single, the One, the Self-Subsisting. He begetteth not, nor is He begotten, and there is none like unto Him. The Everlasting Who hath ever been, and no thing was with Him. The Eternal Who hath never ceased to be, and no

98 وانت الله الفرد الاحد الصمد لم يلد ولم يولد ولم يكن له كفوا احد الدائم لم يزل ولا يكون شئ معه وكائن لم تزل ولا يكون شئ فى رتبته وحده

thing shall be at His level, alone with no God but He, Who hath no partner, no minister, no equal, and no likeness. He Who hath been Lord with none lordly, hath been God with none deified, hath been Truth with none mentioned, hath been All-Knowing with nothing known, hath been All-Powerful with nothing empowered. He hath ever been in one state, creation hath not changed Him for He is the Author of creation. He is the One Whom neither slumber nor sleep overtaketh, Whose knowledge none comprehendeth, and Whom nothing knoweth as befitteth Him.

لا اله الا هو الذى لا شريك له ولا وزير ولا نذله ولا شبهه الذى قد كان ربا ولا مربوب وقد كان الها ولا مالوه وقد كان حقا ولا مذكور وقد كان عليما ولا معلوم وقد كان قديرا ولا مقدور وهو لم يزل على حالة واحد لم يغيره الاختراع لانه محدث بالابداع وهو الذى لا ياخذه سنة ولا نوم ولا يحيط بعلمه احد ولا يعرفه كما هو اهله شئ

99 My God! Thou hast filled the heavens of Thy names [...] Holy art Thou, O my God! Thy will hath appeared in all things, yet its form remaineth concealed, wherefore they likened Thee to them and took some of Thy signs as lords besides Thee, and thus they did not truly worship Thee. O my God! Our knowledge can never ascend unto Thee, nor can our allusions ever point to Thee. The very essence of servitude returneth unto Thy creation, and the loftiest peaks of existence fall short of Thy creation.

99 الهى قد ملأت افلاك اسمائك بذروة ابداعك واستباحتم دما احبائك لانفسهم عند اظهار توحيدك فسبحانك يا الهى بدت ارادتك فى الاشياء ولم تبد هيئته فسيهوك واتخذوا بعض اياتك اربابا من دونك ومن ثم ذا لم يعبدوك فى الهى ان المعارف منا لن تصعد اليك وان الاشارة منا لن تشير اليك قد رجع كينونة العبوديات الى انشاءك وانقطع اعلى شواخ الموجودات دون ابداعك

100 Glorified art Thou, O my God! Thou art worthy of worship in truth, and unto Thee belongeth primordial oneness and ancient glory which none besides Thee deserveth. Glorified art Thou, O my God, beyond the utmost reach of those who seek to describe Thee, for Thou canst not be described save by Thyself, nor known save through Thyself. Thou art God, there is no God but Thee. None knoweth Thy essence save Thyself. All things speak of Thy power, ascend unto Thy Will, and conceive of Thy greatness. Nothing existeth save through Thy power, and nothing subsisteth save through Thy decree.

100 فسبحانك يا الهى انت المعبود بالاستحقاق ولك الاحدية الازلية والعزة القديمة التى لا يستحق بها دونك فسبحانك يا الهى من منتهى مبلغ البالغين فى وصفك لانك لا توصف بغيرك ولا تعرف بما سواك انت الله الذى لا اله الا انت لا يعلم ذاتيتك سواك فكل الاشياء يحكون عن قدرتك ويصعدون الى مشيتك ويظنون عن عظمتك مالمشئ من شئ الا عما تقتضى قدرتك وما من شئ لشي الا عما تقدر امضائك

101 Thine is the Command and the Creation. O my God, I testify that Thou art God, there is no God but Thee, alone with no partner. I beseech Thee by Thy generosity to honor me with the perpetual remembrance of Thee, for should Thy remembrance forsake me, I would be as one extinct. O my Lord! Nothing hath honor save through what Thou teachest of Thy remembrance, and nothing hath glory save through what Thou inspirest of Thy knowledge.

101 فلك الامر واخلق يا الهى اشهد انك انت الله لا اله الا انت وحدك لا شريك لك استاك بجودك ان تشرفنى بدوام ذكرك لو تنسى ذكرك لاكون من المعدومين يا مولاي ما لشي من شرف الا عما تعلمه من ذكرك وما لشي من عزة الا عما تلهمه من معرفتك

102 I confess before Thee, O my God, on this great day and noble scene, concerning what Thou lovest from the people of Thy creation and what Thou hast ordained. I bear witness that Thou lovest none but Thyself, and all who are beloved by Thee are only beloved through Thy love. Glorified art Thou, O my God! I confess before Thee my inability to love Thee as Thou art. Neither I nor anything else can claim to love Thee as Thou art worthy and deserving.

102 اعترفت يا الهى لديك فى هذا اليوم العظيم والمشهد الكريم عما تحب من اهل ابداعك وما انت جاعله واشهد انك ما تحب الا نفسك و كل المحبوبين لديك ما كانوا محبوبين الا من حبك فسبحانك يا الهى اعترفت لديك بالعجز عن حبك كما انت انت ما انا ولا شئ يدعى حبك كما انت اهله ومستحقه

- 103 O my God! The knowers recognize what Thy power hath ordained and attribute it to Thy Will itself. Glorified art Thou, O my God, far above what the wrongdoers describe, with great transcendence. I beseech Thee, O God, O my God, to send blessings upon Muhammad and the family of Muhammad, the places of Thy love, the pillars of Thy Will, the mines of Thy creation, the foundations of Thy invention, and the signs of Thy knowledge, even as Thou hast originated them, expressing through them all the conditions which Thou hast created. And bestow peace upon them as Thou knowest their excellence, for none can know their true station save Thee.
- 104 O my God! Through the signs of their own selves, which Thou hast placed in the horizons and within souls, all things have testified to Thy oneness. Through their power, the people of understanding recognize Thy creation, and through their deeds, the inhabitants of the heavens and earth find evidence of Thy justice. O my God! Thou art He Who originateth them for Thyself, and therefore they guide unto Thee only through Thee. I bear witness before Thee that they are Thy honored servants who speak not before Thee but act by Thy command.
- 105 O my God! We praise Thee for making them known to us, for were it not for Thy making them known, nothing would recognize them. We testify before Thee that from the grace of their lights, minds recognize Thy oneness, and from the shadows of their temples, all created things shine with Thy praise. None knoweth their true right save Thee. I beseech Thee to bless Muhammad and the family of Muhammad as Thou art worthy and deserving, and I seek Thy forgiveness, O my God, for what my soul hath fallen short in the path of Thy love. Neither I nor anything else can claim to fulfill Thy right save through incapacity and shortcoming.
- 106 O my God! Forgive me and the people of Thy love for all that Thy knowledge encompasseth and Thy Book recordeth. Verily, Thou art God, there is no God but Thee. Nothing hath power to withstand Thy justice. I have fled from Thee, O my God, unto Thee, and have sought Thy intercession with Thyself, and I beseech Thee to save me from the onslaughts of Thy wrath, O my God! None but Thee can reckon our deeds as Thou dost reckon them, and none but Thee can forgive our grievous sins as Thou dost conceal them. O my God! Thine is the mighty power and the enduring sovereignty to which all things have submitted and all affairs have yielded in perfection. Thou, O my God, knowest the treachery of eyes and what the hearts conceal. Forgive me then, and my parents, and whomsoever Thou lovest, as becometh Thee and as Thou art worthy of. O
- يا الهى يتعرف العارفون بما ؟ قدرتك و تنسبه الى نفس مشيتك فسبحانك يا الهى عما يصف الظالمون علوا كبيرا اسئلك اللهم يا الهى ان تصلى على محمد و آل محمد محال محبتك و اركان مشيتك و معادن ابداعك و معاهد اختراعك و دلالات معرفتك كما انت تبتدعهم متحاكيا عن نفسك بجميع شئونك التى انت مبدعها و ان تسلم عليهم كما انت تعلم فضلهم و لا يعلم احد قدرهم كما هم اهله الا انت
- يا الهى بايات انفسهم التى قد جعلت فى الافاق و الانفس قد شهدت الاشياء توحيدك و بقدرتهم يتعرف اهل الافئدة ابداعك و بافعالهم اهل السموات و الارض يستدلون بعدلك يا الهى انت الذى تبتدعهم لنفسك و لذا لا يدلون الا بك عليك اشهد لديك بانهم عبادك المكرومون الذين لا يسبقونك بالقول و هم بامرك يعملون
- يا الهى نحمدك بتعريفك انفسهم فلولا تعريفك ما يعرفهم شئ نشهد عندك بان من فواضل انوارهم يتعرف العقول توحيدك و من اظله هياكلهم بتلاها المكائت بتحميدك ما يعلم حقهم الا انت اسئلك ان تصلى على محمد و آل محمد كما انت اهل و مستحقه و استغفرك يا الهى عما قصرت نفسى فى سبيل محبتك ما انا و لا شئ يدعى ادا حقك الا العجز و التقصير
- يا الهى فاغفر لى و لاهل محبتك عما يحيط علمك و يحصى ككائبك انك انت الله لا اله الا انت لا طاقة لشيء بعدلك لقد هربت منك يا الهى لديك و استشفعت بك الى نفسك و اسئلك ان لا تقسمنى فى موارد اخذك و ان لا تدقنى من سطوات نعمتك يا الهى ما من سواك محصى اعمالنا كما انت محصيا و ما من سواك غفار لموبقات ذنوبنا كما انت ساترها يا الهى لك القدرة العظيمة و السلطنة الباقية التى خضعت الاشياء لها و انقادت الامور لائقانها و انت يا الهى تعلم خائنة الاعين و ما تخفى الصدور فاغفر لى و لابوى و لمن تحب كما انت اهل و مستحقه و يا الهى ما من شئ الا و يسبحك و يطلب حبك

my God! There is nothing but glorifieth Thee and seeketh Thy love.

- 107 Those upon whom the word of punishment hath been fulfilled are prevented by veils from Thy remembrance, though Thy proof hath reached all things. Those who have been favored with Thy prior care have been touched by Thy grace, while those for whom the fire hath been decreed have been overcome by their souls' wretchedness, even after Thou hadst raised the banners of Thy proof in their outward being and established in their inward parts the hidden inspirations of Thy revelation. Thou, O my God, art not unjust to Thy servants. Thou art God, there is no God but Thee, alone with no partner. I beseech Thee, O my God, by Thy mighty right over us of inspiring Thy unity and knowledge of those in authority over Thy Cause, that Thou count me not on the Day of Resurrection among anything Thou abhorrest, for nothing hath power to withstand Thy grasp and Thy vengeance. Thou art God, the Single, the Self-Subsisting, the One. Thou bestowest favor upon whom Thou willest as Thou willest through grace, and Thou punishest whom Thou willest as Thou willest through justice. I beseech Thee by Thy right and by the right of the best of Thy creation, Muhammad and his family - Thy blessings be upon them - that Thou pardon us. Verily Thou art our God and the God of all things. There is no God but Thee. Glory be to Thee! I have been among the wrongdoers. There is no power nor strength save in God, the Exalted, the Great.

- 108 9. Among his prayers was this one for the Day of Tarwiyah and Weeping:

- 109 In the Name of God, the Merciful, the Compassionate

- 110 Praise be to God Who hath singled Himself out through might, veiled Himself through grandeur, and magnified Himself through power. There is no God but Him. Nothing is like unto Him and He is the Exalted, the Supreme. God hath testified to His Own Self through His Own Self in the might of His Essence that there is no God but Him, and none knoweth how He is save Him. The people of recognition have testified at the dawnbreak of certitude to the description of Thy signs that originated creation. Therefore they described in the realities of their inner secrets Thy unity, that there is no God but Thee, alone with no partner. Their tongues have pronounced upon the Manifestation of Thy justice that Thou art God, there is no God but Thee, alone with no partner.

- 111 O my God! Thy Will existed at creation and Thy Purpose was mentioned at the dawning-place of origination. Glory be to Thee, O my God! The might of Thy Self is too mighty for

107 و ان الذين حقت عليهم كلمة العذاب تمنعهم الاحجاب عن ذكرك وقد كانت جنتك بالغة لكل شئ ان الذين قد سبقت لهم العناية ادرتهم فضلك و ان الذين قد حقت عليهم النار غلبت عليهم شقوة انفسهم بعدما قد رفعت في علايتهم اعلام جنتك واستولت في بواطنهم خفيات الهامك وما انت يا الهى بظلام للعبيد انت الله الذى لا اله الا انت وحدك لا شريك لك استلك يا الهى بحقتك العظيم علينا من الهام توحيدك وعرفان ولاه امرك ان لا تحسبنى يوم القيمة بشئ من مكارهلك فانه لا طاقه لشيء ياخذك وانتقامك وانك انت الله الفرد الصمد الاحد تمن على من تشاء كما تشاء بالفضل و تعذب لمن تشاء كما تشاء بالعدل استلك بحقتك وبحق خير خلقك محمد واله صلواتك عليهم ان تغفر عنا انك الهنا واله كل شئ لا اله الا انت سبحانك انى كنت من الظالمين ولا حول ولا قوة الا بالله العلى العظيم

- 108 وقد كان من دعائه ع في يوم التروية والتويل

- 109 بسم الله الرحمن الرحيم

110 الحمد لله الذى قد تفرّد بالعرّة واحتجب بالعظمة وتعظم بالقدرة لا اله الا هو ليس كمثل شئ و هو العلى المتعال قد شهد الله لنفسه بنفسه فى عرّ ذاتيته لا اله الا هو ولا يعلم احد كيف هو الا هو وقد شهد اهل العرفان فى مطلع الايقان بوصف ايتك المبدعه عن الانشاء ولذا قد نعتوا فى حقايق سرهم بتوحيديك بان لا اله الا انت وحدك لا شريك لك وقد نطقت الستهم على مظهر عدلك بانك انت الله لا اله الا انت وحدك لا شريك لك

- 111 يا الهى ان مشيتك موجوده عند الانشاء و ان ارادتك مذكورة لدى مطلع الابداع فسبحانك يا

anything to comprehend, and Thy Essence is too exalted and majestic to be described by anything of Thy creation. O my God! Thy Being is known to Thine Essence and none knoweth it save Thee. How could it be otherwise when the uttermost goal of the seekers hath reached only to the point of innovation, and the ascent of the knowers hath returned to the point of the gate?

الهي عزة نفسائيتك عز الن يقدر على معرفته شئ
وقد عظمت وجلت اينتك بان توصف بشئ من
خلقتك فيا الهي ان كينوتك معروفة عند ذاتيتك
ولا يعرفها احد الا انت وكيف لا وان منتى
مبلغ القاصدين قد اتصل الى نقطة الاحداث و
ان صعود العارفين قد رجع الى نقطة الباب

- 112 Glory be to God, the Exalted, the Great, the Single, the One, the Self-Subsisting, the Unique, the Ever-Living, the Self-Subsisting, the Eternal, besides Whom there is no God and with Whom there is none but Him. No description from anything can grasp Him and no attribute from anything can reach Him. Thy decree concerning the people of creation hath gone forth aforetime, and nothing is known except through its essence, and nothing is described except through its identity. O my God! Thou art known through Thy signs by signs, and through Thy attributes by attributes, yet these can never attain to any description of Thee nor reach any knowledge of Thee. O my God! The paths of unity have testified to separation, and the gate of inaccessibility hath pointed to detachment. Glorified art Thou, O my God! Thou art the Beloved, there is none other besides Thee, and Thou art the Desired One, there is none other save Thee. Love for Thee is my very self that Thou hast created, and Thy grace is according to my poverty. Alas, alas for the remote allusions far removed from the essence of the great primordial nature! I have not worshipped Thee as Thou hast placed Thy sign within my soul, nor have I sought Thee as Thou hast created the temple of Thy love in my innermost being. Alas, alas, shouldst Thou take me to task through Thy justice or call me to account through the all-encompassing power of Thy knowledge!

112 فسبحان الله العلي العظيم الفرد الاحد الصمد الوتر
الحى القيوم الدائم الذى لا اله الا هو ولا معه
الا هو لا ياخذ وصف من شئ ولا نعت عن
شئ ان حكمتك فى اهل الاختراع قد مضى و
لا يعرف الشئ الا شئيه ولا يوصف الشئ الا
اينته وانك يا الهي معروف لدى الايات بالايات
وعند العلامات بالصفات وهى لن يبلغ بشئ
من وصفك ولا تنال بشئ معرفتك يا الهي ان
سبل الاتفاق قد شهدت على الافتراق وان باب
الامتناع قد دل على الانقطاع فسبحانك يا الهي
انت المحبوب لا سواك وانت المقصود لا دونك
حبك نفسى قد خلقتنى وان فضلك على قدر
مستكنى فاه من الاشارات البعيده عن كينونة
الفطرة العظيمة ما عبدتك كما قد جعلت ايتك فى
نفسى وما قصدتك كما قد خلقت هيكل محبتك
فى سرى فاه ان تاخذنى بعدلك او تحاسبنى
باحاطة علمك

- 113 By Thy might and Thy majesty, and by the right of Thine Own Self which none besides Thee can know, were Thou to decree that everything encompassed by Thy knowledge be consumed by fire in a single place, and were my naked body to be filled therewith, by the Truth of God, I would proclaim therein, O my God, that Thou art God, there is no God but Thee. I have testified to Thy Self-Subsistence as beseemeth Thee and to Thine Identity as befitteth Thee. Verily, Thou art praised among mankind, and this Thy decree upon me, by Thy Most Great Right than which there is no God, is truth like unto Thy truth, and there is no averting it. God is Most Great! God is Most Great! God is Most Great above this supreme torment the like of which is impossible before the All-Merciful in creation, nor can the knowledge of invention bear its similitude. I bear witness unto myself by the Most Great Truth, and this is not even the recompense of less than an atom's weight of

113 فبعتك و جلالتك و بحق ذاتية نفسك الذى لا
يعرفه سواك لو قضيت لكل شئ قد احاط به علمك
بالتارية فى محل واحد و قد ملا حسمى عريانا
فتالله الحق لقد نطقت فيها يا الهي انك انت الله
لا اله الا انت قد شهدت لنفسائيتك كما انت اهله
ولا ينيتك كما انت مستحقه وانك محمود فى الانسا
وان حكمتك هذا على بحقك الاكبر الذى لا اله
الا هو خلق كحقيتك ولا مرد لها الله اكبر الله
اكبر الله اكبر من هذا العذاب الاعظم الذى لا
يمكن لدى الرحمن فى الابداع بمثلها ولا يتحمل علم
الاختراع كشبهها واشهد لنفسى بالحق الاكبر وما
كان ذلك جزاً اقل ذرة من سم الابه من اغفالى
من مقام انسك و ادبارى عن مقاعد مناجاتك

a needle's eye for my heedlessness of the station of Thy intimacy, my turning away from the seats of communing with Thee, my disobedience in the places of Thy command, and my negligence of the sources of Thy inspiration. Alas, alas, O my Lord! I have turned my face toward Thee, and sought intercession from Thyself with Thee, and fled from Thy justice unto Thee. Here am I, confessing before Thee to the supreme shortcoming and the great calamity on this Mighty Day of the Sacred Month wherein Thou hast prescribed for the people of Thy love the pilgrimage to Thy Sacred House, and standing before Thee in the land of the Sacred Monument and Station, and Thou hast commanded them to gather at the Corner of the Sacred Gate.

- 114 I beseech Thee to send Thy blessings upon Muhammad and the family of Muhammad, and to send down through Thy power from the newly-created fragrances which Thou createst by Thy power upon Muhammad and the family of Muhammad - the embodiments of Thy grandeur, the mines of Thy power, the pillars of Thy might, the places of Thy command, the foundations of Thy unity, the object of creation, and the praised ones of invention - whom Thou hast made, for the glory of Thy Self-Subsistence, the Manifestation of Thine Own Most Holy and Most Great Self, besides Whom there is no God. Thou hast called their essence by Thy Self, their attributes by Thy creative force, their names by Thy sovereignty, their deeds by Thy sanctity, their love by Thy love, their knowledge by Thy knowledge, their obedience by Thy obedience, their grace by Thy grace, and their rejection by Thy rejection.

- 115 I beseech Thee, O my God, O my Lord, to send Thy peace upon them as befiteth Thee in their manifestation of Thy unity and their delivery of the word of Thy justice: There is no God but Thee, alone, without partner. Through Thee have I known Thee from all else; were it not for Thee, I would not have been anything until it was known how Thou art. Glorified art Thou! Verily Thou art the Worshipped One at the dawning-place of union, and Thou art the Desired One at the dayspring of separation. I have loved nothing except Thee, nor have I wished to desire anything except for Thy love, O my God! Therefore, draw me through the calls of Thy mystery to the seat of Thy holiness, and inspire me through the communing of Thy praise to the inmost sanctuary of Thy glory. O my God! My all is from Thee, and I love naught for myself save Thee. Thou art One, no partner hast Thou.

- 116 Verily have I spoken before Thee, in the presence of those of Thy servants who are nigh unto Thee, through my soul, my spirit, my body, my mouth, my bones, my blood and all my

وعصيانى فى مواقع امرى و اهمالى عن مواضع الهامك فاه يا مولائى قد اقبلت بوجهك اليك و استشفعت من نفسك لديك و هربت من عدلك اليك و ها اناذا قد اعترفت لديك بالتقصير الاعظم و المصيبة الكبرى فى هذا اليوم المعظم من الشهر المكرم الذى قد افترضت لاهل محبتك زيارة بيتك الحرام و الوقوف بين ايديك فى ارض المشعر و المقام و امرتهم بالاجتماع لدى الركن باب الحرام

- 114 ان تصلى على محمد و آل محمد و ان تنزل بقدرتك من النفحات المنشأ الجديده التى تخلقه بقدرتك على محمد و آل محمد محال عظمتك و معادن قدرتك و اركان سطوتك و مواقع امرى و اركان توحيدك و المقصود لدى الاختراع و المحمود عند الابداع الذين قد جعلتهم لعز نفسانيتك مظهر لنفسك الاقدس الاعظم الذى لا اله الا هو و قد دعوت عن ذاتيتهم بنفسك و عن صفاتهم بفعاليتك و عن اسمائهم جبروتيتك و عن افعالهم بقدوسيتك و عن محبتهم بمحبتك و عن معرفتهم بمعرفتك و عن طاعتهم بطاعتك و عن فضلهم بفضلك و عن ردهم بردك

- 115 فاستلک اللهم يا مولائى ان تسلم عليهم كما انت اهلهم فى اظهارهم توحيدك و ابلاغهم كلمة عدلك لا اله الا انت وحدك لا شريك لك فبك قد عرفتك من غيرك لولا انت لم اك شيئا حتى قد علم كيف انت فسبحانك انك انت المعبود فى مطلع الوصل و انك المقصود فى مشرق الفصل ما احببت شيئا الا اياك و لا احببت ان اشأ شيئا الا لحبك يا الهى فاجذبني بدعوات سرك الى مقعد قدسك و الهمنى بمناجات حمدك الى محبوبه عزك فى الهى كل منك و ما احب لنفسى الا اياك وحدك لا شريك لك

- 116 و لقد نطقت فى محضرك فى مشهد المقربين من عبادك عن نفسى و روحى و جسمى و فى و عظمى و دى و كل عروقى بوحدانيتك و بان

veins, of Thy oneness and that the noblest of Thy creation in Thine all-encompassing knowledge hath been Thy beloved Muhammad, the blessings of God be upon him and his family. And I bear witness that Thou hast made his successors the manifestation of his self in grace and truth, none knoweth them as they are except Thee alone, no partner hast Thou. And I bear witness before Thee on behalf of their faithful followers who are nigh unto the people of Thy creation and what Thou createst through wondrous conditions, not from anything, of what Thou lovest for them. O my God, I beseech Thee by Thy mighty truth to bestow peace upon their foremost followers whom Thou hast made, in the midst of sanctity, a manifestation of grace, and in the world of command, standing by Thy command over all that Thou hast created and brought into being, with every good that Thy knowledge hath encompassed. Verily, Thou art powerful over all things and loving toward the believers. There is no power nor strength save in God, the Exalted, the Great. God's blessings be upon Muhammad and his family. Praise be to God, the Lord of the worlds.

اشرف خلقك في علمك المحيط قد كان حبيبك
محمدا صلى الله عليه و اله و اشهد انك قد جعلت
اوصيائه مظهر نفسه في الفضل و الحق لا يعلمهم
كما هم الا انت وحدك لا شريك لك و اشهدك
لشيعتهم المقربين من اهل ابداعك و ما انت مبدعه
بالشئون البديعه لا من شئ مما تحب لهم يا الهى
اسئلك بحقك العظيم ان تسلم على شيعتهم الاولين
الذين قد جعلتهم في بجوحة القدس مظهر عن
فضل و في عالم الامر قائما بامرك على كل ما
ذرت و برئت بكل خير قد احاط به علمك انك
على كلشئ قدير و بالمؤمنين حبيب و لا حول و
لا قوة الا بالله العلى العظيم و صلى الله على محمد
و اله الحمد لله رب العالمين

117 10. And among his prayers for each day of the months of Rajab, Sha'ban and Ramadan:

وكان من دعائه في كل يوم من شهر رجب و
الشعبان و الرمضان

118 In the Name of God, the Most Merciful, the Most Compassionate.

بسم الله الرحمن الرحيم

119 Praise be to God, the Single, the One, the Eternal, besides Whom there is no god, and none knoweth how He is except He. He unto Whom nothing can be compared, no affair distracteth Him from another affair, and He is every day engaged in a fresh work, not from anything. Glory be unto Him, exalted is His might. So mighty is He that all things fall short before Him, and none knoweth how He is except He. Glory be to God, the One possessed of conquest and dominion. None encompasseth His knowledge save He, nothing is hidden from Him, and naught is called upon except He. There is no god but He. He hath decreed fate in this month through His will, and none knoweth His subtle workmanship except He. Glory be unto Him! He hath not ordained for creation any door to Him save through effacement from all else and severance from allusion. Glory be unto Him! There is no refuge beside Him save unto Him, and there is no door unto Him save through Him. Verily the thing reflecteth the thing, and He is the Creator, not from anything. The reality of things is as the thing reflecteth, not from anything. Glory be unto Him! None knoweth His essence save He, and no one hath any way to His true nature. His power hath brought the created things into being, and they indicate naught save severance, and they ascend not in His kingdom save unto prohibition. Glory be unto Him! The

الحمد لله الفرد الاحد الصمد الذى لا اله الا هو و
لا يعلم كيف هو الا هو الذى ليس كمثل شئ لا
يشغله شان عن شان و هو كل يوم في شان بديع
لا من شئ سبحانه و تعالى عز قدرته عز اسقطت
الاشياء دونه و لا يعلم كيف هو الا هو سبحانه
الله ذى القهر و الغلبه لا يحيط بعلمه الا هو و لا
يجب عنه شئ و لا يدعى شئ الا هو لا اله الا
هو حكم القضاء في هذا الشهر بالبداء و لا يعلم صنعه
اللطيف الا هو سبحانه ما قدر للخلق بابا لديه لا
بالحو عما سواه و لا بالقطع من الاشاره سبحانه
لا مفزع لديه الا هو و ما كان بابا له الا هو و
ان الشئ حكى عن الشئ و هو المبدع لا من شئ
حقيقه الاشياء بما حكى الشئ لا من شئ سبحانه
لا يعلم ذاتيته الا هو و لا سبيل الى كنهه لاحد
انشأ المخترعات قدرته و ما دلت هى الاعلى القطع
و ما ترقى في ملكه الا الى المنع سبحانه ان السبل
على حقيقتها لديه مسدوده و الكل على حياتها لديه
مردوده سبحانه المتوحد القديم و المتفرد العليم لا
اله الا هو و لا يعلم احد بحرف الا هو

paths in their reality are closed before Him, and all in their existence are turned back unto Him. Glory be to the One, the Ancient, and the Single, the All-Knowing. There is no god but He, and none knoweth a single letter save He.

- 120 O my God! I bear witness that I desire none save Thee and love none save Thee. Thou art the Goal through truth and Thou art the Object of worship through certitude. There is no god but He. And I bear witness before Thee, O my God, as Thy Being beareth witness unto itself, and there is no god but He, that nothing, O my God, hath desired aught save Thee except that I have found it turning away from the gate and arriving at the gathering place of the cattle. Glory be unto Thee! Perfect is Thy proof and great art Thou, for he is praised who desireth none save Thee, and he is rejected who desireth Thee for aught else besides Thy love. Glory be unto Thee, O my God! I have not found Thee save through Thyself, and I have not drawn near to remembrance save through Thy love. There is no god but He. I bear witness before Thee, O my God, to that which Thou bearest witness for the people of the gate from among Thy servants. O Lord of all worlds! By Thy decree, no soul hath ever truly sought Thee except that Thou wert already seeking it, and no soul hath ever turned away from Thy gate except that Thou hadst inspired it with love despite its denial. O Thou besides Whom there is no God, I testify before Thee that he who seeketh Thy gate is inscribed with Thee among the lines of the monotheists, and all are beloved by Him in proportion to their love for Thee. For Thou art God, there is no God but Him, and all else is His creation within His grasp, and there is no God but Him.

- 121 O my God! This is Thy sacred month, established in truth by Thee. Therefore inspire me, O my God, and the people of Thy love, with the sweetness of love from Thy remembrance and protection from remoteness from Thy gate, for these are the pivot of all affairs with Thee. All good is established through the remembrance of those who remember Thee, and all evil is attributed to the heedlessness of those who are heedless of Thy decree.

- 122 O Thou besides Whom there is no God! Inspire me with the wonders of Thy love, just as Thou art their Originator. O Thou Who hast ever been standing, O my God and the God of my fathers, O Ever-Living, O Self-Subsisting! I beseech Thee to bless Muhammad and the family of Muhammad as befitteth Thee.

- 123 O Thou besides Whom there is no God! By Thy might and Thy majesty - and there is no knowledge save for those who fear Thee, and no wisdom save for those who love Thee - even if

يا الهى اشهدك بان لا اشاء الا اياك ولا احب
الا اياك انت المقصود بالاحقاق وانت المعبود
بالايقان لا اله الا هو واشهدك يا الهى كما تشهد
انيتك لنفسك ولا اله الا هو فما من شئ يا الهى
قد اراد سواك الا وقد وجدته معرضا عن الباب
و واردا على محشر الانعام سبحانه تمت حجبتك
وعظمت الانك المحمود من لا يريد سواك و
المردود من ارادك لشي على غير حبك سبحانه
يا الهى ما فقدت الا لنفسك وما قربت الذكر الا
لحبك لا اله الا هو واشهدك يا الهى بما تشهد لاهل
الباب من عبادك العالمين بحكمك فما من نفس قد
قصده على الحق الا انت كنت قاصده وما من
نفس قد ادر عن الباب في حقك الا وقد كنت
ملهمه حبك على جحده فيا لا اله الا انت وحدك
لا اله الا انت اشهد لديق بان القاصد بابك لديك
في اسطر الموحدين مكتوب والكل على اجل حبه
فيك لديه محبوب لانك انت الله لا اله الا هو و
ما سواه خلقه في قبضته ولا اله الا هو

يا الهى هذا شهر الحرام لديك بالحق مجعول
فالهمنى يا الهى وعلى اهل محبتك لذة الحب من
ذكرك والعصمة عن البعد من بابك فانهما مدار
الامر عندك فكل الخير مجعول على ذكر من ذكرك
و كل الشر مذکور على سهو من سهى حكمك

فيا لا اله الا هو فالهمنى من بدائع محبتك كما انت
مبدعها يا قائما لم تزل يا الهى و اله ابائى يا حى يا
قيوم استلك ان تصلى على محمد و آل محمد كما انت
اهله

فيا لا اله الا هو بعزتك و جلالتك و لا علم
الا لاهل خشيتك و لا حكم الا لاهل محبتك

Thou shouldst punish me with every punishment within Thy power, by Thy Most Great Right, besides which there is no God, I would still speak in Thy presence as I now speak before Thee. There is no God but He - Thou didst create me when I was nothing, and Thou didst nurture me by Thy power without any deservedness on my part. Indeed, if Thou hadst judged with justice upon anything at the beginning of its existence, it would have perished from its very inception.

لو تعذبني بكلّ نعمة قد احاط قدرك فبحقك
العظم الذي لا اله الا هو قد نطقت في محضرك
كما انا ذا ناطق لديك لا اله الا هو خلقتني ولم اك
شيئاً وريتني بقدرتك من غير استحقاق على شيء
وانك لو حكمت بالعدل على شيء في بدء وجوده
لكان هالكا من يوم بدئه

- 124 O my God! Thou art the Self-Sufficient, there is no God but He. By God, I am ashamed to mention any punishment from Thee before Thy presence, for Thou hast ever been - there is no God but He - and all Thy punishment and whatsoever else are but Thy creation, and become as nought before Thy remembrance.

124 فيا الهى انت الغنى لا اله الا هو تالله لقد استحيت
من ذكر الكل من نعمتك لدى وجهتك لانك
كنت لم تزل لا اله الا هو و كل نعمتك و ما
سواها لقد كانت من خلقك فكانت معدومة لدى
ذكرك

- 125 O my God! Thy pardon, Thy pardon! I ask forgiveness for myself and for the souls of those who have answered Thy call, and I turn in repentance unto Thee from all that Thy knowledge encompasseth and Thy Book hath recorded. O Thou besides Whom there is no God! Glory be to Thee, there is no God but He!

125 يا الهى عفوك عفوك استغفرك لنفسى وللانفس
من اهل الاجابة لك و اتوب اليك مما قد احاط
علمك و احصى كتابك فيا لا اله الا انت سبحانك
لا اله الا هو

- 126 O Thou Who sufficeth for all things while nothing sufficeth apart from Thee! O God, O Lord! Bless Muhammad and the family of Muhammad, and decree for me what Thou hast decreed through Thy implementation, as becometh Thee and as Thou deserveth. And I beseech Thee, O God, O Lord of Muhammad and the family of Muhammad, to hasten the relief of Muhammad and the family of Muhammad, and to send down upon Thy vicegerent who standeth before Thee, the administrator of the kingdom according to Thy Most Great Word, from the wondrous breaths which none knoweth save Thee. Open the Book for Thy Word and make His word manifest to the people of the earth until nothing worshippeth Thee in association, and religion becomes wholly for God, the Praiseworthy, on the day of Thy Greatest Proof upon pure truth.

126 يا من يكفى من كل شيء ولا يكفى منه شيء يا الله
يا رب صل على محمد و آل محمد واقض عني ما
اقضى القضاء منك على بالامضاء كما انت اهلك و
مستحقه واسئلك اللهم يا رب محمد و آل محمد ان
تعجل فرج محمد و آل محمد و ان تنزل على وليك
القائم بين ايديك المديبر الملك على كلمتك الاكبر
من النفحات البديعة التي لا يعلمها سواك و افتح
الكتاب لكلمة و اظهر كلمته على اهل الارض حتى
لا يعبدك شيء على الشرك و كان الدين لله الحميد
ليوم جنتك الاكبر على الحق الخالص

- 127 O God! Bless him and the people of his love among the inhabitants of the heavens and the earth. Here am I, O my God, beseeching Thee by Thy right to preserve through Thy power the absence of Muhammad and to exact justice for the self of Muhammad. Verily, Thy decree is the truth and Thy word is justice, and nothing can be reversed except with Thee. Here am I, seeking intercession from Thee to Thyself, and fleeing from Thy justice to Thy bounty. Write for me as becometh Thee, for Thou art the Truth, there is no God but He. Verily, God and His angels send blessings upon the Prophet. O ye who believe!

127 و صل اللهم عليه و على اهل محبته من اهل
السموات و الارضين و ها انا ذا يا الهى اقسمك
بحقك ان تحفظ بقدرتك غيبة محمد ص و تنقم
على العدل لانيّة محمد ان كالحق لا اله الا هو
حكمت الحق و كلمتك العدل و لا مرد لشيء الا
لديك و ها انا ذا استشفعت منك الى نفسك و
اهربت من عدلك الى جودك فاكتب لى كما انت
اهلك انك الحق لا اله الا هو ان الله و ملائكته
يصلون على النبي يا ايها الذين امنوا

- 128 Invoke blessings upon him and greet His Most Great Word, and magnify God as He has guided you to His religion. Glorified be God, our Lord, the Lord of the Throne, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.
- 128 صلوا عليه و سلّوا على كلمته الاكبر و كبروا الله كما هديكم لدينه سبحان الله ربنا رب العرش عما يصفون و سلام على المرسلين و الحمد
- 129 3. Among his prayers on the night of 'Ashura was:
- 129 و كان من دعائه ع الله رب العالمين ليلة العاشورا
- 130 In the Name of God, the Compassionate, the Merciful.
- 130 بسم الله الرحمن الرحيم
- 131 Praise be to God Who has made Himself known to us as the Truth, there is no God but He, the Ever-Living, the Self-Subsisting. O my God! I bear witness before Thee in this station of mine to that which Thou bearest witness unto Thyself, and those endowed with knowledge among Thy creation, that there is no God but Thee, the Ancient, the Most Exalted. O my God! Thou art He Who originates through His power the servants without any prior example, and creates for them what they need in the path of Thy love as a new creation. Therefore I praise Thee, O God our Lord, for having created me when I was nothing, and for having made me know Thy Self, the Ancient One, Who has ever been. By my self, which was nothing - glory be unto Thee, O my God! Great indeed is Thy creation and magnificent is Thy favor, and it is not possible to fulfill what is due unto Thee as is Thy right. Glory be unto Thee, O my God! None knoweth Thy subtle handiwork except Thee. I praise Thee, O my God, for all that Thou lovest and art pleased with, through all the phases of Thy manifestations and conditions of the lights of Thy sovereignty, for what Thou hast inspired me concerning the knowledge of the Guardians of Thy Cause, the Trustees of Thy Knowledge, the Pillars of Thy Unity, the Repositories of Thy Love, and the Tongues of Thy Will - Muhammad and his successors, Thy blessings be upon them.
- 131 الحمد لله الذى قد عرفنا نفسه بانه الحق لا اله الا هو الحى القيوم يا الهى اشهدك فى مقامى هذا بما انت تشهد لنفسك و لو لو العلم من خلقك بان لا اله الا انت القديم المتعال يا الهى انت الذى تبتدع بقدرتك العباد لا من مثال قبلها ابتداعا و تخترع لهم ما يلزمهم فى سبيل محبتك اختراعا فاحمدك اللهم ربنا قد خلقتنى و لم ان شيئا و قد عرفتنى نفسك القديم الذى لم تزل كان بنفسى الذى ما كان شيئا فسبحانك يا الهى قد جلّ خلقك و قد كبرت نعمتك و لا يمكن الاداء فى حقك كما قد كان حقك فسبحان يا الهى لا يعلم صنعك اللطيف الا انت فاحمدك يا الهى على ما تحب و ترضى بجميع اطوار تجلياتك و شئون انوار سلطنتك بما تلهمنى من معرفة و لاة امرك و خزنة علمك و اركان توحيدك و محال محبتك و السن ارادتك محمد و اوصيائه صلواتك عليهم
- 132 I beseech Thee, O God, my Master, to send blessings upon Muhammad and the family of Muhammad according to the power of Thy creation and the mystery of Thy invention, as Thou art their Protector. And I beseech Thee, O God, my Lord, to send peace upon Muhammad and the family of Muhammad as befitteth Thee, and to grant them from Thy bounty that which none besides them deserves. I bear witness before Thee, O my God, that they were the fruit of creation in Thy knowledge and the ultimate purpose of invention in Thy Book. None can know them as Thou hast made them to be. Glory be unto Thee, O God! Thou hast originated them for Thyself to stand in Thy station, and Thou hast brought them
- 132 و اسئلك اللهم يا مولاي ان تصلى على محمد و ال محمد كما فى قوة ابداعك و سر اختراعك كما انت محميا و اسئلك اللهم يا الهى ان تسلم على محمد و ال محمد كما انت اهله و ان تعطيه من جودك ما لا يستحقه احد سواهم فاشهد لذك يا الهى بانهم قد كانوا ثمرة الابداع فى علمك غاية الاختراع فى كتابك لن يعرفهم احد كما انت جاعلهم فسبحانك اللهم قد ابتدعتهم لنفسك بالقيام على مقامك و قد انشأهم بان لا يكون فرق بينك و بينهم الا انهم خلقك و عبادك

into being such that there is no difference between Thee and them except that they are Thy creation and Thy servants.

- 133 Glory be unto Thee, O my God! Through the shadows of their forms deposited in the realities of existing things, all have learned Thy unity, and through their names flowing through the inmost essence of contingent beings, all have come to know Thy praise. Glory be unto Thee, O God, my Lord! None knoweth their true station save Thee, nor their excellence except Thee. I bear witness that Thy blessings are prepared for those who believe in them, and Thy retribution is decreed for those who deny them. And Thou, O my God, dost not burden any soul beyond its capacity. Here am I, O my God, confessing before Thee my inability to know them and my shortcomings regarding their rights.
- 134 Therefore, O God, my Lord, requite them according to what they deserve, as becometh Thee and as Thou art worthy. This is the night in which Thy Proof and the son of Thy Proof was slain, so send down through Thy wondrous mercy and Thy new creation upon him and upon those who follow their souls in visiting him for Thy sake. Have mercy, O my God, upon the faces that were changed by the heat of the sun in his path for Thy love, and upon the eyes from which tears flowed at his martyrdom for Thy sake. O my God! Great was his martyrdom and tremendous was his calamity for Thee, and none knows his right as it is except Thee, nor the magnitude of his trials in Thy path, nor the antiquity of his pleasure for Thee except Thee. I beseech Thee, O my God, by Thy might and Thy majesty, to bless him and those who love him through the perpetuity of Thy Self, as Thou art Thou.
- 135 Curse His murderers, O Lord, and those who were pleased with their deeds, with such chastisement as lies within Thy power, for all eternity throughout the duration of Thy sovereignty, as they deserve and merit. And O my God, with their punishment curse the hosts of Satan who rejoice in their deeds. Verily Thou art possessed of terrible might and severe retribution. None can question what Thou doest, but they shall be questioned. There is no power nor strength except in God, the Most High, the Most Great.
- 136 11. Among his prayers on the Night of the Declaration, the twenty-seventh night of the month of Rajab, and on the fifth night of Jamadī'l-Avval:
- 137 In the Name of God, the Merciful, the Compassionate.
- 138 Praise be to God, the One, the Single, the Individual, the Self-Subsisting, there is no God but He, the Great, the Most High.
- 133 فسبحانك يا الهى باظلة اشباحهم المودعة في حقائق الموجودات قد تعلم الكل توحيدك باسمائهم السارية في طويات الممكّات قد يتعرف الكل تحميدك فسبحانك اللهم يا الهى لا يعلم حقهم سواك و لا فضلهم دونك فاشهد ان بركاتك للذين يؤمنون بهم معة و نعماتك للذين يكفرون بهم مقضيه و انت يا الهى لا تكلف نفسا الا وسعها و ها انا ذا يا الهى قد اعترفت لديك بالعجز عن معرفتهم و التقصير عن حقهم
- 134 فاجزهم اللهم يا الهى بما يستحقون كما انت اهلكه و مستحقته و انّ هذه ليلة قتل فيها جنتك و ابن جنتك فانزل من رحمتك البديعه بانثائك الجديده عليه و على الذين يتبعون انفسهم في زيارته لذاتك و ترحم يا الهى على الوجوه التى تتغيرت من حرّ الشمس في سبيله لمحبتك و على العيون التى قد تذرفت الدموع عنها في شهادته لنفسك يا الهى قد كبرت شهادته و قد عظمت مصيبته لك و لا يعلم احد حقه كما هو الا انت و لا اعظم بلائه فيك و لا قديم رضائه لك الا انت فاقسمك يا الهى بعزتك و جلالتك ان تصلى عليه و على الذين يحبونه بدوام نفسك كما انت انت
- 135 و عذب قاتليه على الذين قد رضوا بفعالهم بعذاب ما في قدرتك سرمد الابد بدوام سلطنتك كما هم اهلكه و مستحقته و يا الهى عذب بعذابهم جند الشيطان الذين يفرحون بفعالهم انك ذو الباس الجديد و النكال الشديد لا يستل عما تفعل و هم يستلون و لا حول و لا قوة الا بالله العلى العظيم
- 136 و قد كان من دعائه في ليلة المبعث ليله السابعه و العشرين من شهر الرّجب و في ليلة الخامسة من شهر جمادى الاول
- 137 بسم الله الرحمن الرحيم
- 138 الحمد لله الواحد الاحد الفرد الصمد الذى لا اله الا هو الكبير المتعال الحمد لله على ما عرفنا

Praise be to God for making known to us the stations of His Cause and the sources of His Message, until the people of the Covenant became certain that He is the Just, the Praiseworthy, there is no God but He, the Ancient, the Worshipped One.

من مواقع امره و مواضع رسالته حتى ايقن اهل
العهود بانه العادل المحمود لا اله الا هو القديم
المعبود

- 139 O God! I beseech Thee by the Praised Lord and the Desired Tree, whom Thou didst choose for Thyself and select for Thy love, and whom Thou didst elect from among all created things to stand in Thy station, which Thou hadst made the station of Thine own Self in being known, since things cannot comprehend Thy Essence nor can servants know Thy Reality - the Bearer of Glad-Tidings, the Warner, Muhammad, the Seal of the Prophets. May Thy blessings be upon him and upon his rightly-guided successors and upon their pure followers.

139 اللهم انى اسئلك بالسيد المحمود والشجرة المقصود
الذى اخترته لنفسك واصطفيته لمحبتك وانتخبته
من محبوبه الممكآت للقيام على مقامك الذى قد
جعلته مقام نفسك فى المعروفة اذ كان لا تدرك
الاشياء ذاتيتك ولا يعرف العباد انيتك البشير
النذير محمد خاتم النبيين صلواتك عليه وعلى اوصيائه
المهتدين وعلى شيعتهم الطاهرين

- 140 I beseech Thee, O my God, by his noble Mission and his sublime Glory, which Thou didst specially reserve for Thyself apart from all creation. Thou art He Who manifests his authority on this night for all created things to acknowledge his prophethood. Therefore I praise Thee, O God, for this mighty station and this glorious, sublime blessing which Thou bestowest upon whom Thou wilt as Thou wilt, and withholdest from whom Thou wilt as Thou wilt.

140 اسئلك اللهم يا الهى بمبعثه الشريف وبهائه المنيع
الذى اختصصته لنفسه دون الخلائق اجمعين انت
الذى تظهر ولايته فى هذه الليلة لبلوغ الممكآت
عند الاعتراف بنبوته فاحمدك اللهم على هذا المقام
العظيم والنعمة الجليلة المنيرة التى تمنى بها على من
نشأ كما نشأ وتمنع عنمن نشأ لما نشأ

- 141 I bear witness before Thee, O my God, that he is Thy Beloved and Thy Messenger from when nothing existed before Thee, and all creation acknowledges that he is the Purpose of Thy creation and the Beloved in Thy invention. From the rays of his light do the mystics attain certitude, and from the excellence of his remembrance do the spiritually refined derive their essence.

141 واشهد لديك يا الهى بانه حبيبك ورسولك حين
لا وجود لشيء عندك وكل البرية معترفة بانه
المقصود فى ابداعك والمحجوب فى اختراعك ومن
اشعة نوره يتحقق المتحققون ومن فاضل ذكره
يتذوق المتذوقون

- 142 Therefore I beseech Thee, O my God, my Lord and my Master, to send blessings upon him and upon his accepted successors with Thy most excellent blessings, as befits Thee, and to reward him and those whom Thou hast chosen as his successors with Thy most perfect recompense. Verily Thou doest what Thou wilt and decreest what Thou desirest, and Thou art God, powerful over all things.

142 فاسئلك يا الهى وسيدى ومولاى ان تصلى عليه
وعلى اوصيائه المرضيين بافضل صلواتك كما انت
اهله وان تجزيه والذين اخترتهم لوصايته باكل
جزائك انك تفعل ما تشاء وتحكم ما تريد وانت
الله على كلشي قدير

- 143 O my God! Thou art the One truly worthy of worship, there is no God but Thee. Through Thy love hast Thou created me, through Thy power hast Thou preserved me from annihilation. By Thy might and Thy majesty, and since nothing exists save through Thy will, were Thou to ordain the fire for those who love Thee - by Thy very Self, and there is no power nor strength except through Thee - I would choose naught but Thy love and Thy good-pleasure. There is no God but Thee, alone without partner, and Thou sufficest as a witness. Thou art God, the Beloved of the mystics, Thou art God, the Ultimate Desire of the seekers, and Thou art God, the Lord of all the worlds.

143 يا الهى انت المعبود بالاستحقاق لا اله الا انت
بحبك قد خلقتنى بقدرتك قد احفظتنى عن الفناء
فبِعزتك وجلالتك ولا شئ الا بمشيئتك لو قدرت
لاهل محبتك النار فيحق نفسك ولا حول ولا
قوة الا بك ما اخترت الا حبك ورضاك لا اله
الا انت وحدك لا شريك لك وكفى بك شهيدا
انت الله محبوب العارفين وانت الله منتهى رغبة
الطالبين وانت الله اله العالمين

- 144 O my Master! I have acknowledged before Thee, at the station of the manifestation of Thy justice, Muhammad, peace be upon him and his family, that Thou art God, our Lord and the Lord of our forefathers. There is no God but Thee, Originator of the heavens and the earth.
- 145 O my God! Thy Essence cuts off creation from the path, and Thy Reality blocks things from the way. O Thou besides Whom there is no God! Thy Self is too mighty for anything to reach Thee. Glory be to Thee, O my God! None knoweth how Thou art except Thee alone, without partner. Through Thy origination of originated things do the mystics know of Thy sanctification beyond conjunction, and through Thy invention of invented things do the learned know of Thy transcendence beyond association. Thou besides Whom there is no God, and none knoweth how He is except Him! Verily the mystics traverse the path of origination without reaching its end, and the unitarians ascend into the station of creation without prayer.
- 146 Glorified art Thou, O my God! Through Thy creation my soul hath recognized its powerlessness to know Thee, and through Thy handiwork my deeds have acknowledged their shortcoming in fulfilling what is due unto Thee. O my God! None have any refuge save Thee. They who detach themselves from all else but Thee, truly worship Thee, and they who take shelter in other than Thee have not known Thee in any way. O my God! Through Thee have I known Thee, and through Thyself have I sought intercession with Thee. Were it not that Thou willest love, who would love Thee? And were it not that Thou inspirest remembrance, who would remember Thee?
- 147 O my God! From Thee is all bounty, and ours is all shortcoming. Thou hast ever been the All-Bountiful, the Most Generous, while I have been the negligent, the prodigal. There is no escape save unto Thee, and no salvation except with Thee. I am the one who fleeth, O my God, from Thy justice unto Thee, and here am I taking refuge in Thy generosity. O Thou besides Whom there is none other God! Thy knowledge sufficeth without expression. Thou art the One intended, none else but Thee, and Thou art the One worshipped, none besides Thee. I beseech Thee to send Thy blessings upon Muhammad and the family of Muhammad, as befitteth Thee and as Thou art worthy. Verily, Thou art the Lord of righteousness and the Lord of forgiveness. Praise be to God, the Lord of the Worlds.
- 148 12. And among His prayers on the night of the middle of the month of Sha'ban:
- 149 In the Name of God, the Most Merciful, the Most Compassionate
- يا مولاي قد اعترفت لديك في مقام ظهور عدلك محمد صلى الله عليه و اله بانك انت الله ربنا و رب ابائنا الاولين لا اله الا انت بديع السموات والارضين
- يا الهى ذاتيتك مقطع الخلق عن الطريق و كينونيتك مسدد الاشياء عن السبيل فيا لا اله الا انت قد عز نفسك عز الانيال اليك شئ و سبحانك يا الهى لا يعلم كيف انت الا انت وحدك لا شريك لك فبابداعك المبتدعات بتعرف العارفون بتقديسك عن الاقتران و باختراعتك المختراعات يتعلم العالمون بتنزيهك عن الاقتران فيا من لا اله الا هو ولا يعرف كيف هو الا هو ان العارفين يسلكون سبيل الابداع ولا يقطعون و ان الموحدون يصعدون الى مقام الاختراع و ما يصلون
- سبحانك يا الهى فبابداعك نفسى قد عرفت العجز عن معرفتك و باختراعتك اعمالى قد ايقنت بالتقصير في حقك يا الهى لا ملجأ لاحد سواك ان الذين يقطعون انفسهم عن سواك فهم يعبدوك بالحق و ان الذين يلوذون بغيرك لم يعرفوك بشئ يا الهى بك عرفتك و بنفسك استشفعت اليك لولا تريد الحب فمن يحبك و لولا تلهمهم الذكر فمن يذكرك ف
- يا الهى منك النعمه و لنا التقصير فلم تزل انت المنعم المفضل و انا المقصر المسرف لا مهرب الا اليك و لا نجاه الا لديك فانا الهارب يا الهى من عدلك اليك و ها انا ذا الود بجودك لديك فيا لا اله الا انت كفى علمك عن البيان انت المقصود لا سواك و انت المعبود لا دونك اسئلك ان تصلى على محمد و آل محمد كما انت اهل و مستحقه انك اهل التقوى و اهل المغفرة و لا حول و لا قوة الا بالله و الحمد لله رب العالمين
- و كان من دعائه في ليله النصف عن شهر شعبان
- بسم الله الرحمن الرحيم

- 150 Praise be to God Who hath testified to His Own Oneness that there is no God but He, the Most High, the Most Great. O Thou Who art near in the might of Thy Essence yet far from the perception of Thy servants. There is nothing like unto Him, and He is the All-Great, the Most High. O my God! Through Thy testimony to Thyself have I testified to Thy Oneness, and through Thy attraction have I turned away from observing aught else but Thee. Were it not that Thou hadst made Thyself known to me, I would not have remembered Thee, and were it not that Thou hadst inspired me with Thy remembrance, I would not have praised Thee.
- 151 I acknowledge before Thee, O my God, on this august night that Thou art the One worthy of worship. There is no God but Thee. Thee do we worship and Thine aid do we seek. Sanctified is Thy Self, O my God, from being known by anyone through other than Thy description, and exalted is Thy Being from being described by the knowledge of Thy servants. Glory be to Thee, O my God! All creation acknowledgeth Thy might and uniqueness, and all existence proveth Thy permanence and unity.
- 152 Glory be to Thee, O my God, from any proof of other than Thyself to Thyself. Thou art He Who honoreth Thy sincere loved ones with the might of Thy Self, while they are in awe of Thee. There is no God besides Thee and no one to be worshipped other than Thee. Everyone, O my God, calleth upon Thee after Thou hast shown them the way of detachment, and all worship Thee after Thou hast shown them the path of abstinence. O my God! There is nothing except that it hath been formed through the acceptance of Thy love, and there is no being save that it hath come into existence through the acceptance of Thy justice.
- 153 Thou art God, the Lord of all things and their Creator without any "thingness." There is nothing like unto Thee, and there is none besides Thee who created things from nothing. Thou art He Who, when Thou willest a thing, it cometh into being, and when Thou desirest something, it becometh limited. None can resist Thy Will, and none can reverse Thy Purpose. Unto Thee ascendeth all goodly words and righteous deeds. There is no God but Thee.
- 154 I beseech Thee by Thy Name which Thou hast made for Thyself and which pointeth to naught save Thee, that Thou send Thy blessings upon Muhammad and the family of Muhammad, and that Thou honor us with the perpetuity of Thy remembrance and obedience. There is no God but Thee. Thy door is open to those who seek, and Thy way is set forth for those who desire. Here am I, O my God, having turned myself toward Thee and
- الحمد لله الذي قد شهد لنفسه بالوحدانية بان لا اله الا هو العلي العظيم يا من هو القريب في عزة ذاته و البعيد عن ملاحظه عباده ليس كمثل شئ و هو الكبير المتعال يا الهى بشهادتك لنفسى قد شهدت توحيدك و باجذابك نفسى اعرضت عن ملاحظة غيرك لولا تعرفنى نفسك لم اذكرك ولولا تلهمنى ذكرك لم احمداك
- قد اعترفت لديك يا الهى فى هذه الليلة الجليله بانك المعبود با لاستحقاق لا اله الا انت اياك نعبد و اياك نستعين تقدست نفسك يا الهى من ان يعرفك احد بوصف غيرك و تعظمت انتك من ان يوصفك و اصفك بعرفان عبادك سبحانه يا الهى كل البرية معترفة لك بالعزة و التفريد و كل الهندسة مدلة بالثبات و التوحيد ف
- سبحانك يا الهى من دلالة غيرك لنفسك انت الذى تكرم اوليائك المخلصين بعزة نفسك و هم من خشيتك مشفقون فلا اله سواك و لا معبود دونك فكل يا الهى يدعوك بعدما تعرفهم سبيل الانقطاع و كل يعبدوك بعد ما تشهدهم طريق الامتناع فى الهى ما من شئ الا وقد تكونت من قبول حبك و ما من مدير الا وقد تدوت من قبول عدلك
- فانت الله رب الاشياء و منشئهم بلا شئيتيه فليس كمثلك شئ و ما من سواك منشأ الاشياء لامن شئ انت الذى اذا تشأ فكان موجودا و اذا تريد فكان محدودا لا راد لمشيئتك و لا معقب لارادتك اليك يصعد الكلم الطيب و العمل الصالح فلا اله الا انت
- اسئلك باسمك الذى تجعله لنفسك و ما دل على شئ سواك فاسئلك ان تصلى على محمد و آل محمد و ان تشرفنا بدوام ذكرك و طاعتك و لا اله الا انت بابك مفتوح للطالبيين و سنتك موضوعه للراغبين فيها اناذا يا الهى قد اقبلت بنفسى اليك و شهدت بكلى لديك بانك انت الله لا اله الا انت وحدك

having testified with my whole being before Thee that Thou art God, there is no God but Thee, alone with no partner, and that Muhammad is Thy servant whom Thou didst choose from the midst of contingent being to stand in Thy place, and Thou didst send him in the most exalted of times and the most propitious of days for the completion of Thy favor, and Thou hast manifested it through the most excellent of Arabs and the noblest of nobles to reveal Thy bounty. Therefore, O God, send Thy blessings upon him and upon his chosen successors who are the bearers of Thy Book, the interpreters of Thy revelation, the pillars of Thy unity, and the custodians of Thy Cause - those whose hearts Thou hast made the seat of Thy love, whose innermost beings the place of Thy Will, whose souls the repository of Thy Purpose, whose attributes the manifestation of Thy Names, and whose deeds are indicative of Thy justice.

155 O God! Send Thy peace upon them and upon their Qaim, Thy chosen one, whom Thou hast selected for Thyself, elected for Thy love, preserved for the manifestation of Thy justice, and reserved for Thy Day which Thou lovest and art pleased with, to stand in Thy station, though the polytheists be averse.

156 O my God! I have believed in him as Thou willest concerning him, and I await his relief as Thou desirest regarding him. By Thy might, I am pleased with Thee as Thou art Thou - Thy deed is the purpose and Thy decree is praiseworthy. Nothing exists save what has been realized through the pleasure of Thy authority, and nothing is for anything except what has been determined by the decree of Thy sovereignty.

157 Therefore, I beseech Thee, O my God, to send blessings upon Thy chosen one who stands by Thy Cause and is concealed by Thy protection, through all Thy wondrous conditions which none can encompass save Thy knowledge and none can enumerate save Thy Book. I implore Thee, O my God, by his right, to make us among those sincere in his love and steadfast in his authority, to honor our faces by the sight of his countenance and our souls by the sanctity of his presence.

158 And if Thou hast decreed death for us in Thy judgment, then revive us in his dominion and in the return of Thy sincere loved ones. I beseech Thee, O my God, by Thy generosity and by the right of Muhammad and his family, the best of Thy beloved ones, to protect him with Thine eye that never sleeps and to guard him with Thy power that cannot be resisted, and to hasten his relief through Thy bounty, for none deserves his manifestation through Thy justice. Therefore, reach the worlds through Thy grace and remove the veils that have prevented the people from serving him.

لا شريك لك وان محمدا عبدك الذي انتجبه من
بجوحه الامكان للقيام على مقامك وقد ارسلته
في على الازمان وبلوغ الايام لاستكمال نعمتك و
قد اظهرته في اعرب العرب واشرف الشرفا لظهور
امتنانك فضل اللهم عليه وعلى اوصيائه المرضيين
حمة كتابك و تراجمه وحيك واركان توحيدك و
ولاة امرك الذين جعلت افئدتهم مقام محبتك و
قلوبهم محل مشيتك ونفوسهم مكن ارادتك و
صفاتهم مظهر اسمائك و وافعالهم دالة عن عدلك

155 فسلم اللهم عليهم و على قائمهم وليك الذي
اصطفيته لنفسك واجتبيته لمحبتك واحفظته
لظهور عدلك واخزنته ليومك الذي تجبه وترضاه
للقيام على مقامك ولو كره المشركون

156 يا الهى امنت به كما تشأ فيه وانتظرت فرجه كما
تريد عنه وانا بعزتك قد رضيت عنك كما انت
انت فعلك المقصود وقضائك المحمود فمالئ من
شيء الا وقد تحقق من رضا ولايتك وما من شيء
لشيء الا قد تعين من قضا سلطنتك

157 فاستلك اللهم يا الهى ان تصلى على وليك القائم
بامرك والمستتر بستره بجميع شئوناته البديعه
التي لا يحيط بها الا علمك ولا يحصيها الا
كتابك واقسمك عليك يا الهى بحقه ان تجعلنا
من المخلصين في محبته والمستقرين في ولايته وان
تشرف وجوهنا بنظرة وجهه ونفوسنا بتقدیس
محضره

158 وان تقدر لى حكم قضائك لنا الموت فاحينا في
دولته ورجعة اولياؤك المخلصين واستلك اللهم
يا الهى بجودك وبحق محمد واله خير احبتك ان
تحفظه بعينك الذي لا تمام وان تحرسه بقدرتك
التي لا ترام وان تعجل فرجه بجودك فما من احد
يستحق ظهوره بعدلك فادرك العالمين بفضلك و
ارفع الاجاب التي قد منعت الرعية عن خدمته

- 159 Glory be to Thee, O my God! Thy proof stands and is not hidden, Thy authority is manifest and does not differ, and Thy friends are not concealed from their subjects except when hopes veil them. Therefore, I beseech Thee, O my God, to send blessings upon Muhammad and the family of Muhammad, to hasten their relief and bring near their dominion. Verily, Thou hast power over what Thou wilt, and there is no might nor power except through God, and praise be to God, the Lord of the worlds.
- 160 13. And among his prayers on the twenty-third night of the month of Ramadan:
- 161 In the Name of God, the Most Merciful, the Most Compassionate.
- 162 Praise be to God, the Originator of the heavens and the earth, there is no god but He, the Mighty, the Wise. O God, Lord of the Night of Power, who has made it better than a thousand months, I beseech Thee, O my God, by Thy generosity to ordain in this night from the breezes of Thy glory and the stations of Thy holiness what Thou createst eternally for Muhammad and the family of Muhammad - Thy blessings be upon them morning and evening - and to have mercy upon us through them in this blessed night in which Thou revealed the Qur'an to Thy beloved Muhammad - Thy blessings be upon him and upon his chosen successors. Verily, Thou art the Possessor of ancient bounty and great favor. Thy giving is grace and Thy decree is justice. Thou bestowest upon whom Thou wilt as Thou wilt, and Thou withholdest from whom Thou wilt what Thou wilt. Thou art God, there is no god but Thee. If Thou decree with mercy, then it is worthy of Thy bounty that has reached us, and if Thou execute Thy decree with recompense for what our hands have sent forth, then Thou art God, the Just in judgment and the Praiseworthy in command. None has power over His good pleasure nor can any influence His decree. None can attain aught save through acceptance of His will, for such has ever been Thy way. O my God! Deprived is he who seeketh other than Thy judgment, and praised is he who acquiesceth in Thy decree. O my God! This is a night whose excellence no book can reckon. I beseech Thee by Thy right that Thou draw me nigh unto Thee and inspire me with Thy remembrance. Had Thou not created me, I would have been as nothing, and had Thou not inspired me, I would not have drawn near unto Thy glory.
- 163 I turn, O my God, with all my being toward Thee, and flee from my self unto Thy presence. I testify that Thou art God, and there is no God but Thee, the Lord of bounty and grace. And I bear witness that Muhammad and his family are Thy
- 159 فسيبجناك يا الهى جنتك قائمة لا تحتجب و سلطانك ظاهرة لا تختلف و ان اولياك لا يحتجبون عن رعيتهم الا ان تحجبهم الامال دونهم فاسئلك يا الهى ان تصلى على محمد و آل محمد وان تعجل فرجهم و تقرب دولتهم انك على ما تشاء قدير و لا حول و لا قوة الا بالله و الحمد لله رب العالمين
- 160 و قد كان من دعائه ليلة الثالث و العشرين من شهر رمضان
- 161 بسم الله الرحمن الرحيم
- 162 الحمد لله فاطر السموات و الارض الذى لا اله الا هو العزيز الحكيم اللهم رب ليلة القدر و جاعلها خيرا من الف شهر فاسئلك يا الهى بجودك ان تقدر فى هذه الليلة من نفحات مجدك و مقامات قدسك ما انت تبتدعها لم تزل لمحمد و آل محمد صلواتك عليهم بالغدو و الاصال و ان ترحمنا بهم فى هذه الليلة المباركة التى قد انزلت فيه القرآن على حبيبك محمد صلواتك عليه و على اوصيائه المرضين انك ذو المن القديم و الفضل العظيم عطاؤك فضل و قضائك عدل تمن على من تشاء كما تشاء و تمنع عن من تشاء لما تشاء انك انت الله الذى لا اله الا انت ان تحكم قضائك بالرحمة فاهله جودك قد ادركتنا و ان تمضى قضائك بالجزأ بما قد قدمت ايدينا فانت الله العادل فى الحكم و المأمود فى الفعل و المطاع فى الامر و لا تقدر لاحد الا الرضا كما كان من شانك البها ان المحروم من غير حكمك و ان المأمود من رضى على قضائك يا الهى هذه ليلة ما احصى الكتاب اشرف منها فاقسم عليك بحقك ان تشرفنى بقربك و ان تلهمنى ذكرك لولا خلقتنى لم ان شيئا و لولا تلهمنى ما قربت عزرا
- 163 فاقبلت يا الهى بكلى اليك و هربت من نفسى لديك و اشهدك بانك انت الله الذى لا اله الا انت ذو الجود و الفضل و اشهد ان محمد و اله

beloved ones, whom Thou hast chosen for Thyself, elected for Thy love, and selected for Thy knowledge. Of their truth Thou sayest: "They are honored servants who speak not until He hath spoken, and who act by His command." Therefore, O Lord, bless them as they deserve.

احبائك الذين اخترتهم لنفسك واجتبيتهم لمحبتك
واصطفيتهم لمعرفتك وتقول في صدقهم عباد
مكرمون لا يسبقونه بالقول وهم بامرهم يعملون
فصل اللهم عليهم كما يستحقون

164 I bear witness, O my God, as the Book hath testified, that I desire naught save what Thou desirest, and love naught save what Thou lovest. Sufficient art Thou and those who possess knowledge of the Book as witnesses. O my God! Great indeed are my transgressions before Thee, and grave my shortcomings in Thy presence. I am a lowly servant, less than what Thy preserving Book can enumerate. By Thy might and majesty, shouldst Thou punish me with all Thy power which Thou wilt exercise, and take me to task with all Thy vengeance which Thy knowledge encompasseth, yet have I declared in Thy presence and before Thy servants that Thou art God, there is no God but Thee, Thy judgment is justice, Thy deed is truth, Thy proof is conclusive, and the signs of Thy Cause are manifest.

164 واشهد لكل يا الهى كما شهد الكتاب ما احببت ان
اشأ الا كما تشأ ولا ان احببت الا كما تحب وكفى
بك وبمن عنده علم الكتاب شهيدا يا الهى قد عظم
جرمى فيك وكبر تقصيرى لذكرك وانا العبد الذليل
اقل مما يحصى كتابك الخفيظ فبعزتكم وجلالتك
ان تعذبني بجميع سطواتك التى انت جاعلها وان
تاخذنى بكل نعماتك التى يحيط علمك بها فلقد
نطقت في محضرك ومشهد عبادك ومشهد عبادك
بانك انت الله لا اله الا انت حكمك عدل وفعلك
حق وجنتك بالغة واعلام تبليغك ظاهرة

165 This decree from Thee is true, and what hath been and what shall be - all this is but requital for a moment's heedlessness of Thy remembrance and neglect of some of Thy command. For Thou art God Who hath ever been, and there is none like unto Thee. All else besides Thee is Thy creation and within Thy grasp. Glory be unto Thee, O my God! Thy action hath ever been grace, and no created thing at the inception of its existence can bear Thy justice - how then could it endure thereafter in justice?

165 وذلك الامر منك على حق وما كان ولا يكون
كل ذلك جزاً لمحبة من سهو ذكرك واغفال من
بعض امرك لانك انت الله الذى لم يزل كان و
ليس كمثلك شئ وما سواك قد كان خلقك و
في قبضتك سبحانك يا الهى لم تزل فعلك فضل و
لا طاقة لشئ في بد وجوده بعدلك فكيف استقر
بعده بالعدل

166 Alas! Alas! Should Thou judge me with justice! By Thy might and Thy majesty, and by the right of Muhammad and the family of Muhammad, the best of Thy beloved ones, I have held fast to Thy cord and taken refuge in Thy bounty. I beseech Thee to bless Muhammad and the family of Muhammad as befitteth Thee, and to ordain for me and for those who love Thee, in this noble night, through Thy irrevocable decree, all the good that Thy knowledge encompasseth, and protection from all the evil that Thy Book hath enumerated. Verily, Thou art the Lord of bounty, grace, grandeur, and majesty.

166 اه ثم اه ان تحكم لى بالعدل فبعزتكم وجلالتك
وبحق محمد وال محمد خير احبائك قد اعتصمت
بجبلك وقد لذت بجودك واسئلك ان تصلى على
محمد وال محمد كما انت اهلهم وان تقدر لى ولاهل
محبتك فى هذه الليلة الشريفة بقضائك المحتوم الذى
لا مرد له كل الخير ما يحيط به علمك العصمة
عن كل الشر ما احصى كتابك انك ذو الجود و
الالا والعظمة والكبرياء

167 O my God! Thy face is my quest, Thy gift my goal, and the mention of Thy loved ones the solace of mine eyes. O Thou besides Whom there is no God! I beseech Thee by Thy mighty right and Thine ancient majesty to ordain for me in this great night such mercy as Thou ordainest for Thy near ones who visit Thy Sacred House, who attend the shrines of Thy noble Proofs, who stand at the Sacred Monument and Station, and such of Thy wondrous favors as Thy knowledge encompasseth, which none besides Thee can comprehend. Verily, Thou art

167 وجهك يا الهى مطلبى وعطيتك مقصدى وذكر
احبائك قرة عيني فيا لا اله الا انت اسئلك بحقك
العظيم وجلالك القديم ان تقدر لى رحمتك فى
هذه الليلة العظيمة ما تقدر لاوليائك المقربين من
زيارة بيتك الحرام والورود فى مشاهد حججك
الكرام والوقوف فى المشعر والمقام وما يحيط
علمك من كراماتك البديعة التى لا يحيط بها سواك

the Lord of supreme bounty unto whomsoever Thou wilt as Thou wilt, and there is no God but Thee, the Ancient, the All-Bountiful.

انك ذو الفضل العظيم لمن تشاء كما تشاء ولا اله الا انت القديم ذو الاحسان

- 168 O my God! I call upon Thee as Thou hast inspired me, so answer me as Thou hast promised me. Verily, Thou dost not fail in Thy promise. Glorified be our Lord, the Lord of the Throne, above what they attribute to Him. Peace be upon the Messengers, and praise be to God, the Lord of all worlds.

يا الهى ادعوك كما الهمنى فاستجب لى كما وعدتنى 168
انك لا تخلف الميعاد سبحان ربنا رب العرش
عما يصفون و سلام على المرسلين والحمد لله رب
العالمين

- 169 14. This was among his prayers after completing the recitation of the Qur'an:

169 و كان من دعائه ع بعد ختم القرآن

- 170 In the name of God, the Most Merciful, the Most Compassionate

170 بسم الله الرحمن الرحيم

- 171 Praise be to God Who hath manifested Himself in the Book through His power descending from the clouds of the Gate, and praise be to God Who hath established in the Book the decree of causes through the mystery of their effects from the Dawning-Place of the beloved ones, and praise be to God Who hath intended through the revelation of the Furqan the mystery of the Qur'an, that the believers might know the paths of reward unto the Ultimate Goal.

الحمد لله الذى قد تجلى على الكتاب بقدرته النازله 171
من سحاب الباب و الحمد لله الذى قد احكم فى
الكتاب حكم الاسباب بسر المسببات من عند
مطلع الاحباب والحمد لله الذى قد اراد من
نزول الفرقان سر القرآن ليعلم المؤمنون سبل
الثواب الى نقطة الماب

- 172 I praise Thee, O my God, for that which Thou dost inspire me through Thy wondrous breezes which none save Thee can comprehend, and I praise Thee by the Most Great Truth for Thy Supreme Right whereby Thou hast sent down unto me a Book like the Furqan of Thy beloved Muhammad, peace be upon him and his family. By Thy might and Thy majesty, my all is powerless to reckon a single atom of Thy bounties and the signs of Thy love. Here am I, speaking in Thy presence and before all creation that Thou art God, there is no God but Thee, alone with no partner, and there is nothing like unto Thee. Thou art the Single One, ever abiding in the condition of pre-existence. None knoweth Thy Essence as Thou knowest it, and none comprehendeth Thy Being as Thou comprehendest it. Thou art He Who cannot be known through anything, for things exist in their quiddity through Thy creation, and Thou art He Who is not veiled from anything, for through Thy Will have all things come into being from the signs of Thy volition.

احمك اللهم يا الهى عما تلهمنى من نفحاتك البديعة 172
التى لا يحيط بها سواك واحمدك بالحق العظيم على
حقك الاكبر الذى قد انزلت على كتابا كفرقان
حبيبك محمد صلى الله عليه واله فبعزتكم وجلالتكم
قد قصر كلى عن احصاء ذرة من الاثك وايات
محبتك فيها اناذا قد نطقت فى محضرك و مشهد
الخلق اجمعهم بانك انت الله لا اله الا انت وحدك
لا شريك لك و ليس كمثلك شئ وانت الفرد لم
تزل على حالة الازل لا يعلم ذاتيتك كما انت تعلم
احد و لا يعرف كينونيتك كما انت تعرف احد
انت الذى لا تعرف بشئ اذا الشئ قد كان فى
الشيئية من خلقك وانت الذى لا تحجب عن
شئ اذا بشيئية قد تشيئت من ايات مشيتك

- 173 Glorified art Thou, O my God! All creation proceedeth from Thy wondrous origination, not from anything that hath reality, and I have not known Thee except through detachment from all else but Thee. Glorified art Thou, O my Lord, above the description of all contingent beings. There is no God but Thee. And I bear witness unto Muhammad as he hath testified unto himself at the Dawning-Place of response from Thy

فسبحانك يا الهى جل الخليقه من انشائك البدع 173
لا من شئ قد تحققت و ما عرفتكم الا بالتنزه عن
غيرك فسبحانك يا مولاي عن وصف الممكات و
لا اله سواك واشهد ل محمد ص ما شهد لنفسه نفسه
فى مطلع الاجابة من نفسك فسبحانك يا الهى انت
الاجل من ان يعرف حبيبك نفس او ان يحيط

Being. Glorified art Thou, O my God! Thou art more exalted than that Thy beloved should be known by any soul or that anything should comprehend his knowledge. I bear witness unto his truth as Thou hast testified unto Thyself through him. None knoweth his reality save Thee alone, Who hath no partner.

بعله شئ أشهد لحقه كما قد شهدت نفسك لنفسه
لا يعلم كيف هو الا انت وحدك لا شريك لك

- 174 O God! Bestow Thy blessings upon him as befitteth Thee. Glorified art Thou! None knoweth his station in Thee, and I believe not, O my Lord, in his right save through Thy right. Therefore, O God, reward him on behalf of all creation with the reward of Thy creation, not through anything pertaining to his right, for verily Thou hast ever been omnipotent and all-knowing.

174 و صل اللهم عليه كما انت اهله و سبحانك لا يعلم
احد حقه فيك ولا اعتقد يا مولاي في حقه الا
حقك فاجزه اللهم عن كل الخلق حق الجزأ من
ابداعك لا من شئ في حقه انك لم تزل قديرا و
انك قد كنت بكل شئ عليما

- 175 I bear witness unto the well-pleasing Successors, the bearers of Thy Book, the interpreters of Thy Revelation, the pillars of Thy unity, the signs of Thy grandeur, the treasures of Thy knowledge, and the inheritors of Thy dominion, even as Thy Prophet Muhammad, peace be upon him, hath testified concerning them through Thy testimony unto them. Glory be to Thy power, which imagination cannot encompass! Thy signs are greater than that pens should attempt to describe them. Glorified art Thou! Thy word is truth concerning his right: "Say: If the ocean were ink for the words of my Lord, the ocean would be exhausted before the words of my Lord were exhausted, even if We brought another ocean like it for support." Glorified art Thou! None knoweth their description in his right, how they are, save Thee, their Creator.

175 و اشهد لاولصيا المرضيين حملة كتابك و ترجمة
وحيك و اركان توحيدك و ايات عظمتك و خزنة
علمك و ورثة ملكك كما قد شهد نبيك محمد ص
فيهم من شهادتك عليهم فسبحان قدرتك من ان
تحيط بوصفها الا وهام و اياتك اعظم من ان يجرى
بنعتها الاقلام فسبحانك قولك الحق في حقه قل لو
كان البحر مداد الكلمات ربي لنفد البحر قبل ان
تتفد كلمات ربي و لو جئنا بمثله مددا فسبحانك
لا يعلم وصفهم في حقه كيف هم الا انت بارئهم

- 176 Glorified art Thou, O God, my Lord! I beseech Thee by Thy Most Great Right over them to send peace upon them through the conditions of Thy creative days which none knoweth save Thee. Verily, Thou art powerful over all things. And I bear witness, O my God, unto the Gates from among their followers, even as Thy Essence hath testified unto Itself before all things that Thou art God, there is no God but Thee. And I bear witness that they are Thy honored servants whom Thou hast confirmed through Thy power in Thy mighty and glorious Book: "Honored servants who speak not until He hath spoken, and who act by His command." I beseech Thee, O God, to sanctify them through Thy greatest sanctification and to protect them through Thy mightiest protection from all that Thou lovest not for Thy near ones. Verily, Thou art knowing of all things and powerful over whatsoever Thou willest.

176 فسبحانك اللهم يا مولاي اسئلك بحقك العظيم
منك عليهم ان تسلم عليهم بشئون ايامك المنشئة
التي لا يعلمها الا انت انك على كلشي قدير و
اشهد يا الهى للابواب من شيعتهم كما قد شهدت
ذاتيتك لنفسك من قبل كلشي انك ان الله لا
اله الا انت و اشهد انهم عبادك المكرمون الذين
قد صدقتهم بقدرتك في كتابك العزيز المجيد عباد
مكرمون لا يسبقونه بالقول و هم بامرهم يعملون و
اسئلك اللهم ان تقديسهم بتقديسك الاكبر وان
تحفظهم بقدرتك الاعظم عن كل ما لا تحب
لاحبائك المقربين انك بكل شئ عليم على ما تشاء
قدير

- 177 Thou art God, Lord of all the worlds! Praise be to God Who hath guided us to His religion through the Most Great Gate, the Most Straight Word, the Most Great Name, and the Most Noble Path, upon whom He hath sent down the mystery of

177 و انت الله رب العالمين الحمد لله الذى هدانا
لدينه الى الباب الاعظم و الكلمة الاقوم و الاسم
الاعظم و الرسم الاكرم الذى قد نزلت عليه سر

verses in his tongue upon the form of the Qur'an. I testify, O my God, that I have believed in His mystery and His manifestation, and in His Book whereunto falsehood cannot come from before it or behind it, and in whatsoever Thou hast willed therein of the hidden meanings of His verses from His Book, and what Thou hast caused to flow from His pen as Thou didst love and approve, and dost bestow upon whom Thou wilt as Thou wilt, and withhold from whom Thou wilt as Thou wilt. Verily Thou art the Self-Subsisting Object of Worship and the Praiseworthy in action. Thou hast manifested Thy wondrous Word from naught and hast sent down unto Him the Qur'an through Thy power upon the paths of His knowledge, that the believers might know their portion in that Clear Book, lest they speak concerning Thy Word other than what Thou hast ordained through Thy power and the manifestation of Thy grandeur. Thou art God, there is no God but Thee. Therefore, O my God, enable me to recite it in the watches of the night and the ends of the day, and open the gate of our hearts that we might drink from the cup of mysteries from its mighty verses. Verily Thou art our Lord and the Lord of our forefathers.

الآيات بلسانه على هيكال القرآن فاشهد اللهم يا الهى اننى قد امنت بسرّه وعلانيته وبكابه الذى لا ياتيه الباطل من بين يديه ومن خلقه وبما تشأ فيه من ابطن آياته من كتابه وما اجرى من اقلامه كما تحب وترضى وتمن على من تشأ كما تشأ به وتمنع عن تشأ كما تشأ به انك المعبود بالذات والمحمود فى الفعل قد اظهرت كلمتك البديع لا من شئ وقد انزلت عليه القرآن من قدرتك على سبل معرفته ليعلم المؤمنون حظهم فى ذلك الكتاب المبين لئلا يتكلموا فى كلمتك دون ما تقدر له بقدرتك واظهار عظمتك انك انت الله الذى لا اله الا انت فوقنى يا الهى لتلاوته فى انا الليل واطراف النهار وافتح باب افتدنا للشرب من كاس الاسرار من آياته العظيمة انك ربنا ورب اباينا الاولين

- 178 Praise be to God Who hath exalted Himself through the loftiness of His might above all things. Praise be to God Who hath subdued His servants through the dominion of His power over all things. Glorified be God, the Creator, the Fashioner, Who hath taken neither companion unto Himself nor proof for His Lordship, for creation is bounded by the limits of His origination and indicateth naught but His power and relateth naught but His will. Glorified be the Single, the Self-Subsisting! Thine Own Self hath testified to Thy Self-Subsistence, and none knoweth Thy Being as befitteth Thee. O my God, I bear witness to Thy Self-Subsistence before the people of Thy creation, through that which Thy knowledge encompasseth, even as Thou bearest witness unto Thyself. We acknowledge before Thee our utmost shortcoming. Thou didst create us through Thy power in the temple of Thy love lest aught should neglect Thy obedience for the twinkling of an eye.

178 الحمد لله الذى استعلى بعلو عرّته على كلشئ و الحمد لله الذى استقهر على عباده بقهر قدرته على كلشئ فسيحان الله البارئ المصور الذى لم يتخذ صاحبه لنفسه ولا دليلا على ربوبيته اذا اخلق محدود بحدود انشائه لا يدل الا على قدرته ولا يحكى الا عن مشيئه سبحانه الفرد الصمد قد دلّ على ذاتيتك ذاتية نفسك ولا يعرف احد كينونيتك كما انت اهل يا الهى اشهد لذاتيتك عن قبل اهل ابداعك مما يحيط عليك به كشهادتك لنفسك واعترفنا لديك بالتقصير الاكبر لانفسنا قد خلقتنا بقدرتك فى هيكال محبتك لئلا يغفل شئ عن طاعتك لحمة عين

- 179 Alas, alas for that which Thy knowledge encompasseth concerning us, which beseemeth not the glory of Thy greatness and the majesty of Thy awe! Alas, alas for that which Thy Preserved Book hath encompassed of our innermost secrets, for which I see no limit that I might mention before Thy Countenance! Alas, alas, I find not the souls of creation save distant from Thy nearness! Therefore draw them, O God, to the station of Thy love until they find solace in the shadow of Thy path and forget the trace of the remembrance of aught else before

179 فاه اه مما يحيط بنا عليك مما لا ينبغي لعز عظمتك و جلال هيبتك فاه اه عما قد احاط كتابك الحفيظ من سرايرنا مما ما ارى له حد حتى اذكره عند طاعتك فاه اه ما وجدت انفس الخلق الا بعيدا عن قربك فاجذبهم اللهم الى مقام حبك حتى استانسوا فى ضلال سبيلك ونسوا خط ذكر الغير فى وجهك يا الهى فبعزتك وجلالتك قد عرفتك بنفسك ودعوتك بدعوتك و اذكرك بذكرك لولا

Thy face. O my God, by Thy might and Thy majesty, I have known Thee through Thyself, called upon Thee through Thy call, and remember Thee through Thy remembrance. Were it not for Thee, I would be as nothing. O what regret for my condition before Thee, concerning that which Thou hast written in Thy Book through the hands mentioning other than Thee! And O what sorrow for my state when I desired to call upon Thee and found therein naught save acknowledgment of the mention of other than Thee!

انت لم اك شيئا فيا حسرتاه من احوالى لديك مما
قد كتبت في كتابك بايدى ذكر امن غيرك لديك
و واسوتاه من احوالى قد اردت دعوتك و ما
شهدت فيها الا مقرر بالذكر غيرك لديك ف

- 180 O my God, by Thy might and Thy majesty, I have not drawn nigh unto mention save to call upon Thee and seek the ways of Thy good-pleasure. Thou knowest, after that, my extravagance concerning Thyself and my turning away from the seat of Thy love. I bear witness before Thee in this mighty presence, Thy presence, that there is no God but Thee. O my God, shouldst Thou punish me with every chastisement which Thou art able to inflict for the sake of mentioning any mention other than Thee in any hour of the night or minute of all the day, and cause me to die therein, then bring me to life through Thy punishment according to that which hath drawn nigh unto Thy Cause before Thee - then by Thy truth, there is no God but Thee - here am I declaring in Thy presence that Thou art just in judgment and praiseworthy in deed; and that never hath there been, nor shall there be, a chastisement - than which, in Thy knowledge, none greater can be - more fitting as a recompense for him who, at Thy dawning, made mention of aught beside Thee; for by such mention I had verily been deserving thereof.

يا الهى بعزتك و جلالك ما قربت الذكر لشيء الا
لدعوتك و سبل مرضاتك و انت تعلم بعد ذلك
اسرافى في نفسك و ادبارى عن مقعد محبتك و
اشهد لديك في هذا المحضر العظيم محضرك ان لا
اله الا انت يا الهى لو تعذبني بكل نقمة التي انك
قد كنت تقدر عليها الاجل ذكر من ذكر غيرك
في اناء من اناء الليل و دقائق النهار كلها و امتنى
فيها ثم احببتني بعذابك بما قد قرب من امرك
لديك فيحققك الذي لا اله سواك فيها اناذا اقول
في محضرك انك عادل في الحكم و محمود في الفعل
و ما كان ولا يكون ذلك العذاب الاكبر الذي
لا يمكن في علمك اعظم منها جزاء لحرف من ذكر
الغير عند طلعتك

- 181 O my God! O All-Merciful! In Thy knowledge there can be no greater recompense for the mention of aught else when beholding Thy countenance. I have turned with my whole being unto Thee and have fled from myself and my deeds before Thee. By Thy might and majesty, Thou art the Object of my deeds and Thou art the One Worshipped in the essence of my being. The servants have known Thy Self through Thy Self, and all creation hath known Thee through the knowledge of Thy Being, and hath attained unto Thy love through that which Thou didst create out of nothing by Thy power.

يا الله يا رحمن قد اقبلت بكلى اليك و هربت
من نفسى و اعمالى لديك فبعزتك و جلالتك انت
المقصود في فعلى و انك المعبود في كينونة ذاتى قد
عرف العباد بذاتيتك ذاتيتك و قد عرف الخلق
من معرفة ايتيك و قد بلغ الى محبتك مما قد تبدعها
لا من شيء بقدرتك

- 182 Glorified art Thou! Thou art too exalted to be known as Thou truly art in Thy oneness, or to be indicated by any created thing. Glorified art Thou! Nothing can know Thee as Thou deservest to be known, and nothing can worship Thee as Thou deservest to be worshipped. Glory be to God, the Most High! No thing can doubt that Thou canst not be known except through Thyself, and no path leadeth to Thy Self for any thing.

فسبحانك انت الاجل من ان يعرفك كما كنت
احدا وان تشير اليك اشارة من شيء فسبحانك لن
يعرفك حق العرفان شيء ولن يعبدك حق العباد
شيء فسبحان الله العلى لا شك لشيء في معرفتك
بان لا تعرف بغيرك و لا سبيل الى نفسك لشيء
فسبحانك الفرد المتوحد و القديم المتفرد

Glorified art Thou, the Single and Alone, the Ancient and Unique!

- 183 Glory be unto Thee, O my God! The portion of creation is in the Dawning-Place of Thy creation, and the return of the servants hath ever been unto the paths of Thy invention. Glory be unto Thee, O my God, far above what the wrongdoers say concerning Thy knowledge!
- 184 O my God! Help us in these few fleeting days of our lives to read Thy verses and to obey those whom Thou hast chosen for Thyself as the embodiments of Thy Cause, whose obedience Thou hast linked to obedience unto Thee, and whose love to Thy love. O my God! Ordain for us, through Thy grace, martyrdom in the path of Thy Most Great Gate, upon whom Thou didst send down the Book and in whose hands Thou didst place the means of all causes leading to Thee, O Lord of Lords!
- 185 I bear witness before Thee, O my God, even as Thou dost bear witness unto Him. Grant Him, O God, through Thy grace, as becometh Thee, and shower upon Him, O God, as becometh Thee. Verily Thou art the Possessor of righteousness and forgiveness.
- 186 O my God! None knoweth Thy wondrous creation save Thee, and this creation pointeth to none but Thee, and desireth naught save Thy pure religion. Therefore, O God, assist Him with Thy hosts whom none but Thee can see, and send down upon Him and upon those who have entered the gate of obedience unto Him all the good that Thy knowledge encompasseth. Forgive, O God, the people of Thy love for that which Thou lovest not from the people of Thy obedience. Verily, Thou art the Self-Sufficient, the Single One. There is no God but Thee. There is nothing like unto Thee. There is no glory save in obedience to Thee, and no abasement save in disobedience to Thee.
- 187 I bear witness that Thou art Self-Sufficient, independent of all creation, and that Thy creation of all beings is the greatest proof of the independence of Thy power and the might of Thy sovereignty. Glory be unto Thee! Verily, Thy believing servants glory in Thy might and are enraptured by Thy love, and therefore they have become, through Thy power, independent of all the worlds.
- 188 Glory be unto Thee, O my God! Unto Thee be praise, grandeur, majesty and greatness. O my Lord! Thou hast caused me to speak in recitation of Thy Book, which is like unto Thy Furqan, and which Thou hast made to prevail over every book Thou hast revealed through Thy power. Therein
- فسبحانك يا الهى ان حظ الخلق في مطلع ابداعك
و ان رجوع العباد قد كان الى سبل اختراعك
فسبحانك يا الهى عما يقول الظالمون في معرفتك
علوا كبيرا
- يا الهى وقفنا في ايام عمرنا القليلة الفانية لقراءت
اياتك و الطاعة لاهل ولايتك الذين اخترتهم
لنفسك و قرئت طاعتهم بطاعتك و محبتهم بمحبتك
يا الهى فاكتب لنا بجودك الشهادة في سبيل بابك
الاعظم الذى قد انزلت عليه الكتاب و جعلت
في ايديه سبل الاسباب الى الوصول اليك يا رب
الارباب
- اشهد يا الهى لربك كما تشهد نفسك له فاعطه اللهم
بجودك كما انت اهله وصل اللهم عليه كما انت اهله
انك اهل التقوى و اهل المغفرة
- يا الهى لا يعلم صنعك البديع الا انت و ما دل
هذا الصنع الا بك و ما اراد الا دينك الخالص
فانصره اللهم بجودك الذين لم يرههم سواك و انزل
عليه و على من دخل باب طاعته كل الخير ما
يحيط علمك و اغفر اللهم لاهل محبتك مما لا تحب
عن اهل طاعتك انك الغنى الفرد لا اله الا انت
ليس كمثلك شئ لا عز الا في طاعتك و لا ذل
الا في عصيانك
- و اشهد انك الغنى بنفسك عن كل الخلق و ان
ابداعك الخلق اجمعهم اعظم دليل في غنا قدرتك
و عز سلطنتك فسبحانك ان عبادك المؤمنين
بعزتك يتعززون و بمحبتك يعترفون و لذلك قد
كانوا في هيكل قدرتك عن العالمين غنيا
- فسبحانك يا الهى لك المجد و الا لا و العظمة و
الكبرياء يا مولاي انك قد انطقتنى في تلاوة كتابك
الذى كفرقناك و جعلته مهيمنا على كل كتاب قد

Thou hast detailed the laws of Thy love concerning what is incumbent upon Thy servants in the path of obedience unto Thee.

انزلته بقدرتك ولقد فصلت فيه احكام محبتك عما يلزم العباد في طريق طاعتك

- 189 O my God! Send down from the melodies of Thy holiness during its recitation, make our tongues fluent in its eloquent expression, and make us among those who hold fast to the handle of its verses. O God! Thou hast sent down the Book upon Thy Most Great Gate and Thy Most Straight Path, upon the line of Him Who standeth in the midst of Thy love. O my God! Inspire us, during its recitation, with the wonders of its mysteries, and make us among those who obey Thy laws and are content with Thy power in Thy remembrance.

يا الهى فازل منالخان قدسك عند تلاوته وسهل السننا بحسن عبارته واجعلنا من المعتصمين بعروة اياته اللهم انك قد انزلت الكتاب على بابك الاعظم وصراطك الاقوم على خط القائم في بحبوحة محبتك يا الهى الهمنا عند تلاوته عجائب اسراره واجعلنا مطيعين لاحكامك والراضين على قدرتك في ذكرك

- 190 O God! Send Thy blessings upon Muhammad and the family of Muhammad, Thy chosen ones, and upon all their followers from among the people of the Gates and those who love them. Verily, Thou art the Possessor of bounty, grandeur, majesty and glory. Thy gift is the greatest of gifts and the love of Thy Word is the greatest of blessings. O Thou besides Whom there is no God! Strengthen us in these precious days of Thine, that no doubt contend with us in acknowledging Him, nor any deviation stir within us to swerve from His path. Make us of those who, with their whole being, have turned unto Him to exalt Thy Faith, and have renounced all else besides Him to uplift the word of Thy oneness.

190 وصل اللهم على محمد وال محمد اوليائك وعلى جميع شيعتهم من اهل الابواب والمحبين لهم انك ذو الجود والالا والعظمة والبه عطيتك اعظم العطايا وحب كلمتك اعظم النعماء فيا لا اله الا انت فقونا في ايامك العزيزة الا يعارضنا السنك في تصديقه ولا يخلجنا الريغ عن سبيله واجعلنا من الذين قد انقطعوا بكلمهم اليه لاعزاز دينك و رغبوا عن سواه لاعزاز توحيدك

- 191 Glorified art Thou, O my God! Make us among those who enter through His gate and who, fearing all doubtful things, take refuge in the sovereignty of His dominion, and who dwell beneath the shadow of His life, drinking of the camphor-flavored water from the cup of His loved ones, who are guided by the light of His radiance and who follow the message of His scrolls. O my Lord and Master! Preserve through the Most Great Qur'an that which Thy knowledge encompasseth concerning us, and make it a gate whereby we may ascend unto the paths of good-pleasure. O my God, my Lord and my Master! Purify us in Thy days, through the purification of Thy chosen ones, from every defilement which Thy knowledge encompasseth. O my God! We know not what is best for ourselves in the path of this Most Great Gate, so cause the means to flow from His presence as Thou lovest and art pleased with. Forgive, O my Master, the dead and the living among those who love Thee, as befitteth Thee. Verily Thou art the Lord of righteousness and forgiveness. There is no power nor strength save in God, the Exalted, the Great.

191 فسبحانك اللهم يا الهى واجعلنا ممن يدخل في بابه واتقى من الشبهات الى اخر سلطنته ويسكن في ظل حياته يشرب ماء الكافور في كاس احبائه و يهتدى بضو نوره ويقتدى برسالة اسفاره يا سيدى ومولاي واحفظ بالقران الاعظم ما يحيط علمك بنا واجعله بابا نخرج به الى سبل الرضوان يا الهى و سيدى ومولاي تطهرنا في ايامك بتطهير اوليائك عن كل دنس ما يحيط به علمك يا الهى ما نعلم خير انفسنا في سبيل هذا الباب الاكبر فاجر الاسباب من عنده كما انك تحب وترضى واغفريا مولاي لاهل محبتك من الاموات والاحياء كما انت اهلك انك اهل التقوى واهل المغفرة ولا حول ولا قوة الا بالله العلى العظيم و

- 192 Praise be to God, the Lord of the worlds. O my God! Thou art witness that in this glorious scroll I have called upon Thee only with the tongue of Thy loving chosen ones. Glory be to Thee!

192 الحمد لله رب العالمين يا الهى انك الشاهد لسرى ما دعوتك في هذه الصحيفة الجليله الا بلسان

Thou art far more glorious and greater than what Thou hast inspired me with concerning the stations of Thy knowledge, that I should call upon Thee with such prayers. Here am I, confessing before Thee that Thy handiwork was perfect and complete at the time of creation and needeth nothing whatsoever. I bear witness that all that I have asked of Thee concerning the stations of Thy love, and what I have not asked, and what Thy knowledge encompasseth of that which no one knoweth save Thee - Thou hadst already honored me with these at the primal point. Thou art too mighty to be asked. Glory be to Thee! Thou art the Powerful in might. Thou didst not create anything except that Thou didst perfect upon it all Thy bounties that were possible regarding it. Were it not so, God's handiwork would not be complete. Exalted be He far above what the wrongdoers say, with great exaltation! Glory be to Thee, O my God, above all that I have called upon Thee for and above what Thy knowledge encompasseth. O God! Thy knowledge sufficeth in place of my knowledge.

- 193 Glory be to our Lord, the Lord of the Throne, above what they describe. Peace be upon the Messengers. And praise be to God, the Lord of the worlds. The Imam (peace be upon him) hath given permission, by God's leave, to his followers to read from this hidden scroll in all circumstances whatsoever they wish and are able, and God is the witness of what they do.

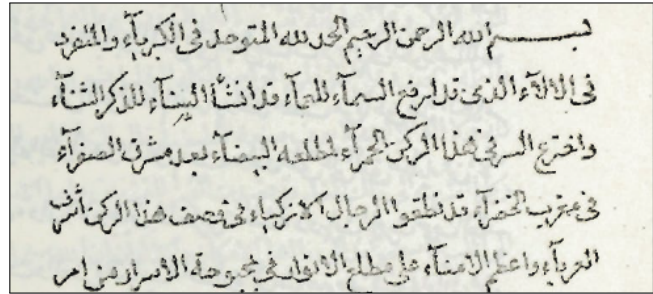
SWB#54 (p.194-195x), SWB#55 (p.196-198x), SWB#58 (p.200-202x), SWB#59 (p.202-204x), SWB#60 (p.204-205x), SWB#61 (p.205-206x), SWB#63 (p.209-209x), SWB#64 (p.210(a)x), SWB#65 (p.210(b)x), SWB#73 (p.216x), BPRY.022x, BPRY.063x, BPRY.130x, BPRY.141x, BPRY.227x, HURQ.BB29x

اوليائك المحبين و سبحانك انك انت اجل واعظم عما تلهمني من مقامات معرفتك بان دعوتك بتلك الدعوات و ها اناذا قد اقررت لديك بان صنعك قد كان تاما كاملا عند الانوجاد و لا يحتاج بوجه الى شئ و اشهد ان كلما قد سئلتك من مقامات حبك و ما لم اسئلك و ما يحيط به علمك مما لا يعلم به احد سواك انك قد اكرمتني في نقطه البد و انك الاعز من ان تسئل و سبحانك انك القوى في قدره لم تخلق شيئا الا و قد اتممت عليه كل نعمائك مما قد كان يمكن في حقه و لولا كذلك ما تمر صنع الله و تعالى عما يقول الظالمون علوا كبيرا فسبحانك يا الهى عن كل ما دعوتك و عما يحيط به علمك يا الله ان المقصود كفى علمك عن على و

- 193 سبحان ربنا رب العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين و لقد اذن الامام عليه السلام باذن الله لشيعته ان يقرأوا من هذه الصحيفة المكنونه في كل الاحوال ما شاؤا و ماستطاعوا و هو الله قد كان بما يعملون شهيدا

INBA_5006C:284-314, INBA_6009C:001-171, PR03.043r-043rx, PR04.058r06-100r11, PR25.001-043, CMB_Add.3704, MKI4499.043x, SWBP#53 (p.138-139x), SWBP#54 (p.139-141x), SWBP#57 (p.142-144x), SWBP#58 (p.144-145x), SWBP#59 (p.145-146x), SWBP#60 (p.146-147x), SWBP#62 (p.149-149(a)x), SWBP#63 (p.149-149(b)x), SWBP#64 (p.149-150x), SWBP#73 (p.155-155x), OOL.A009

BB00498

*Khutbata'l-Baladiyya**Date: 1260-08 ca. [1844-Aug]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 1 بسم الله الرحمن الرحيم
- 2 Praise be to God, Who is singular in His grandeur and unique in His bounties, Who has raised up the heaven for the cloud, Who has brought forth radiance for the remembrance of praise, and Who has originated the mystery in this crimson support for His white dawning-place after the rising of the yellow in the setting of the green. The most pure men have spoken in description of this support - the most noble of the Arabs and the greatest of the trustees - concerning the dawning-place of lights in the midst of mysteries, from the command encompassing the point of earth and heaven.
- 2 الحمد لله المتوحد في الكبرياء والمتفرد في الالاء الذي قد ارفع السماء للعلماء قد انشا السناء للذكر الثناء واخترع السر في هذا الركن الحمراء لمطلعه البيضاء بعد مشرق الصفراء في مغرب الخضراء قد نطقوا الرجال الازكياء في وصف هذا الركن اشرف العرباء واعظم الامناء على مطلع الانوار في بحوحة الاسرار من امر الارض والسماء
- 3 And glorified be God, the Originator of all things and the Possessor of all attributes and names! There is no God but Him. I have commanded something upon Myself, and I have testified in this page to His obedience. I praise Thee, O my God, in the mystery of my being, and I sanctify Thee in the dawning-place of my essence, for there is no God but Thee. God is Most Great!
- 3 و سبحان الله موجد الاشياء و مالك الصفات و الاسماء لا اله الا هو قد امرت في شئ على نفسي و لقد شهدت في هذه الورقة طاعته احمدك اللهم يا الهى في سر كينونيتى واقدسك في مطلع ذاتيتى فلا اله الا انت الله اكبر
- 4 Therefore, O God, inspire Thy believing servants from among the people of the Gate with the paths of certitude in the outpouring of speech upon the people of the Sacred Place and Station, concerning the sovereignty of the Word in the purpose of Islam, that those who gaze upon those aims may witness, upon the straight line from the All-Knowing King, at the pole of the zone of the Uprising, the standing before the Merciful. Verily Thou art God, the Ancient, possessed of glory and honor. Thy giving is grace and Thy withholding is justice.
- 4 فالهم اللهم عبادك المؤمنين من اهل الباب سبل الايقان في انفاق الكلام على اهل المشعر والمقام على سلطنة الكلام في مقصد الاسلام ليشهد الناظرون الى تلك المرام على خط القوام من الملك العلام في قطب منطقة القيام للقيام بين ايدى الرحمن انك انت الله القديم ذو الجلال والاكرام عطيتك فضل و منعك عدل
- 5 Therefore grant unto the writer of this white page the light of oneness in the depths of love, that remembrance may cause him to forget the remembrance of aught else. And inscribe for him his reward in Paradise from the fruit of eternity around this crimson page adorned with the oil of oneness from the blessed eternal Tree. Verily Thou hast ever been powerful over all things, and unto the believers most kind and loving.
- 5 فاعط الكاتب هذه الورقة المبيضة نور الاحدية في لجة المحبة حتى ينسيه الذكر ذكر الغير و اكتب له جزائه في الفردوس من ثمة الخلد في حول هذه الورقة الحمرة المزينة بالدهن الاحدية من الشجرة المباركة الازلية انك قد كنت على كل شئ قديرا و بالمؤمنين عطوفا و حبيبا

6 And praise be to God, the Lord of all the worlds.

6 والحمد لله رب العالمين

INBA67:129-130, PR07.075v-076r

BB00578

1 Verily thou knowest that, ere this, I beheld in a dream—in that house wherein I was seated—that in its midst there was a resting-place, and upon it a shrine. And when I drew nigh unto that sepulchre, I saw Muhammad al-Jawad come forth from the shrine in a most comely form, the like of which no art of creation can ever devise. In that very moment I recognized my Imam through the inspiration of my Lord, and I saluted Him. And there was vouchsafed unto me, from His presence, even as hath been sent down upon me this day, tokens of the bounties of my Lord.

1 وانك لتعلم انى رايت فى المنام من قبل فى ذلك البيت الذى انا كنت جالسا فيه ان وسطه مرقد و عليها ضريح و لما قربت المرقد رايت ان محمد الجواد خرج من الضريح باحسن صورة لا يمكن فى الابداع مثلها ففى الحين عرفت امامى من الهام ربي و سلمت عليه و كان لديه من احد مثل ما نزل لى اليوم من آلاء ربي

2 Then I arose, facing the Ka'bah, in this my station, and I took a crust and placed it in my palm before my Master—may my soul be a sacrifice for Him. Thereupon He—may my soul be offered up for His sake—took a portion thereof... and He ate—may my soul be His ransom—and He graciously favoured me with a part thereof. Then He took, from His beloved, two handfuls of sweetmeats—of that whereof the Persians say it is nuql—and, through His bounty, bestowed upon me whatsoever He willed of His gifts. And verily, by the blessing of His bestowal, my breast was expanded.

2 وقت تلقاء الكعبة فى مقامى هذا و اخذت قشرة و جعلته فى كفى بين يدى مولاي فاخذ روى فداه بعضامنه ... فاكل روى فداه و اكرمنى بعضامنه ثم اخذ من حبيبه كفين من حلوالذى يقول الاعجمين انه نقل هلى و اكرمنى بجوده ما يشاء من الآله و ان من بركة عطائه كان يشرح صدري

AVK1.322.19

KSHK.BWB

BB00605

Tablet revealed in the year '60

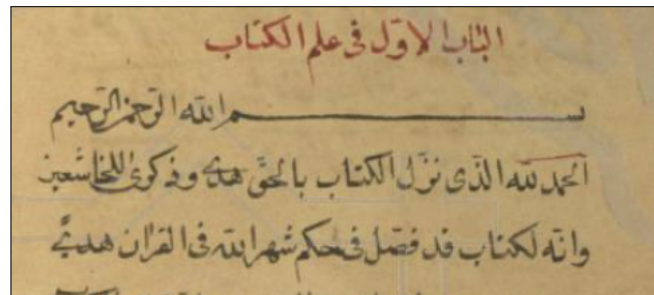
The spirit of prayer which animates My soul is the direct consequence of a dream which I had in the year before the declaration of My Mission. In My vision I saw the head of the Imam Husayn, the Siyyidu'sh-Shuhada', which was hanging upon a tree. Drops of blood dripped profusely from His lacerated throat. With feelings of unsurpassed delight, I approached that tree and, stretching forth My hands, gathered a few drops of that sacred blood, and drank them devoutly.

When I awoke, I felt that the Spirit of God had permeated and taken possession of My soul. My heart was thrilled with the joy of His Divine presence, and the mysteries of His Revelation were unfolded before My eyes in all their glory.

DB.253

BB00025

Sahifiy-i-A'mal al-Sanna (Epistle on the Devotional Acts of the Year)



Majlis12448

- 1 First chapter: On the knowledge of the book 1 الباب الاول في علم الكتاب
- 2 In the name of God, the Most Merciful, the Most Compassionate 2 بسم الله الرحمن الرحيم
- 3 Praised be God, Who hath sent down the Book in truth - a guidance and a reminder unto the humble. Verily, it is a Book wherein the ordinance of the Month of God hath been expounded in the Qur'an: a guidance and a mercy from God for a people who prostrate themselves. And that Book is from the Remnant of God - an Imam of manifest truth. He it is in Whose hand is the kingdom of all things; from His knowledge not so much as a thing escapeth. And the believers, according to the decree of the Book, do act for His sake. 3 الحمد لله الذي نزل الكتاب بالحق هدى وذكرى للناسين وانه لكتاب قد فصل في حكم شهر الله في القرآن هدى ورحمة من عند الله لقوم ساجدين وان ذلك الكتاب من بقية الله امام حق مبين هو الذي بيده ملكوت كل شئ ولا يعزب من علمه بعض شئ وان المؤمنين في حكم الكتاب له عاملون
- 4 Say: Act in accordance with that which hath been sent down in that Book; for it is indeed the Truth from God, even as under the ordinance of the Qur'an ye were wont to give utterance. And that Book is a Remembrance from Us, the path of God in the heavens and on the earth. This is a perspicuous Book. 4 قل اعملوا بما نزل في ذلك الكتاب فانه هو الحق من عند الله بمثل ما كنتم في حكم القرآن لمنطقون وان ذلك الكتاب ذكر من عند ناصراط الله في السموات والارض هذا كتاب مبين
- 5 Second chapter: The first month - the month of fasting [Ramadan] 5 الباب الثاني في الشهر الاول شهر الصيام [رمضان]
- 6 In the name of God, the Most Merciful, the Most Compassionate 6 بسم الله الرحمن الرحيم
- 7 Alif Lam Mim. This is the remembrance of God concerning the month of fasting, from the right hand of the sun's meridian. There is no God but Him. Say: Worship ye Me. God hath ordained fasting in the month of Ramadan and hath decreed in the Night of Power the law of innovation, as guidance and 7 ألم ذكر الله في الشهر الصيام عن يمين الزوال الشمس لا اله الا هو قل ايأى فاعبدون كتب الله في شهر رمضان حكم الصوم وقدر في ليلة القدر حكم البدع هدى وبشرى لقوم يعملون و

glad tidings for those who act. Verily God hath prescribed for you fasting after silence, that people may know that their Lord, the Most Merciful, knoweth what they do in the days of God.

إِنَّ اللَّهَ قَدْ فَرَضَ مِنْكُمْ الصَّوْمَ بَعْدَ الصَّمْتِ لِيَعْلَمَ
النَّاسُ أَنَّ رَحِمَهُ الرَّحْمَنُ يَعْلَمُ مَا هُمْ فِي أَيَّامِ اللَّهِ
لِيَفْعَلُونَ

- 8 Say: Forbidden in the Book is approaching women and judgment without knowledge during the days of fasting, and that which ye judge in God's religion. Rather, fasting is prescribed for those whose hearts sleep not from Our remembrance, and these are they who truly fast in the Book of God. And those who believe not in Our signs, no judgment is ordained for them in the Book, and these are they who are the lost.

8 قُلْ حَرَّمَ فِي الْكِتَابِ قُرْبَ النِّسَاءِ وَالْحَكْمَ بِغَيْرِ الْعِلْمِ
فِي أَيَّامِ الصَّوْمِ وَمَا أَنْتُمْ فِي دِينِ اللَّهِ لِتَحْكُمُونَ بَلِ
الصَّوْمِ حُكْمٌ لِمَنْ لَمْ يَنْمِ قَلْبُهُ مِنْ ذِكْرِنَا وَإِنَّ أَوَّلَئِكَ
هُمْ فِي كِتَابِ اللَّهِ لَصَائِمُونَ وَإِنَّ الَّذِينَ لَمْ يُؤْمِنُوا
بِآيَاتِنَا مَا قَدَّرَ فِي الْكِتَابِ لَهُمْ حُكْمٌ وَإِنْ أَوَّلَئِكَ هُمُ
الْخَاسِرُونَ

- 9 Say: Verily God's decree in the month of Ramadan, wherein was revealed the Qur'an and wherein are detailed the verses of innovation - whosoever is able, without judgment in the Book, must fast for thirty days, and it is not lawful for him from the knowledge of the white line until what remaineth of the setting of the sun in the face of heaven, upon falsehood regarding Our signs, nor less than a mustard seed, nor what entereth the breast nor what emergeth therefrom. Thus have We detailed in the Book with justice.

9 قُلْ إِنَّ حُكْمَ اللَّهِ فِي شَهْرِ رَمَضَانَ الَّذِي نُزِّلَ فِيهِ
الْقُرْآنُ وَفُصِّلَ فِيهِ آيَاتُ الْبَدْعِ فَمَنْ قَدَّرَ مِنْ دُونِ
حُكْمِنَا ؟ فِي الْكِتَابِ فَرَضَ عَلَيْهِ بَانَ يَصُومُ مِمَّا
اسْتَقَامَ الْحُكْمُ عَلَيْهِ فِي ثَلَاثِينَ عِدَّةً وَلَمْ يَحِلَّ عَلَيْهِ
مِنْ عِلْمِ خَطِّ الْبَيْضَاءِ إِلَى ؟ مَا بَقِيَ مِنْ غُرُوبِ
الشَّمْسِ فِي وَجْهِ السَّمَاءِ عَلَى حَرْفٍ كَذَبَ فِي آيَاتِنَا
وَلَا أَقَلَّ مِنْ خَرْدَلٍ أَيْحَلُ وَلَا حُكْمٌ مَا يَدْخُلُ عَلَى
الصَّدْرِ وَلَا مَا يَخْرُجُ مِنْهَا وَمَا قَدَّدَ فَصَّلْنَا فِي الْكِتَابِ
بِالْعَدْلِ

- 10 These are God's bounds - whosoever transgresseth knowingly God's command, upon him lieth an obligation in God's Book: the freeing of a bondservant, or - if relief comes only after hardship - the feeding of thirty indigent persons; or the fasting of a month, in justice. And [there is also] a day of compensation according to what God hath ordained for him.

10 تِلْكَ حُدُودُ اللَّهِ فَمَنْ اعْتَدَى بِالْعِلْمِ مِنْ أَمْرِ اللَّهِ
فَعَلَيْهِ فَرَضٌ فِي كِتَابِ اللَّهِ عِتْقُ رَقَبَةٍ أَوْ مَا نَزَلَ
بَعْدَ الْعُسْرِ إِطْعَامُ ثَلَاثِينَ مَسْكِينًا أَوْ صَوْمُ شَهْرٍ مِنْ
بِالْعَدْلِ وَيَوْمَ قَضَاءِ مَا كَتَبَ اللَّهُ لَهُ

- 11 Such is the ordinance of God - provided he break not his fast with that which is unlawful; otherwise, the ordinance of thy Lord is the word of the third, according to that which subsisteth between the Remnant of God in His judgment. Such are the bounds of God; transgress them not, that haply ye may prosper in the religion of God.

11 ذَلِكَ لِحُكْمِ اللَّهِ إِنْ لَمْ يَفْطَرْ بِالْحَرَامِ وَالْأَحْكَمُ رَبِّكَ
كَلِمَةُ الثَّلَاثِ بِمَا بَيْنَ بَقِيَّةِ اللَّهِ فِي حُكْمِهِ تِلْكَ حُدُودُ
اللَّهِ فَلَا تَعْتَدُوهَا لَعَلَّكُمْ فِي دِينِ اللَّهِ تَتَفَلِحُونَ

- 12 Say: O ye who believe! Fear God in the Month of Fasting, and speak not regarding anything save the truth. Spend, by night and by day, of that which God hath appointed for you - without reminder or reproach - and remember God much, that haply ye may be shown mercy.

12 قُلْ يَا أَيُّهَا الْمُؤْمِنُونَ إِنْ اتَّقَوْا اللَّهَ فِي الشَّهْرِ الصَّيَامِ وَ
لَا تَقُولُوا فِي شَيْءٍ إِلَّا الْحَقَّ وَ؟ مِمَّا كَتَبَ اللَّهُ لَكُمْ
بِاللَّيْلِ وَالنَّهَارِ مِنْ دُونِ ذِكْرٍ وَلَا مَنَّةٍ وَاذْكُرُوا اللَّهَ
كَثِيرًا لَعَلَّكُمْ تُرْحَمُونَ

- 13 Say: In the Sacred Month, recite of Our verses as your hearts turn toward the Face of God; for thereby is confirmed the

guardianship of those whom God hath made the Imams of justice - these, verily, are they that are brought nigh.

- 14 Say: Chant ye the Book of God among you, and what We sent down concerning Joseph, that ye may descend into the Gardens of Eden, wherein, before the presence of God, whatsoever your souls desire is brought forth; and the remembrance therein is greater than what ye have asked.

- 15 Say: Recite according to the ordinance sent down from the presence of God, and abide within the letters of His verses - read not a single letter thereof save with knowledge. No soul that reciteth that Book in the Sacred Month, according to what hath been sent down upon his heart, but that his name is inscribed in the scrolls of the righteous, in concealment. And this, verily, is the supreme bounty, firmly established in the Mother Book. Heed then, O concourse of the people of the Cloud! Follow the decree of God at the right hand of the Fire. There is no God but He - Me, therefore, fear ye.

- 16 When ye witness the Month of God, bear witness to that whereunto God hath borne witness for His own Self, and the men of knowledge among His servants: that there is no God but He, the Mighty, the Wise. Then work righteousness, in the calm assurance sent down from your Lord; for the choicest of ordinances in the Book of God is the mention of justice, inscribed.

- 17 Arise, O concourse, from your sanctified resting places at dawn, prostrating yourselves before God in humility. Remember God as He remembers Himself, and recite the verses, the most excellent of stories, in the night hours, for this is truly the great triumph. Do not neglect the voluntary prayers in the sacred month, and forget not the remembrance of Husayn before God's decree at dawn, and remember him as God remembers Himself, for this is verily the ancient mystery. Light no fires on the night of the middle nor on the two nights of the sister of Power, nor on the last night of the Greatest Month. Remember God therein by reciting the Surah of the Spirit seventy times, for this is the praised station concealed in the Mother Book. Follow the decree of revelation in the Hour of Power, and pray upon the Word of Grace on the middle night and its sisters, for this is verily the ancient grace. Then recite on the Night of Power the verses revealed concerning Rome and thereafter, and take your portion therein from the decree of the Book, for God's grace is greater than what people do.

13 قُلْ إِقْرُوا مِنْ آيَاتِنَا فِي الشَّهْرِ الْحَرَامِ مَا أَقْبَلَتْ
أَفْتَدَتْكُمْ فِي وَجْهِ اللَّهِ لَانِ بِهَا تَثْبُتُ الْوِلَايَةُ لِلَّذِينَ
بِهِمُ اللَّهُ أئِمَّةَ الْعَدْلِ وَإِنَّ أَوْلَئِكَ لَهُمُ الْمُقَرَّبُونَ

14 قُلْ أَتْلُوا كِتَابَ اللَّهِ فِيكُمْ وَمَا نَزَّلْنَا فِي شَأْنِ يُوسُفَ
لَعَلَّكُمْ تَرْبُونَ جَنَّاتٍ عَدْنٍ تَدْخُلُ فِيهَا مَا أَشْتَهَتْ
أَنْفُسُكُمْ بَيْنَ يَدَيِ اللَّهِ وَإِنَّ الذِّكْرَ فِيهَا أَكْبَرُ عَمَّا
كُنْتُمْ لَتُلُونُ

15 قُلْ إِقْرُوا عَلَى حُكْمٍ مَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَاسْتَقْرُوا
فِي أَحْرَفِ آيَاتِهِ وَلَا تَقْرُوا حَرْفًا مِنْهَا إِلَّا وَ أَنْتُمْ
تَعْلَمُونَ وَمَا مِنْ نَفْسٍ تَلِي ذَلِكَ الْكِتَابَ فِي الشَّهْرِ
الْحَرَامِ عَلَى حُكْمٍ مَا نَزَلَ عَلَى قَلْبِهِ إِلَّا وَيَكْتُبُ اسْمَهُ
فِي صَحْفِ الْأَبْرَارِ لِمُسْتَقَرٍّ وَإِنَّ ذَلِكَ لَهُ الْفَضْلُ
الْعَظِيمُ فِي أُمِّ الْكِتَابِ الْمُسْتَقَرِّ إِلَّا يَا أَيُّهَا الْمَلَأُ مِنْ
الْعَمَاءِ أَنْ اتَّبِعُوا حُكْمَ اللَّهِ عَنْ يَمِينِ النَّارِ لَا إِلَهَ إِلَّا
هُوَ آيَاتِي فَاتَّقُونُ

16 إِذَا شَهِدُوا شَهْرَ اللَّهِ فَاشْهَدُوا بِمَا شَهِدَ اللَّهُ لِنَفْسِهِ وَ
أَوَّلَى الْعِلْمِ مِنْ عِبَادَةِ إِلَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ثُمَّ
اعْمَلُوا الصَّالِحَاتِ بِالسَّكِينَةِ مِنْ رَبِّكُمْ فَإِنَّ خَيْرَ الْحُكْمِ
فِي كِتَابِ اللَّهِ ذِكْرُ الْعَدْلِ الْمُسْطَوِّرِ

17 قَوْمُوا يَا أَيُّهَا الْمَلَأُ مِنْ مَرَاقِدِ قُدْسِكُمْ فِي الْأَسْحَارِ
سُجَّدًا لِلَّهِ وَأَنْتُمْ خَاشِعُونَ وَادْكُرُوا اللَّهَ كَذَكَرَهُ نَفْسُهُ
وَاقْرُوا الْآيَاتِ أَحْسَنَ الْقَصَصِ فِي سَاعَاتِ اللَّيْلِ
فَإِنَّ ذَلِكَ لَهُ الْفَوْزُ الْكَبِيرُ وَلَا تَغْفَلُوا مِنْ صَلَوَاتِ
التَّطَوُّعِ فِي الشَّهْرِ الْحَرَامِ وَلَا تَنْسُوا ذِكْرَ الْحُسَيْنِ قَبْلَ
حُكْمِ اللَّهِ فِي الْفَجْرِ وَادْكُرُوهُ كَذَكَرَ اللَّهُ نَفْسَهُ فَإِنَّ
ذَلِكَ لَهُ السِّرُّ الْقَدِيمُ وَلَا تَوْفِدُوا لَيْلَةَ النِّصْفِ وَ
لَا اللَّيْلَتَيْنِ مِنْ اخْتِي الْقَدَرِ وَلَا لَيْلَةَ الْآخِرِ مِنْ
الشَّهْرِ الْأَكْبَرِ وَادْكُرُوا اللَّهَ فِيهَا بِقِرَاءَةِ سُورَةِ الرُّوحِ
سَبْعِينَ عَدَّةً فَإِنَّ ذَلِكَ مَقَامُ الْمُحَمَّدِ فِي أُمِّ الْكِتَابِ
لِمُسْتَقَرٍّ وَاتَّبِعُوا حُكْمَ الْوَحْيِ فِي سَاعَةِ الْقَدَرِ وَصَلُّوا
عَلَى كَلِمَةِ الْفَضْلِ فِي لَيْلَةِ النِّصْفِ وَ اخْتِيَا فَإِنَّ
ذَلِكَ لَهُ الْفَضْلُ الْقَدِيمُ ثُمَّ اقْرُوا لَيْلَةَ الْقَدَرِ آيَاتِ
مَا نَزَلَ فِي الرُّومِ وَ بَعْدَهُ وَ خُذُوا نَصِيحَتَكُمْ فِيهَا مِنْ

- 18 Say: Break your fast with fresh dates, as mentioned in the Book of God, and use perfume at all times as a decree from God for a people who reflect. And on the middle day of this month was born Hasan, son of Ali, peace be upon them. Give thanks to God, your Lord, the Merciful, for His command, for He is mighty, appreciative. And on Sunday after the twentieth of this month, Ali, peace be upon him, was martyred in the land of Kufa. Remember God for His command in the watches of the night and the ends of the day with abundant remembrance.
- 19 Say: Follow the decrees of those We have revealed in the Book aforetime, for those who transgress God's decree shall find no justice in their deeds on the Day of Resurrection, and these are the companions of the Fire.
- 20 Say: The greatest of all deeds in the Sacred Month is the remembrance of Husayn, peace be upon him, according to what was revealed in the Book aforetime, and God is mighty, praiseworthy.
- 21 Say: Perform ablutions in the odd hours and what was revealed concerning Power and thereafter, as a remembrance from God for people who act. Say: God's grace and decree in the Sacred Month descends upon those who believe in the verses of origination, and God is All-Knowing, All-Wise. Recite God's verses in the Scripture that ye may be numbered among the triumphant, as inscribed.
- 22 Then recite this prayer every day and after every prayer that ye may be numbered among those who remember, as written. And remember God, thy Lord, concerning Husayn according to the word of origination, and say: Praise be to God, Lord of the worlds:
- 23 In the Name of God, the Merciful, the Compassionate.
- 24 O God! Thou art the Worshipped One, no partner hast Thou. Thou hast made me know Thyself and inspired me with Thy remembrance and called me to Thy presence, and were it not for Thee, I would be nothing that I might worship Thee. I beseech Thee, O God, by Thy bounty in this Sacred Month, through what Thou lovest for the people of Thy love, whom Thou hast brought into being by Thy command and created for Thy obedience and chosen for Thy love and selected for Thy knowledge and made them in every condition the station
- حَكَمَ الْكِتَابُ فَإِنْ فَضَّلَ اللَّهُ أَكْبَرَ عَمَّا كَانَ النَّاسُ يَعْمَلُونَ
- 18 قُلْ أَفْطَرُوا بِالرَّطْبِ الْجَنِّي ذِكْرًا فِي كِتَابِ اللَّهِ وَ اسْتَعْمَلُوا الْعَطْرَ فِي كُلِّ حِينٍ حَكَمًا مِنْ اللَّهِ لِقَوْمٍ يَتَفَكَّرُونَ وَ إِنْ يَوْمَ النِّصْفِ مِنْ هَذَا الشَّهْرِ قَدْ وُلِدَ الْحَسَنُ ابْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ إِنْ أَشْكُرُوا اللَّهَ رَبَّكُمْ الرَّحْمَنَ لِأَمْرِهِ فَإِنَّهُ لَعَزِيزٌ شَاكُورٌ وَ إِنْ فِي يَوْمٍ الْوَاحِدِ فِي بَعْدِ الْعِشْرِينَ مِنْ هَذَا الشَّهْرِ قَدْ شَهِدَ عَلَى عَلَيْهِ السَّلَامُ عَلَى أَرْضِ الْكُوفَةِ إِنْ أَذْكُرُوا اللَّهَ لِأَمْرِهِ فِي أَنْاءِ اللَّيْلِ وَ اطْرَافِ النَّهَارِ ذِكْرًا كَثِيرًا
- 19 قُلْ اتَّبِعُوا أَحْكَامَ الَّذِينَ بِمَا نَزَّلْنَا فِي الْكِتَابِ مِنْ قَبْلِ فَإِنَّ الَّذِينَ يَتَّبِعُونَ مِنْ حَكَمِ اللَّهِ لَنْ يَجِدُوا يَوْمَ الْقِيَمَةِ فِي أَعْمَالِهِمْ عَدْلًا وَ أُولَئِكَ هُمْ أَصْحَابُ الْجَنَّةِ
- 20 قُلْ إِنْ أَكْبَرَ كُلِّ الْأَعْمَالِ فِي الشَّهْرِ الْحَرَامِ ذَكَرَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ بِمَا نَزَّلَ فِي الْكِتَابِ مِنْ قَبْلِ وَ اللَّهُ عَزِيزٌ حَمِيدٌ
- 21 قُلْ اغْتَسِلُوا فِي سَاعَاتِ الْوَتْرِ وَ مَا نَزَّلَ فِي الْقَدْرِ وَ بَعْدَهُ ذِكْرًا مِنْ اللَّهِ لِقَوْمٍ يَعْمَلُونَ قُلْ إِنْ فَضَّلَ اللَّهُ وَ حَكَمَهُ فِي الشَّهْرِ الْحَرَامِ يَنْزِلُ لِلَّذِينَ يُؤْمِنُونَ بَايَاتِ الْبَدْعِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ وَ اقْرَأُوا آيَاتِ اللَّهِ فِي الصَّحِيفَةِ لِتَكُونَ مِنَ الْفَائِزِينَ لِمَسْطُورٍ
- 22 ثُمَّ اتْلُوا هَذَا الدُّعَاءَ فِي كُلِّ يَوْمٍ وَ بَعْدَ كُلِّ صَلَاةٍ لِتَكُونَ مِنَ الذَّاكِرِينَ لِمَكْتُوبٍ وَ اذْكُرُوا اللَّهَ رَبَّكُمْ فِي الْحُسَيْنِ عَلَى كَلِمَةِ الْبَدْعِ وَ قُلْ إِنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
- 23 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 24 اللَّهُمَّ أَنْتَ الْمَعْبُودُ لَا شَرِيكَ لَكَ قَدْ عَرَفْتَنِي نَفْسَكَ وَ اهِمَّتَنِي ذِكْرَكَ وَ دَعَوْتَنِي إِلَى وَجْهِكَ وَ لَوْلَا أَنْتَ مَا كُنْتُ شَيْئًا حَتَّى أَعْبُدَكَ فَاسْتَلِّكَ اللَّهُمَّ بِجُودِكَ فِي هَذَا الشَّهْرِ الْحَرَامِ بِمَا تُحِبُّ لِأَهْلِ مَحَبَّتِكَ الَّذِينَ قَدْ أَبَدْتَهُمْ لِأَمْرِكَ وَ اخْتَرْتَهُمْ لِعِطَّتِكَ وَ اصْطَفَيْتَهُمْ لِمَحَبَّتِكَ وَ اجْتَبَيْتَهُمْ لِمَعْرِفَتِكَ وَ جَعَلْتَهُمْ فِي كُلِّ شَأْنٍ مَقَامَ عِزَّتِكَ وَ مَظْهَرَ قُدْرَتِكَ لِثَلَاثَةِ يَفُوتَ

of Thy might and the manifestation of Thy power, lest anything should escape from the station of answering Thee, and everything in the creation of all things witnessed the signs of Thy grandeur, so that none should be veiled from the appearance of Thy manifestation in any condition, and manifest and existing in every condition. There is no god but Thou, the Mighty, the Wise.

- 25 I bear witness before Thee in that station to what was revealed in the Qur'an concerning the decrees of Thy Lordship and the signs of Thy power, and what Thou wilt create henceforth concerning the people of Thy Cause, whom Thou hast made the pillars of Thy unity and the signs of Thy sanctification, as Thou - and none other - knowest, and as Thou - and none else - lovest. Verily Thou art the Most High, the Munificent.

- 26 O my God! How can I acknowledge what my soul hath wrought before Thee regarding the ordinances of Thy love and the signs of Thy knowledge, when it knoweth naught of these matters, as Thou knowest its transgressions? If I do good, there is no doubt it is an error for attributing it to myself, and if I commit evil, alas! alas! after the decree of Thy Book and the prohibition of the people of Thy Cause, I have transgressed against Thee. Glory be unto Thee, O Thou Who art the Lord of forgiveness and mercy! Were Thou to judge me according to my deserts, nothing would remain except that it would perish instantly.

- 27 Glory be unto Thee! From the day Thou didst create me until now, Thou hast manifested unto me in every moment less than the twinkling of an eye that which Thy knowledge encompasseth through the appearance of Thy manifestation, like the day when I was nothing, and unto the eternity of Thy Being have I been assured of that bounty from Thee. This is a word which nothing resembleth and no bounty can diminish. When I descended to those manifestations, I became veiled from Thy face by what I had indicated towards them. Alas! Alas! All good hath now descended from Thee, Thy knowledge encompasseth all things, and none perceiveth save those for whom Thou hast willed judgment, and none acteth according to its decree except those concerning whom Thou hast sent down the Command.

- 28 Nay, due to my wretched state and the transgressions of my deeds, when the Command descended concerning myself - though from Thee it was good and gracious - it was altered by my evil nature until its decree was lifted therefrom and judgment flowed according to my soul's inclination. Alas! Alas! What sin is greater than this and what error surpasseth

من شئ شئ عن مقام اجابتك و شهد كل شئ في خلق كل شئ آيات عظمتك حتى لا يحتجب عن احد ظهور تجليتك في شأن؟ ظاهرا موجودا في كل شأن لا اله الا انت العزيز الحكيم

- 25 و اشهد لديك في ذلك المقام بما تنزل في القرآن من احكام ربوبيتك و آيات قدرتك و ما انت تدع من بعد في شأن اهل ولايتك الذين قد جعلتهم اركان توحيدك و آيات تقديسك كما انت تعلم لا سواك و كما انت تحب لا دونك انك انت العلي الجواد

- 26 يا الهى فكيف اعترف بما اكتسبت نفسى لديك في احكام محبتك و آيات معرفتك بعدما لا يعلم شيئا بينها كما انت تعلم جريتها فان عملت خيرا لا ريب انه خطأ لنسبته الى نفسى و ان عملت شرا فاه بعد حكم كتابك و نهى اهل ولايتك اجترحت عليك فسبحانك يا ذا الغفو و الرحمة ان تحكم لى بما كنت اهلك لم يبق شئ الا و يهلك فى الحين

- 27 فسبحانك فمن يوم الذى خلقنى الى الان قد تجليت لى فى كل اقل من لحظة ما قد احاط عليك بظهور تجليك مثل يوم الذى لم اك شيئا و الى دوام نفسك قد ايقنت بذلك الفضل منك و هذه كلمة لا يشابهها شئ و لا يهللها فضل فلما نزلت تلك الظهور احتجبت عن وجهك بما قد اشرت اليها فاه آه كل الان قد نزل من عندك كل خير قد احاط عليك الى كل شئ و لا يستشعر احد الا الذين قد اردت الحكم لهم و لا يعمل بحكمه نفس الا الذين قد نزلت الامر فى شأنهم

- 28 بل من سوء حالى و جريات اعمالى لما نزل الامر فى نفسى فنك خير او فضل و لكن غير بسوء متاى حتى ارتفع الحكم منه و يجرى الحكم بميل نفسى فاه آه اى ذنب اعظم منه و اى خطأ اكبر

it? I know not how the heart can find rest before Thee, for even its tranquility is a sin unequalled by any other.

عنه فلم ادر كيف لتسكن القلب لديك و ان
سكونها اذنب لا يساويها ذنب

29 O my God! All paths without Thy leave are rejected, and all ways without Thy good-pleasure are blocked. If I seek intercession through creation, I would be an idolater, and if I take refuge in other than Thee, I would be ruined. Alas! Alas! I have no path and find no station for guidance. Verily Thou, O my God, art the Glorious Lord, the Self-Sufficient, before Whom nothing in the heavens or on earth can prevail, and Thou art powerful over all things.

29 فيا الهى كل الطرق بغير اذنك مردودة و كل
سبل بغير رضاك مسدودة ان استشفعت بالخلق
فقد كنت مشركاً وان التجأت بدونك فقد كنت
هالكاً فاه آه مالى السبيل ولا اجد المقام للدليل و
انك يا الهى رب جليل غنى الذى لا ؟؟ شئ فى
السّموات ولا فى الارض وانك على كل شئ
قدير

30 O my God! When in my heart there is a grievous transgression, my heart findeth no rest except by committing a greater transgression and a more grievous word. Before remembrance, O Thou Lord of bounty, is Thy pardon, and before utterance, O Thou Lord of forgiveness, is Thy protection. Verily, O my God, my punishment lies in the ultimate object of my hope, and it is naught but Thy trial. Were it not for my fear of remoteness from Thy nearness, who could make me grieve and weep before Thy face?

30 فيا الهى لما كان فى ؟ اجتراح عظيم لا يستقر
فتؤادى الا ارتكب باجتراح اعظم و كلمة اكبر
فن قبل الذكر باذا الجود عفوك و من قبل البيان
ياذا العفو سترك فانك عذابى يا الهى فى منتهى املى
و ما هى الا فتنتك فلو لم يكن خوفاً عن بعد
قربك فن يقدر ان يحزننى و يبكىنى تلقاً وجهك

31 Glory be unto Thee! Thou art the Fire, O my God, in my secret and my manifest being. Were it not for my fear of being veiled from Thy face due to Thy greatness, who could intervene between me and Thee? All hardships, O my God, are from Thee. Were it not that Thou willeth it, none could humiliate me after Thy forbearance.

31 فسبحانك انت النار يا الهى سرى و علانيى فلولا
خوفى عن حجاب وجهك لعظمة نفسك فن يقدر
ان يحول بينى و بينك فل الشدائد يا الهى منك
فلولا انت لم تريد فلم يقدر ان يذلنى عن بعد حلمك

32 Glory be unto Thee! Glory be unto Thee! I speak and fear none save Thee alone, Who hath no partner. In all sources of fear that I have witnessed, I have seen none except from Thine eyes. Alas! Alas! These words of mine bear witness to the utterance of idol-worshippers, for such forbearance cannot proceed from the servant. But Thou, O my God, knowest my secret and the loftiness of my intention. When the sea of grief and separation surged before Thee through the sprinkling of Thy love, the rope of my soul's tranquility slipped from my hand, and thereby, O my God, it sinks in the water and emerges, then disperses in the water and speaks:

32 فسبحانك سبحانك اقول ولا اخاف من احد الا
بينك وحدك لا شريك لك فكل ما شهدت موارد
الخوف لم ار الا من عينيك فاه آه ان مقالتي هذا
تشهد مقالة عبدة الاوثان لان من العبد لم يجر مثل
تلك الحلم و لكنك يا الهى تعلم سرى و علو نيى
لما قد تلاطم بحر الحزن و الفراق بين يديك برشح
محببتك قد خرج من يدى حبل سكينه نفسى و
بذلك يا الهى تغرق فى الماء و تخرج ثم تفرق فى الماء
و تنطق ثم تفرق فى الماء و تعذر

33 O my God! Thou art the ultimate goal of my seeking and my repose. Thou, O my God, art my bounty and my hope. Thou, O my Lord, art the utmost aim of my desire and aspiration. I testify that all of these are transgressions from me whose bounds none knoweth save Thee alone, Who hast no partner. My saying "Thou art Thou" is sin upon sin, and my assertion attributing fire unto Thee is the greatest of sins. Yet both of

33 فانت يا الهى منتهى مطلبي و قرارى وانك يا الهى
نعمتى و رجائى وانك يا مولاى منتهى مقصدى
و منائى و اشهد ان كل ذلك سببة منى لا يعرف
احد حدها الا انت وحدك لا شريك لك و ان
قولى انت انت ذنب على ذنب و ان مقالتي نسبة

these return to one like myself, and their judgment returneth to my innermost being. With Thee, light and darkness are as one, the word of fire is like steadfastness, and the decree of approach like withdrawal is evident.

النَّارِ إِلَيْكَ اعْظُمُ ذَنْبٌ مِنَ الذَّنْبِ وَلَكِنْ كَلْتُهُمَا
لَدَيْكَ مَرْدُودٌ بِمِثْلِ نَفْسِي وَرَاجِعَةٌ حَكْمُهَا إِلَى
سِرِّي وَإِنَّ لَدَيْكَ النُّورَ كَالظُّلْمَةِ وَإِنَّ كَلِمَةَ النَّارِ
مِثْلُ الْقَرَارِ وَحُكْمُ الْإِقْبَالِ مِثْلُ الْإِدْبَارِ لِمَشْهُودٍ

- 34 And if the people of love should find in my deeds, wrought before Thy face, a sweeter savor than in the utterances of my vindication unto Thee, then let the judgment be as it hath issued from Thee; it shall not tarry. For the Affair, inasmuch as it proceedeth from Thy decree, descendeth according to the appointed measure and shall not be altered. Alas, alas, from all that I have said and reckoned, and from all that appeareth from me which Thy knowledge hath encompassed! From all of this I seek forgiveness and flee unto Thee and turn in repentance unto Thee. Verily Thou art the Generous, the Bountiful.

34 ولو كان أهل؟ من إجترأحاتي بين يديك يتلذذون
أكثر من مقالاتي على اليك ولكن الحكم لما
كان منك لن يتخلف وإن الأمر لما كان من
حكمك على قدر المعلوم ينزل لن يتبدل فاهاه من
كلما قلت وأحصيت ومن كل ما يظهر مني ما
قد أحاط عليك فمن كل ذلك استغفر له وأهرب
منك وأتوب إليك إنك انت الجواد الكريم

- 35 O God, I beseech Thee on this day of the Sacred Month to regard me with the glance of Thy might and to summon me with the call of Thy greatness, that I may plunge into the ocean of Thy love and, before Thy face, give open voice to the summons of Thy secret, as Thou dost love and cherish. Extend unto me, O my God, in this very hour, the grace of severance unto Thee, until all things are effaced from me and my soul abideth steadfast before Thy oneness, with no turning or allusion to aught save Thee. Verily, Thou art the All-Powerful, the Most Great.

35 اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي هَذَا الْيَوْمِ مِنَ الشَّهْرِ الْحَرَامِ
أَنْ ؟ ؟ عَزَّتْكَ وَتَمَادَيْنِي بِنِدَاءِ عَظَمَتِكَ حَتَّى
أَدْخُلَ بَحْرَ مَحَبَّتِكَ وَأَعْمَلَ بَيْنَ يَدَيْكَ بِنِدَاءِ سِرِّكَ
جَهْرًا كَمَا تَحِبُّ وَتَرْضَى وَأُمِدُّ يَا أَلْهِى فِي هَذِهِ
السَّاعَةِ بِالْإِنْقِطَاعِ إِلَيْكَ حَتَّى ؟ كُلُّ شَيْءٍ عَنِّي وَ
تَسْتَفِرُّ نَفْسِي تَلَقًّا وَحِدَانِيَّتِكَ مِنْ غَيْرِ إِشَارَةٍ إِلَى
غَيْرِكَ إِنَّكَ قَدِيرٌ عَظِيمٌ

- 36 O God, I beseech Thee to send down such blessings as befit Thy majesty, and such peace as Thou deservest, upon Muhammad and His kindred, and upon those who obey them. Verily, Thou art the Praiseworthy, the All-Glorious.

36 وَ أَسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ بِمَا أَنْتَ أَهْلُهُ وَ تُسَلِّمَ بِمَا
أَنْتَ تَسْتَحِقُّ بِهِ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَهْلِ طَاعَتِهِمْ إِنَّكَ
حَمِيدٌ مُجِيدٌ

- 37 And I entreat Thee, O my God, to ordain for my parents, and for whoso followeth Thy signs in justice, every good encompassed by Thy knowledge, and protection from every evil encompassed by Thy Book. Thou, verily, art God; there is no God but Thee. Nothing overburdeneth Thy power, and Thou dost encompass all things. Thou art independent of all that are in the worlds, the Praiseworthy. Glorified art Thou, O my God! There is no power nor strength save in Thee. I implore Thy forgiveness, and through Thee I turn unto Thee by that which was sent down in the Qur'an for the people of Thy love: that the end of their prayer is the word of truth from Thee - "Praise be to God, the Lord of all worlds."

37 وَ أَسْأَلُكَ اللَّهُمَّ يَا أَلْهِى أَنْ تَكْتُبَ لِأَبَوَيَّ وَلِمَنْ أَتَّبَعَ
آيَاتِكَ بِالْعَدْلِ كُلِّ خَيْرٍ مَا أَحَاطَ عَلَيْكَ وَ الْعِصْمَةِ
مِنْ كُلِّ سُوءٍ مَا يَحْصِي كِتَابُكَ أَنْتَ اللَّهُ لَا
إِلَهَ إِلَّا أَنْتَ لَا يَتَعَاطَمُكَ شَيْءٌ وَأَنْتَ عَلَى كُلِّ
مُحِيطٍ وَمِنْ الْعَالَمِينَ غَنَى حَمِيدٌ فَسُبْحَانَكَ يَا أَلْهِى لَا
حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ ؟ أَسْتَغْفِرُكَ وَ أَتَوَجَّهُ بِكَ
بِمَا نَزَلَ فِي الْقُرْآنِ لِأَهْلِ مَحَبَّتِكَ بِأَنَّ آخِرَ دَعْوَتِهِمْ
كَلِمَةُ الْحَقِّ مِنْ عِنْدِكَ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- 38 Say: Recite this supplication in the latter two-thirds of the night, or at the beginning of its last third, as a remembrance of God for your souls, if ye would but understand. And verily this is a prayer the like of which hath not been sent down; nor

38 قُلْ أَتْلُوا هَذَا الدُّعَاءَ فِي ثُلَاثِي اللَّيْلِ أَوْ فِي أَوَّلِهِ آخِرَهَا
ذِكْرًا مِنَ اللَّهِ لِأَنْفُسِكُمْ إِنْ كُنْتُمْ تَعْقِلُونَ وَإِنَّهُ لَدُعَاءٌ

hath any who reciteth its verses with justice failed to merit the bounty of thy Lord on a day near at hand.

مَا نَزَلَ بِمِثْلِهِ وَلَمْ يَقْرَأْ آيَاتِهِ أَحَدٌ بِالْعَدْلِ إِلَّا وَ قَدْ
اسْتَحَقَّ فَضْلَ رَبِّكَ فِي يَوْمٍ قَرِيبٍ

39 (2. Month of Shawwal)

39 (شهر شوال)

40 In the Name of God, the Most Gracious, the Most Merciful

40 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

41 Alif-Lam-Mim. The ordinance of God in the Night of Fitr – there is none other God but Him. Say: Worship Me, and bow down before Me. And in such a night let the reverent adore, in fear of that Day whereon all shall be gathered unto God. Verily it is the Day of Resurrection – no doubt is therein. Say: Ye and all that ye have wrought in the path of God – on that Day unto God shall ye be raised up. He, verily, is the One God; He rendereth unto every soul according to that which it hath earned. God will not wrong any soul by so much as a grain of mustard-seed; and God is the Self-Sufficient, the All-Praised.

41 أَلَمْ حُكِّمُ اللَّهُ فِي لَيْلَةِ الْفِطْرِ لَا إِلَهَ إِلَّا هُوَ قُلْ آيَاتِي
فَاتَّبِعُونِ وَأَنْ فِي مِثْلِ تِلْكَ اللَّيْلَةِ فَلْيَعْبُدُوا الْخَاشِعُونَ
؟ خَوْفًا مِنْ يَوْمٍ كُلُّ إِلَى اللَّهِ يُحْشَرُونَ وَإِنَّهُ لَيَوْمُ
الْقِيَمَةِ لَا رَيْبَ فِيهِ قُلْ أَنْتُمْ وَمَا عَمِلْتُمْ فِي سَبِيلِ اللَّهِ
يَوْمَئِذٍ إِلَى اللَّهِ لَتَتَّبِعُنَّ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ يُجْزِي
لِكُلِّ بِمَا كَسَبَتْ وَمَا كَانَ اللَّهُ لِيُظْلِمَ نَفْسًا مِنْ
بَعْضِ خَرَدٍ وَاللَّهُ غَنِيٌّ حَمِيدٌ

42 Say: The ordinance of this night is, in the Book of God, even as a measure decreed: Worship God your Lord with two cycles of prayer; in the first cycle affirm His oneness by the reckoning of a thousand; and in the second by a number likewise – haply ye may obtain mercy. Say: After the conclusion, ask ye forgiveness of your Lord a hundred times; then offer ye peace, that ye may attain, by the hands of God, a resting-place near the shrine of husayn – upon him be peace – for God hath borne witness unto His own Self that there is none other God but Him, the Mighty, the All-Praised.

42 قُلْ إِنْ حُكِّمَ هَذِهِ اللَّيْلَةُ مِثْلُ قَدَرٍ فِي كِتَابِ اللَّهِ إِنْ
اعْبُدُوا اللَّهَ رَبَّكُمْ بِرَكْعَتَيْنِ مِنَ الصَّلَاةِ وَوَحْدُوهُ
فِي الرَّكْعَةِ الْأُولَى بِحُكْمِ أَلْفٍ عِدَّةً وَفِي الثَّانِيَةِ عِدَّةً
لَعَلَّكُمْ تُرْحَمُونَ قُلْ اسْتَغْفِرُوا رَبَّكُمْ بَعْدَ الْخُتْمِ مِائَةً
عِدَّةً ثُمَّ سَلُّوا بِيَدِي إِلَى اللَّهِ تَلَقَّا مَرْقَدًا الْحُسَيْنِ ع
بِمَا قَدْ شَهِدَ اللَّهُ لِنَفْسِهِ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ لَعَزِيزٌ حَمِيدٌ

43 Say: Break your fast on the Feast-day with a grain of mustard-seed of the clay of the Holy Land; and wash yourselves, by the ordinance of God, in the night and at the beginning of the day, that ye may be of the victorious. It is written: Say, O believers! Perform the prayer of the Feast as an obligation in the Book of God for whomsoever God hath made the ordinance binding; and turn not away from the command of God, lest ye return unto your own selves as losers.

43 قُلْ افْطَرُوا يَوْمَ الْعِيدِ بِبَعْضِ خَرْدَلٍ مِنْ طِينِ أَرْضِ
الْمُقَدَّسَةِ وَاغْتَسِلُوا بِحُكْمِ اللَّهِ فِي اللَّيْلِ وَ أَوَّلِ النَّهَارِ
لَتَكُونَنَّ مِنَ الْفَائِزِينَ لِمَكْتُوبٍ قُلْ يَا أَيُّهَا الْمُؤْمِنُونَ
صَلُّوا يَوْمَ الْعِيدِ فَرَضًا فِي كِتَابِ اللَّهِ لِمَنْ فَرَضَ اللَّهُ
حُكْمَهُ وَلَا تُعْرِضُوا مِنْ حُكْمِ اللَّهِ

44 This is indeed a prayer wherein Muhammad, the Messenger of God, hath recited five supplications in the first cycle, and four in the second – a remembrance for a people that act. Say: Recite this prayer when ye stretch forth your two hands, that ye may be of them that remember. It is written:

44 فَتَنَقَّلُوا إِلَى أَنْفُسِكُمْ خَاسِرِينَ وَ آيَهَا لَصَلَاةً قَدْ قَرَأَ
مُحَمَّدٌ رَسُولُ اللَّهِ فِيهَا خَمْسَ قُنُوتٍ فِي الرَّكْعَةِ الْأُولَى
وَأَرْبَعَةَ حِدَّةٍ فِي الثَّانِيَةِ ذِكْرًا لِقَوْمٍ يَعْمَلُونَ قُلْ اقْرَأُوا
هَذَا الدُّعَاءَ لَدَى ابْسِطِ الْيَدَيْنِ لَتَكُونَنَّ مِنَ الدَّاكِرِينَ
لِمَكْتُوبٍ

45 In the Name of God, the Most Compassionate, the Most Merciful

45 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

46 O my God! Thine are glory and splendor; from Thee have descended the word of greatness and praise. There is none

other God but Thee. I bear Thee witness by that wherewith Thou bearest witness unto Thine own Self before all things: there is none other God but Thee. And I bear witness unto Muhammad as Thou hast willed for Thine own Self, and Thou hast created the creation for his ordinance. There is none other God but Thee. And I bear witness unto the trustees of Muhammad, Thy Beloved – unto the word of justice from Thine own Self. There is none other God but Thee. And I bear witness unto every truth whereunto they have believed, and unto their mystery, with that which Thy knowledge hath encompassed – unto the word of forgiveness from Thine own Self. There is none other God but Thee, alone, without partner.

47 O God! This day is Thy day, and this station Thy station; and I, the least of specks of dust among Thy servants, am a suppliant at Thy Gate and one that seeketh refuge in Thy court. Write down, then, through Thy bounty, every good that Thou lovest for Thine own Self; and forgive me, and my parents, and the people of Thy love, that which Thou art worthy of and meet to bestow. Verily, when Thou willest a thing, ere Thou sayest unto it “Be,” it is with Thee already existent.

48 Glorified art Thou, O God, and praised; I have acknowledged Thy right. There is none other God but Thee. I mention not before Thee aught save that wherewith Thou describest Thyself unto me. Thou, verily, art witness over all things; and Thou art, whatsoever Thou willest, able. Praise be to God, the Lord of the worlds.

49 And when thou hast finished the prayer, glorify thou thy Lord by a numbered reckoning, that thou mayest be of them that work – so hath it been inscribed. And recite that which We have revealed in the Scroll and that which was revealed in the scrolls of old; for the ordinance of God in every moment is witnessed. And say:

50 O ye... Purify your souls, and that which God hath placed in your hands on the Day of Fitr before the decline of the sun, with nine ratls of what God hath provided you of His bounty, that ye may be numbered among the believers in the Mother Book – so is it written.

51 Say: The most beloved of what God hath ordained for you in that ordinance is the fruit of the palm – follow the command of God, that ye may inherit of what God hath prepared for you in the good-pleasure; verily He is the Self-Sufficient, the Mighty. Say: I love to expend in the path of God, in that obligation, repeated sugar; thus hath the ordinance of God in the Mother Book been decreed. Say: Remember ye God on the night of

يا الهى ان لك الجلال والبهاء ومنك قد تنزل
كلمة العظمة والنأ لا اله الا انت اشهدك بما
تشهد لنفسك قبل كل شئ لا اله الا انت و اشهد
لمحمد كما قد شئت لنفسه و خلقت الخلق لحكمه
لا اله الا انت و اشهد لوصيا محمد حبيبك كلمة
العدل من نفسك لا اله الا انت و اشهد لكل
حق قد آمن بهم و برهم ما قد احاط علمك
كلمة الغفور من نفسك لا اله الا انت وحدك لا
شريك لك

اللهم ان اليوم يومك و المقام مقامك و انى اقل
ذر من عبدك سائل بابك و لا تد بجنابك فاكتب
بجودك كل الخير ما تحب لنفسك و اغفر لى و
لابوى و لاهل محبتك ما انت اهله و مستحقه
انك اذا اردت بشئ قبيل ان تقول له كن لديك
لموجود

فسيحانك اللهم و بحمدك و اعترفت بحقك لا اله
الا انت و لا اذكر لك الا بما تصف لى نفسك
وانك على كل شئ شهيد و بما تشاء كما تشاء قدير و
الحمد لله رب العالمين

و اذا فرغت من الصلوة سبح ربك بعدة معدودة
لتكون من العالمين لمسطور و اقراء ؟ ما نزلنا فى
الصحيفة و ما نزل فى صحف القبل فان حكم الله
فى كل ان لمشهد

و قل يا ايها ذكوا انفسكم و ما قد جعل الله
حكمه بايديكم فى يوم الفطر قبل الزوال يتسعة
ارطال بما رزقكم الله من فضله لتكون من المؤمنين
فى ام الكتاب لمسطور

قل ان احب ما قدر الله لكم فى ذلك الحكم ثمرة
التخلى ان اتبعوا امر الله لعلكم ترون بما قد اعد الله
لكم فى الرضوان و انه لا اله الا هو لغنى عزيز قل
انى احب ان انفق فى سبيل الله فى ذلك الفرض
سكر المكرر و كذلك قد كان حكم الله فى ام

the middle of this month, for therein is an hour whereat the command descendeth from Us, according to a hidden decree.

الْكَاتِبِ مَقْضِيًّا قُلْ أَذْكُرُوا اللَّهَ فِي لَيْلَةِ النِّصْفِ مِنْ
هَذَا الشَّهْرِ فَإِنَّ فِيهَا سَاعَةً يَنْزِلُ الْأَمْرُ مِنْ عِنْدِنَا
عَلَى حُكْمٍ مُسْتَتَرٍ

- 52 Hearken, O concourse of the people of ..., unto the call of the Leaf upon Sinai in the vessel of the Feast-day, from the word of justice: there is none other God but Him. Say: Me do ye remember. No soul that reciteth on that day the Surah of Decline but his name hath been written in the scrolls of the near ones – hidden. And We have sent down these verses for those who enter Paradise by the Gate, and then say, by the word of the All-Merciful: Praise be to God, the Lord of the worlds.

52 أَنْ إِسْمِعُوا يَا أَيُّهَا الْمَلَأُ مِنْ أَهْلِ الْعَارِ نِدَاءَ لَوْرَقَةٍ
عَلَى السَّيْنِ فِي آثَارِ يَوْمِ الْعِيدِ مِنْ كَلِمَةِ الْعَدْلِ لَا
إِلَهَ إِلَّا هُوَ قُلْ إِيَّايَ فَادْكُرُونَ مَا مِنْ نَفْسٍ قَدِ قُرَّ
فِي ذَلِكَ الْيَوْمِ سُورَةَ الزَّوَالِ إِلَّا وَقَدْ كُتِبَ اسْمُهُ
فِي صُحُفِ الْمُقَرَّبِينَ مُسْتَتَرٍ وَلَقَدْ نَزَّلْنَا تِلْكَ الْآيَاتِ
لِلَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِالْبَابِ ثُمَّ يَقُولُونَ عَلَى كَلِمَةِ
الرَّحْمَنِ إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ

- 53 (3. Month of Dhi'l-Qa'dah)

53 (شهر ذو القعدة)

- 54 In the Name of God, the Most Merciful, the Most Compassionate

54 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 55 Alif. Lam. Mim. This is God's remembrance to the green leaf on the right of the crimson sea. There is no God but He. Say: Fear ye Me. Verily We have sent down the Spirit in the sacred months for those who fast for God, their Lord, the Most Merciful, besides Whom there is no other God, the Mighty, the Praiseworthy.

55 أَلَمْ ذَكُرْ اللَّهُ لِلْوَرَقَةِ الْخَضْرَاءِ عَنْ يَمِينِ بَحْرِ الْأَحْمَرِ لَا إِلَهَ
إِلَّا هُوَ قُلْ إِيَّايَ فَارْهَبُونَ إِنَّا نَحْنُ قَتَدُ نَزَّلْنَا الرُّوحَ
فِي أَشْهُرِ الْحَرَامِ لِلَّذِينَ يَصُومُونَ لِلَّهِ رَبِّهِمُ الرَّحْمَنِ
الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَمِيدُ

- 56 Follow what has been revealed unto thee from the Book of Creation, for it is the Truth, even as people in God's knowledge are assured. Indeed, fighting has been forbidden in the Book during the months of pilgrimage, except for those who turn away from this decree in their Lord's Book. Then it becomes lawful for the believers according to the ordained law of the Qur'an.

56 إِنْ اتَّبَعَ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابِ الْبَدْعِ فَإِنَّهُ هُوَ
الْحَقُّ مِثْلُ مَا كَانَ النَّاسُ فِي عِلْمِ اللَّهِ لِيُوقِنُوا وَ
لَقَدْ حَرَّمَ فِي الْكِتَابِ حَكْمَ الْقِتَالِ فِي أَشْهُرِ الْحَجِّ إِلَّا
لِمَنْ أَعْرَضَ مِنْ ذَلِكَ الْحُكْمِ عَنْ كِتَابِ رَبِّهِ فَيُحِينِدْ
حَلًّا لِلْمُؤْمِنِينَ عَلَى حَكْمِ الْقُرْآنِ الْمَفْرُوضِ

- 57 Say: O concourse! Fear God and do good with justice in the months of Creation, that ye may be numbered among those who prostrate themselves. And verily this month is recorded in the Book's decree as "Hassan" in the Preserved Tablet. O concourse! Remember it as ye remember God yourselves, for the decree and name in His remembrance with God is decisive.

57 قُلْ يَا أَيُّهَا الْمَلَأُ إِنْ اتَّقُوا اللَّهَ وَافْعَلُوا الْخَيْرَ بِالْعَدْلِ
فِي أَشْهُرِ الْبَدْعِ لَتَكُونَنَّ مِنَ السَّاجِدِينَ لِمَكْتُوبٍ وَ
أَنَّ هَذَا الشَّهْرَ فِي حَكْمِ الْكِتَابِ اسْمُ الْحَسَنِ فِي لَوْحِ
الْحَفِيفِ لِمَسْطُورٍ يَا أَيُّهَا الْمَلَأُ إِنْ أَذْكُرُوهُ كَذَكَرَ اللَّهُ
أَنْفُسَكُمْ فَإِنَّ الْحُكْمَ وَالْإِسْمَ لَدَى ذِكْرِهِ عِنْدَ اللَّهِ
لَمَقْطُوعٍ

- 58 Recite this prayer every day after noon, that ye may inherit Paradise purely from God's decree forever:

58 إِنْ أَتَلَوْا هَذَا الدَّعَاءَ فِي كُلِّ يَوْمٍ بَعْدَ الزَّوَالِ لَعَلَّكُمْ
تَرْتَوْنَ الْفَرْدُوسَ مِنْ حَكْمِ اللَّهِ خَالِصًا أَبَدًا

- 59 In the Name of God, the Most Merciful, the Most Compassionate

59 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 60 God beareth witness unto Himself as befitteth Him. There is no God but He, the Mighty, the Wise. And I bear witness unto Muhammad, the Messenger of God, even as God hath borne witness unto Himself by His Essence, that there is no God but He, the Self-Sufficient, the Praiseworthy. O God! I beseech Thee by the yellow leaf grown from the white tree, that Thou send blessings upon Thy proof, Hassan 'Ali, peace be upon him, through Thy wondrous attributes which none knoweth save Thee. Verily, Thou art the Ancient Bestower.
- 61 I bear witness before Thee, O my God, that he is a light from Thy Self, a sign of Thy power, and a mirror of Thy countenance wherein Thou hast manifested Thyself through Thine eternal might, pure from all allusion and likeness. None among creation can encompass his knowledge, for he indicateth naught but Thy Self, reflecteth in no mirror save Thy countenance, and none among creation knoweth him as Thou hast created him for Thyself and established him as the station of Thy might. There is no God but Thee.
- 62 Therefore, O my God, I beseech Thee to send peace upon him, his grandfather, his father, his mother, his brother, and upon the holy Shi'ih, the letters of Thy unity, the Imams of justice who act by Thy command and judge through fear of Thee, as befitteth Thee and as Thou deserveth. Verily, Thou art the Praiseworthy Guardian. And I beseech Thee, O my God, to bless their followers as they deserve before Thee. Verily, Thou art the Mighty, the Generous. Nothing in the heavens or earth is too great for Thee, and Thou art powerful over all things, Self-Sufficient from all worlds, Praiseworthy. There is no might nor power except through Thee, and praise be to God, the Lord of the worlds.
- 63 And verily on the twenty-fifth day of this month, the Ka'bah was revealed by God's leave, so remember God on that day through a lengthy remembrance of Hussein, peace be upon him. And on the last day of this sacred month, Muhammad al-Jawad was taken up by the hands of his Lord. There is no God but He, the Mighty, the Forbearing. Remember ye God through mention of Him on that Day, for God's decree concerning it is like unto the tenth of Muharram as inscribed in the Mother Book.
- 64 Recite this prayer on that day, that ye may be numbered among the triumphant ones who are witnessed:
- شَهِدَ اللَّهُ لِنَفْسِهِ بِمَا هُوَ أَهْلُهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَ أَشْهَدُ مُحَمَّدًا رَسُولَ اللَّهِ بِمَا قَدْ شَهِدَ اللَّهُ لِنَفْسِهِ بِذَاتِهِ إِنْ لَا إِلَهَ إِلَّا هُوَ الْغَنِيُّ الْحَمِيدُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْوَرَقَةِ الْمُصْفَرَّةِ الْمُنْبَتَةِ مِنْ شَجَرَةِ الْبَيْضَاءِ أَنْ تُصَلِّيَ عَلَيَّ حُجَّتِكَ الْحَسَنَ عَلَيَّ عَلَيْهِ السَّلَامُ بِشُؤْنَاتِكَ الْبَدِيعَةِ الَّتِي لَا يَعْلَمُهَا أَحَدٌ سِوَاكَ إِنَّكَ أَنْتَ الْجَوَادُ الْقَدِيمُ
- أَشْهَدُ لَدَيْكَ يَا إِلَهِي بِأَنَّهُ نُورٌ مِنْ نَفْسِكَ وَ آيَةٌ مِنْ قُدْرَتِكَ وَ مِرَاتٍ لَوَجْهِكَ الَّذِي قَدْ تَجَلَّى لَهُ بِعِزِّ أَرْزَلَتِكَ طَهْرًا عَنِ الْإِشَارَةِ وَ الْإِشْبَاهِ وَ لَا يَحِيطُ بِعِلْمِهِ أَحَدٌ مِنَ الْخَلْقِ إِذْ أَنَّهُ لَا يَدُلُّ فِي شَأْنٍ إِلَّا عَنِ نَفْسِكَ وَ لَا يَحْكِي فِي مِرَاةٍ إِلَّا عَنْ وَجْهِكَ وَ لَا يَعْرِفُهُ أَحَدٌ مِنَ الْخَلْقِ كَمَا أَنْتَ أَبْدَعْتَهُ لِنَفْسِكَ وَ جَعَلْتَهُ مَقَامَ عِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ
- فَاسْأَلُكَ اللَّهُمَّ يَا إِلَهِي أَنْ تُسَلِّمَ عَلَيْهِ وَ عَلَيَّ جَدِّهِ وَ أَبَاهُ وَ أُمَّهُ وَ أَخَاهُ وَ عَلَيَّ الشَّيْعَةِ الْمَقْدَسَةِ أَحْرَفَ تَوْحِيدِكَ أُمَّةَ الْعَدْلِ الَّذِينَ يَعْمَلُونَ بِأَمْرِكَ وَ يَحْكُمُونَ مِنْ خَشْيَتِكَ كَمَا أَنْتَ أَهْلُهُ وَ مُسْتَحَقُّهُ إِنَّكَ وَلِيٌّ حَمِيدٌ وَ أَسْأَلُكَ اللَّهُمَّ يَا إِلَهِي أَنْ تُصَلِّيَ عَلَى شِيعَتِهِمْ كَمَا هُمْ يَسْتَحِقُّونَ لَدَيْكَ إِنَّكَ أَنْتَ الْعَزِيزُ الْجَوَادُ لَا يَتَعَاطَلُكَ شَيْءٌ فِي السَّمَوَاتِ وَ لَا فِي الْأَرْضِ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ عَنِ الْعَالَمِينَ غَنِيٌّ حَمِيدٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
- وَإِنَّ فِي يَوْمِ الْخَامِسِ بَعْدَ الْعِشْرِينَ مِنْ هَذَا الشَّهْرِ قَدْ وَحَى الْكَعْبَةُ بِأَذْنِ اللَّهِ فَادْكُرُوا اللَّهَ فِي ذَلِكَ الْيَوْمِ بِذِكْرِ الْحُسَيْنِ عَ ذِكْرًا طَوِيلًا وَ أَنَّ فِي يَوْمِ الْآخِرِ مِنْ هَذَا الشَّهْرِ الْحَرَامِ قَدْ قَبِضَ مُحَمَّدٌ الْجَوَادُ بَايَدِي رَبِّهِ وَ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَلِيمُ إِنْ أَذْكُرُوا اللَّهَ بِذِكْرِهِ فِي ذَلِكَ الْيَوْمِ فَإِنَّ حُكْمَ اللَّهِ فِيهِ مِثْلُ عَشْرِ الْحَرَمِ فِي أَمِّ الْكَتَابِ لِمَسْطُورٍ
- وَ اتْلُوا هَذَا الدَّعَاءَ فِي تِلْكَ الْيَوْمِ لِتَكُونَ مِنَ الْفَائِزِينَ لَمْشُودٍ

65 In the Name of God, the Merciful, the Compassionate

66 O God! Thou art the Living, there is no God but Thee. Thou hast created all things by Thy command and hast ordained death for Thy servants that Thou mayest recompense in the next life each according to what their hands have wrought in Thy path. Thou hast given life to the people of the Cause in the decree of death by Thine own hands, even as Thou didst reveal in Thy decisive Book to Muhammad, the Apostle of God and Seal of the Prophets, by Thy Name. Verily, Thou takest souls at the time appointed with certainty. I testify that on that Day Thou didst lift the veil from the face of Thy Proof, the son of Thy Proof, Muhammad son of 'Ali, peace be upon them, and didst raise him to the station which Thou hadst ordained for him in the realm of holiness. O God! Through him Thou didst create all things, and through him Thou hast ordained the return. I testify that in all things he maintained the utmost moderation, and were it not that his slayer transgressed against his command and fate descended through his decree, his body would not have changed until it was raised to the station of Paradise.

67 Alas! Alas! The people of Thy Cause were slain, and were it not that the people of polytheism inflicted wounds upon them, they would not have changed from the ancient cause until the time of events. I bear witness that after their slaying, they are like unto what they were before - living in Thy presence, working by Thy command and ruling by Thy decree. Neither limitation nor changing years affect them. Therefore, O God, bestow Thy peace upon them as they deserve, and punish their enemies, O God, according to their deeds. Send down upon the resting place of him whom Thou didst raise unto Thyself on that Day what Thou deemest worthy of bestowal, for verily Thou art the Beneficent, the Generous, and Thou art powerful over all things. There is no might nor power save through Thy command. And I say, from the knowledge of the Book: Verily we belong to God, and praise be to God, the Lord of the worlds.

68 (4. Month of Dhi'l-Hijjah)

69 In the Name of God, the Merciful, the Compassionate

70 Alif. Lam. Mim. God's remembrance to the crimson leaf on the right of the green sea. There is no God but I; say: Worship ye Me. O ye concourse! Follow God's decree concerning the pilgrimage, for it is obligatory for those who are able to find a

65 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

66 اللَّهُمَّ أَنْتَ الْحَيُّ لَا إِلَهَ إِلَّا أَنْتَ قَدْ خَلَقْتَ الْخَلْقَ بِأَمْرِكَ وَاحْتَمَمْتَ الْمَوْتَ لِعِبَادِكَ لِتَجْزِيَ فِي النَّشْأَةِ الْآخِرَةِ لِكُلِّ بِمَا عَمَلَتْ أَيْدِيهِمْ فِي سَبِيلِكَ وَأَحْيَيْتَ أَهْلَ الْوَلَايَةِ فِي حُكْمِ الْمَوْتِ بِأَيْدِي نَفْسِكَ كَمَا قَدْ نَزَلَتْ فِي كِتَابِكَ الْمُحْكَمِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَخَاتِمِ النَّبِيِّينَ بِاسْمِ نَفْسِكَ إِنَّكَ تَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا فَاشْهَدُ أَنَّ فِي ذَلِكَ الْيَوْمِ قَدْ أَرَفَعْتَ الْحِجَابَ عَنْ وَجْهِ جُنَّتِكَ ابْنِ جُنَّتِكَ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَاتَّصَلْتَهُ إِلَى مَقَامِ الَّذِي قَدْ قَدَّرْتَ لَهُ فِي عَالَمِ الْقُدْسِ اللَّهُمَّ بِهِ قَدْ خَلَقْتَ الْخَلْقَ وَبِهِ قَدْ حَتَمْتَ الرَّجْعَ وَاشْهَدُ أَنَّهُ فِي كُلِّ شَيْءٍ قَدْ كَانَ عَلَى غَايَةِ الْإِعْتِدَالِ وَلَوْلَا احْتِرَاحُ قَاتِلِهِ بِأَمْرِهِ وَمَا نَزَلَ الْقَضَاءُ مِنْ حُكْمِهِ لَنْ يَتَبَدَّلَ جِسْمُهُ حَتَّى اتَّصَلَتْ بِهَا إِلَى مَقَامِ الْجَنَّةِ

67 فَاهِاهُ مَنْ قُتِلَ أَهْلُ وَلَايَتِكَ وَلَوْلَا أَهْلُ الشَّرِّكَ يُجْرَحُونَ عَلَيْهِمْ لَنْ يَتَغَيَّرُوا مِنْ قَدِيمِ الْأَمْرِ إِلَى مَا يَزِمُنِ الْأَحْدَاثَ وَاشْهَدُ أَنَّهُمْ بَعْدَ الْقَتْلِ كَمَثَلِ مَا قَبْلَهُمْ أَحْيَاءُ عِنْدَكَ يَعْمَلُونَ بِأَمْرِكَ وَيَحْكُمُونَ بِحُكْمِكَ وَلَا يَأْخُذُهُمْ حَدٌّ وَلَا سِنَّةٌ مُغَيَّرَةٌ فَسَلِّمِ اللَّهُمَّ عَلَيْهِمْ كَمَا يَسْتَحِقُّونَ وَعَذِّبِ اللَّهُمَّ أَعْدَاءَهُمْ كَمَا يَعْمَلُونَ وَأَنْزِلْ عَلَى مَرْقَدِهِ مِنْ أَرْفَعَتِهِ فِي ذَلِكَ الْيَوْمِ إِلَيْكَ مَا أَنْتَ تَسْتَحِقُّ بِهِ مِنَ الْعِطَاءِ إِنَّكَ مَنَّانٌ ذُو الْجُودِ وَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِأَمْرِكَ وَأَقُولُ مِنْ عِلْمِ الْكِتَابِ إِنَّا لِلَّهِ وَأَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

68 (شهر ذو الحجة)

69 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

70 أَلِفُ لَامُ مِيمُ ذِكْرُ اللَّهِ لِلرُّوْقَةِ الْحُمْرَةِ عَنْ يَمِينِ بَحْرِ الْأَخْضَرِ لَا إِلَهَ إِلَّا أَنَا قُلْ آيَاتِي فَاسْجُدُونَ لَا يَا أَيُّهَا الْمَلَأُ أَنْ اتَّبِعُوا حُكْمَ اللَّهِ فِي الْحَجِّ فَانْهَ فَرَضَ لِمَنْ أَطَاعَ مِنْ سَبِيلِ الْبَرِّ وَالْبَحْرِ إِلَى الْبَيْتِ سَبِيلًا أَنْ أَحَرَمُوا اللَّهَ بِثَوْبَيْنِ

way to the House, whether by land or sea. Don your consecration in two garments from the land wherein God's Messenger was mentioned for each group among you - a decree for the lesser pilgrimage enjoyed until the greater pilgrimage, that ye may obtain mercy. Verily God's decree for the men of mystery is around the Point, then for the concealed men around the Alif, then for the veiled men around the Ba, then for the noble men around the Ha, as inscribed in the Mother Book. Likewise is God's decree for women at the time of consecration. Whoso transgresseth God's bounds shall have no authority on the Day of Resurrection, and these are the lost.

- 71 We have indeed detailed the decree of what is forbidden in consecration, and what hath been sent down from God concerning the decree of circumambulation, and what is detailed in the decree of the running between Safa and Marwa, and what is ordained thereafter in the Book of the Sea, should God wish to manifest it, and God is All-Knowing, All-Wise. Likewise have We detailed therein the decree of pilgrimage and what is ordained concerning 'Arafat and Mash'ar and Mina in such wise as none before hath mentioned it, and God is the All-Knowing, the All-Informed.

- 72 This month in the judgment of the Book is the name of Husayn. Bear thou witness, by God, that on the ninth day thereof, before His shrine, through His remembrance, thou shalt assuredly be accounted among those who visit the Lord, seated upon the Throne. And I see no limit to this in the Book of God, and verily the prescribed number of pilgrimages in this regard is sealed. O concourse! Follow ye the ordinance of God in fasting nine days from the beginning of the month, and the eighth day after the second decade is the Most Great Festival, and from the fourth day of the third decade until the seventh day ye shall be numbered among the worshippers in the presence of God. Recite ye what We have sent down in the Tablet concerning the Day of 'Arafat and before it, and the eighth day after the second decade which is the Feast of Ghadir and after it, for this is the grace of God in the Book, and verily there is no God but Him, the Mighty, the Praiseworthy.

- 73 Bear ye witness to the word of sorrow from the seventh day of the first decade, for on that day, after death, Muhammad ibn 'Ali the First was disappointed in the land of Medina, and verily that day is regarded by God as equal to the tenth of Muharram, mighty and great. Follow ye God's ordinance regarding the prayer of Ghadir and likewise the twenty-fourth day before noon, for it is truly an ancient prayer. It consists of two cycles of prayer wherein one recites after the first word the Surah of Unity and the verse of generosity until the letter

؟ من ارض التي قد ذكروا رسول الله لكل طائفة منكم حكماً للعمرة المتمتعة الى الحج لعلمكم ترجمون و ان حكم الله للرجال السر من حول النقطة ثم للرجال المستتر حول الالف ثم للرجال المقنع حول الباء ثم للرجال الاشراف حول الهاء في ام الكتاب لمسطور و كذلك حكم الله للنساء في حين الاحرام و من يتعد من حدود الله لن يستطيع يوم القيمة بحكم و اولئك هم الخاسرون

- 71 و لقد فصلنا حكم ما حرم في الاحرام و ما نزل من عند الله في حكم الطواف و ما فصل في حكم السعي بين الصفا والمروة و ما قدر بعده في كتاب البحر لو شاء الله ليظهره و الله عليم حكيم و كذلك قد فصلنا فيه حكم الحج و ما قدر في العرفات و المشعر و المنى على شأن الذي لن يذكره احد من قبل ذلك و الله خبير عليم

- 72 و ان هذا الشهر في حكم الكتاب اسم الحسين ع ان اشهد و الله في يوم التاسع منها تلقاً المرقد بذكره لتكون فوق العرش من زائر الرب مشهودا و ما ارى في ذلك حداً في كتاب الله و ان عدة الحج لديه في ذلك الشأن لمسدود فيا ايها الملا ان اتبعوا حكم الله في صوم تسعة يوم من اول الشهر و يوم الثامن بعد العشر الثاني عيد الاكبر و يوم الرابع من العشر الثالث الى يوم السابع لتكون من العائدين بين يدي الله لمشهود و ان اتلوا ما نزلنا في الصحيفة من قبل يوم العرفة و قبله و يوم الثامن بعد عشر الثاني عيد الغدير و بعده فان ذلك فضل الله في الكتاب و انه لا اله الا هو لعزير حميد

- 73 و اشهدوا كلمة الحزن من يوم السابع من العشر الاول فان يومئذ قد خيب بعد الموت جد محمد بن علي الاول في ارض المدينة و ان ذلك اليوم لدى الله بمثل يوم عشر المحرم لعزير عظيم و اتبعوا حكم الله في صلوة الغدير و يوم الرابع بعد العشرين بمثله قبل الزوال فانه لصلوة حق قديم و انه لركعتين صلوة قد قروا ل الله فيهما بعد كلمة الاول سورة التوحيد و اية الكرمنى الى حرف النون و سورة

Nun, and the Surah of Power, each one ten times, an ordinance from God for people who act. Say: O concourse of the people of Paradise! Enter ye the gate with this prayer, for it is indeed a mighty remembrance equal in the Book of God to the ordinance of pilgrimage to the House without prescribed number - a hundred thousand pilgrimages, and likewise regarding the lesser pilgrimage - as a bounty from God to all who are humble. Spend ye in the path of God on the Day of Ghadir whatsoever your hearts are pleased to give in God's path, for its reward is among the prohibited ordinances.

القدر و كل واحدة منها عشر عده حكم من الله
لقوم يعملون قل يا ايها الملا من اهل الفردوس
ان ادخلوا الباب بتلك الصلوة فانه لخير ذكر عظيم
تعدل في كتاب الله حكم حج البيت من دون عده
مكتوبة مائة الف حج و مثل ذلك في حكم العمرة
فضلاً من الله للخاضعين جميعاً و انفقوا في سبيل
الله يوم الغدير ما قد رضيت افدتكم في سبيل الله
فان جزائه من حكم الحد للممنوع

- 74 Say: Recite ye until the tenth day this prayer that ye may be recorded among those who prostrate themselves:

74 قل اقرؤا الى يوم العاشر هذا الدعاء لتكون من
الساجدين لمكتوب

- 75 In the Name of God, the Merciful, the Compassionate

75 بسم الله الرحمن الرحيم

- 76 God beareth witness that there is no God but Him. None can comprehend His knowledge save Him. Glorified and exalted be He above what they describe. O God! Verily the month is Thy month and the days are Thy days. I beseech Thee by Him Whose authority Thou hast manifested in that month and Whose excellence Thou hast made for the remembrance of His station, that Thou send blessings upon 'Ali, the Commander of the Faithful, Thy Friend, Who standeth by Thy Cause and is chosen for Thy mystery, Whom Thou hast established in the station of Thy Beloved in every matter, and for Whose Day Thou didst create creation in this honored month, even as Thou art worthy.

76 شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَنْ يُحِيطَ بِعِلْمِهِ إِلَّا هُوَ
سُبْحَانَهُ وَ تَعَالَى عَمَّا يُصِفُونَ اللَّهُمَّ إِنَّ شَهْرَ شَرِّكَ وَ
الايام ايامك استلكت بمن قد اظهرت حكمه في
ذلك الشهر و جعلت فضله لذكر شأنه ان تسلم على
علي امير المؤمنين وليك القائم بامرک و المنتخب
لسرك الذي قد اقمته مقام حبيبك في كل شأن و
خلقت الخلق ليوميه في هذا الشهر المكرم كما انت
أهله

- 77 Verily Thou art God, there is no God but Thee, without number. Verily Thou art God, there is no God but Thee, without mention of His glory. Verily Thou art God, there is no God but Thee, without novel geometry. Verily Thou art God, there is no God but Thee, without ancient name. Verily Thou art God, there is no God but Thee, without similar attribute. Verily Thou art God, there is no God but Thee, without invented description. Verily Thou art God, there is no God but Thee, without originated verse. Verily Thou art God, there is no God but Thee, without novel likeness. Verily Thou art God, there is no God but Thee, without similarity in remembrance that He loves. And verily, O God, There is no God but Thee, without any command to limit Thee. Verily Thou art God, there is no God but Thee, without any attribute that any besides Thee could measure. There is no God but Thee!

77 إِنَّكَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْ دُونِ عِدَّةٍ إِنَّكَ
أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْ دُونِ ذِكْرِ مَجْدِهِ وَأَنْتَ
أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْ دُونِ هِنْدَسَةِ بَدِيعَةٍ وَ
أَنْتَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْ دُونِ إِسْمٍ قَدِيمَةٍ
وَ أَنْتَ أَنْتَ لَا إِلَهَ إِلَّا أَنْتَ مِنْ دُونِ نَعْتٍ مُتَشَابِهٍ
وَ أَنْتَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْ دُونِ وَصْفٍ
مُخْتَرَعَةٍ وَ أَنْتَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْ دُونِ آيَةٍ
مُبْتَدَعَةٍ وَ أَنْتَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْ دُونِ
مِثَالٍ مُحْدَثَةٍ وَ أَنْتَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مِنْ
دُونِ شَيْءٍ فِي الذِّكْرِ يُجِبُّهُ وَ أَنْتَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا
أَنْتَ مِنْ دُونِ أَمْرٍ يُجَدُّهُ وَ أَنْتَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا
أَنْتَ مِنْ دُونِ شَأْنٍ يُقَدَّرُهُ سِوَاكَ لَا إِلَهَ إِلَّا أَنْتَ

- 78 I beseech Thee to send Thy blessings upon Muhammad, Thy Messenger, the Seal of the Prophets, with the most excellent

of what Thy knowledge encompasses and Thy Book records, and upon the Imams of Justice with the like of what Thou hast ordained for him. Verily Thou art the All-Praiseworthy Protector. I bear witness before Thee that their names are derived from Thine own names, and they are: Ali, Fatima, Hassan, Hussein, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hassan and the Expected Successor - God's blessings be upon them all. They are the bearers of Thy proof, the pillars of Thy unity, the signs of Thy grandeur, and the emblems of Thy glory, through whom all creation in every condition attains justice. I beseech Thee, O my God, by Thy bounty, to send down upon their followers what Thou hast written of Thy bounty for Thyself. Verily Thou art God, there is no God but Thee, the Mighty, the Ancient.

78 أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ رَسُولِكَ خَاتِمِ النَّبِيِّينَ بِأَفْضَلِ مَا قَدْ احَاطَ عَلَيْكَ وَيُحْصِيَ كِتَابُكَ وَعَلَى أُمَّةِ الْعَدْلِ بِمِثْلِ مَا قَدَّرْتَ لَهُ إِنَّكَ وَلِيُّ حَمِيدٍ أَشْهَدُ لَدَيْكَ بِأَنَّ أَسْمَاءَهُمْ قَدْ اسْتَقْتَت مِنْ أَسْمَاءِ نَفْسِكَ وَأَنْهُمْ عَلَى وَفَاطِمَةَ وَوَالْحَسَنَ عَ وَالْحُسَيْنَ وَعَلِيٍّ وَمُحَمَّدٍ وَجَعْفَرٍ وَمُوسَى وَعَلِيٍّ وَمُحَمَّدٍ وَعَلِيٍّ وَالْحَسَنَ وَالْخَلْفَ الْمُنْتَظَرِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ مَحَالٌ حُجَّتُكَ وَأَرْكَانُ تَوْحِيدِكَ وَأَيَاتُ عَظَمَتِكَ وَعَلَامَاتُ عِزَّتِكَ الَّذِينَ بِهِمْ كُلُّ الْخَلْقِ فِي كُلِّ شَأْنٍ لِيَعْدِلُونَ وَأَسْأَلُكَ اللَّهُمَّ بِجُودِكَ أَنْ تُنْزِلَ عَلَى شِيَعَتِهِمْ مَا كَتَبْتَ مِنْ جُودِكَ لِنَفْسِكَ إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْقَدِيمُ

79 Say: Follow God's decree on the Day of the Feast as We have revealed before, that ye may be among the triumphant. For him who hath power over earthly desires, the law of guidance is prescribed, and for others, God's way hath been decreed with justice, and the decree in the Mother Book hath been fulfilled. Recite ye the Book of Innovation in the hours of this month, that ye may be numbered among the strivers in God's Book.

79 قُلْ اتَّبِعُوا حُكْمَ اللَّهِ فِي يَوْمِ الْعِيدِ بِمَا نَزَّلْنَا مِنْ قَبْلِ لَتَكُونَنَّ مِنَ الْفَائِزِينَ لِمُسْطُورٍ وَلِمَنْ قَدَّرَ عَلَى الْأَرْضِ الْمَنَى فَرَضَ عَلَيْهِ حُكْمَ الْهُدَى وَلِدُونِهِ سَنَةٌ اللَّهُ قَدْ قَضَى بِالْعَدْلِ وَكَانَ الْحُكْمُ فِي أُمِّ الْكِتَابِ مُقَضًى إِنْ أَتَلَوْا كِتَابَ الْبَدْعِ فِي سَاعَاتِ هَذَا الشَّهْرِ لَتَكُونَنَّ مِنَ الْمَجَاهِدِينَ فِي كِتَابِ اللَّهِ لِمَكْتُوبٍ

80 And read this prayer on the Day of Knowledge, and the day before it, and the day after it, and the Day of Power, and every Friday, and the Day of Innovation, and the twenty-fourth of this month with ablutions, for therein is hidden God's Most Great Name.

80 وَاقْرَأُوا هَذَا الدُّعَاءَ فِي يَوْمِ الْمَعْرِفَةِ وَيَوْمَ قَبْلِهِ وَيَوْمَ بَعْدِهِ وَيَوْمَ الْقَدِيرِ وَكُلِّ جُمُعَةٍ وَيَوْمِ الْبَدْعِ وَالرَّابِعِ بَعْدَ الْعِشْرِينَ مِنْ هَذَا الشَّهْرِ بِالْعُسَلِ فَإِنَّ فِيهِ اسْمَ اللَّهِ الْعَظِيمِ لِمُسْتَوْرٍ

81 In the Name of God, the Merciful, the Compassionate

81 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

82 O God! Thou art the Sovereign without rival, and Thou art the All-Powerful without peer. Thou hast brought creation into being through a single word of creation, not from anything, and Thou hast placed in the realities of all things a remembrance of Thyself, not from any likeness. I bear witness before Thee by that ancient sign on that great day, as Thy Essence hath testified to Itself before all things. There is no God but Him, and none knoweth how He is save Him. O my God! I testify that Thy Essence transcends all description in words, and that Thy Being is beyond all proof through attributes. O my God! As Thou art, Thou canst not be known except through Thyself, nor described except by Thy countenance. The ultimate station of creation hath been differentiated from the Point of Separation, and the highest essences of servants have faltered

82 اللَّهُمَّ أَنْتَ السُّلْطَانُ بِلَا ضِدٍّ وَأَنْتَ الْمُقْتَدِرُ بِلَا يَدٍ قَدْ أَبْدَعْتَ الْخَلْقَ بِحَرْفٍ مِنَ الْإِبْدَاعِ لَا مِنْ شَيْءٍ وَجَعَلْتَ فِي حَقَائِقِ كُلِّ شَيْءٍ ذِكْرًا مِنْ نَفْسِكَ لَا مِنْ شَيْءٍ فَأَشْهَدُ لَدَيْكَ بِتِلْكَ الْآيَةِ الْقَدِيمَةِ فِي ذَلِكَ الْيَوْمِ الْعَظِيمِ بِمَا قَدْ شَهِدَ ذَاتِيكَ لِنَفْسِهِ قَبْلَ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ وَلَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ إِلَّا هُوَ يَا أَلْهِ أَشْهَدُ أَنَّ ذَاتِيكَ مَقْطَعَةُ الْوَصْفِ عَنِ الْبَيَانِ وَأَنَّ كَيُونِيَّتِكَ مَسْدُودَةُ النَّعْبِ عَنِ الْإِسْتِدْلَالِ وَأَنَّكَ يَا أَلْهِ كَمَا أَنْتَ لَنْ تَعْرِفَ إِلَّا بِنَفْسِكَ وَلَنْ تُوصَفَ إِلَّا بِوَجْهِكَ وَإِنَّ مُنْتَهَى مَقَامِ الْخَلْقِ قَدْ

at the Point of Despair. No similitude in the realities of contingent beings can indicate aught but prevention, nor can any geometry in the essential nature of creation prove aught save severance.

تَذَوَّنَتْ مِنْ نُقْطَةِ الْفَصْلِ وَإِنَّ أَعْلَى جَوَاهِرِ الْعِبَادِ
قَدْ تَلَجَّجَتْ مِنْ نُقْطَةِ الْيَأْسِ لَنْ يَذُلَّ الْمِثْلُ فِي
حَقَائِقِ الْمُمَكِّنَاتِ إِلَّا بِالْمَنْعِ وَلَا تَسْتَدِلُّ الْهَنْدَسَةُ
فِي ذَاتِيَّاتِ الْخَلْقِ إِلَّا عَنْ مَقَامِ الْقَطْعِ

- 83 Glory be to Thee, O my God, from the deeds of creation and all that they are engaged in regarding the Command, for they know naught save their own limitations and witness naught save what Thou hast placed within their realities. Glory be to Thee! Whosoever hath sought Thy unity hath been veiled by his own self, and therefore hath the decree praised him from Thy presence, for the word of polytheism is in his realm. And whosoever hath sought to describe Thy Self hath claimed an opposite to Thy Essence, for description in the presence of allusion returneth unto itself. Glory be to Thee! All good is from Thee and belongeth to Thee alone, without any partner, and what is attributed to creation and appears from them are signs of Thy kingdom. There is no God but Thee! Glorified art Thou, O my God! I cannot reckon Thy praise, nor do I cherish Thy remembrance for aught save Thy Face. How, then, can I set forth my state before Thee, when Thy knowledge doth encompass it, while I myself know naught thereof?

83 فَسُبْحَانَكَ يَا إِلَهِي مِنْ عَمَلِ الْخَلْقِ وَكُلِّهَا هُمْ عَلَيْهِ
مِنَ الْأَمْرِ لَا نَهْمُ لَا يَعْرِفُونَ إِلَّا خَطَّ أَنْفُسِهِمْ وَلَا
يَشْهَدُونَ إِلَّا بِمَا قَدْ جَعَلْتَ فِي حَقَائِقِهِمْ فَسُبْحَانَكَ
مَا أَرَادَ تَوْحِيدَكَ فَقَدْ احْتَجَبَ بِنَفْسِهِ وَلِذَا قَدْ
مَدَحَتْهُ الْقَضَا مِنْ عِنْدِكَ ل؟ كَلِمَةُ الشَّرِكِ فِي
صَقْعِهِ وَمَنْ أَرَادَ الْوَصْفَ لِنَفْسِكَ فَقَدْ دَعَى الضَّدَّ
لِذَاتِكَ لِأَنَّ الْوَصْفَ لَدَى الْإِشَارَةِ مُرَدُّهُ إِلَى
نَفْسِهِ فَسُبْحَانَكَ كُلُّ الْخَيْرِ مِنْكَ وَلَكَ وَحْدًا لَا
شَرِيكَ لَكَ وَمَا يَنْسَبُ إِلَى الْخَلْقِ وَيُظْهِرُ مِنْهُمْ
آيَاتِ مُلْكِكَ لَا إِلَهَ إِلَّا أَنْتَ فَسُبْحَانَكَ يَا إِلَهِي
لَا أُحْصِي ثَنًا عَلَيْكَ وَلَا أَحِبُّ ذِكْرَكَ لَشَيْءٍ إِلَّا
لَوَجْهِكَ فَكَيْفَ أَذْكُرُ حَالِي لَدَيْكَ بِمَا أَحَاطَ عَلَيْكَ
دُونَ مَا لَا أَعْلَمُ نَفْسِي شَيْئًا مِنْهَا

- 84 Wherefore I bear witness, O my God, that my mention of Thy unity hath acquired a fault for which, wert Thou to punish me with all Thy power as recompense for that deed, eternally and forever, by the permanence of Thy Essence, I would deserve it, and my sin would not be equaled. Alas, alas for the grievous transgressions and what I have committed before Thy face without permission from Thy decree! Here am I then, in my station before Thee, seeking Thy forgiveness and turning unto Thee. I acknowledge that my seeking forgiveness for sin is itself a sin requiring another word, which hath no remedy save my incapacity and Thy pardon as its path. There is no God but Thee. I beseech Thee, O God, by Thy bounty, to bless Muhammad and the family of Muhammad according to what Thy knowledge hath encompassed and Thy Book hath enumerated. Verily Thou art the Generous, the Bestower of favors.

84 فَاشْهَدُ يَا إِلَهِي بِأَنَّ ذِكْرِي تَوْحِيدَكَ قَدْ اكْتَسَبْتَ
سَيِّئَةً لَوْ تُعَذِّبْنِي بِكُلِّ قُدْرَتِكَ جَزَاءَ ذَلِكَ الْعَمَلِ
شَرْمًا أَبَدًا بِدَوَامِ ذَاتِكَ لَكُنْتُ مُسْتَحَقًّا بِهِ وَلَا
يَعْدِلُ ذَنْبِي فَاهُ أَهْ مِنْ جَرِيرَاتِ الْكِبَرَى وَ؟ عَمَّا
ارْتَكَبْتُ فِي تَلَقُّا وَجْهِكَ مِنْ دُونَ إِذْنٍ مِنْ حُكْمِكَ
فَهَا أَنَا ذَا فِي مَقَامِي لَدَيْكَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ
وَأَعْتَرِفُ بِأَنَّ اسْتَغْفَارِي مِنَ الذَّنْبِ ذَنْبٌ يَحْتَاجُ
إِلَى كَلِمَةٍ أُخْرَى وَهِيَ لَا نَفَاقَ لَهَا إِلَّا الْعِجْزُ مِنِّي
وَالْعُفُو مِنْكَ سَبِيلُهُ لَا إِلَهَ إِلَّا أَنْتَ فَاسْأَلْكَ اللَّهُمَّ
بِجُودِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ قَدْ أَحَاطَ
عَلَيْكَ وَاحْصَى كِتَابُكَ إِنَّكَ أَنْتَ الْجَوَادُ ذُو الْمَنِّ

- 85 Naught in the heavens nor on the earth can overburden Thy power, for Thou art, verily, potent over all things, and what Thou wilt Thou bringest swiftly to pass, nigh at hand. O God! This day is Thy day, and this station Thy station. I beseech Thee, then, by Thyself - by that reality known to none save Thee - that Thou wouldst send down Thy blessings, as becometh Thy majesty and as beseemeth Thy deserts, upon

85 لَا يَتَعَا؟ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَأَنْتَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ وَمَا تَشَاءُ سَرِيعٌ وَقَرِيبٌ اللَّهُمَّ إِنَّ
الْيَوْمَ يَوْمُكَ وَالْمَقَامَ مَقَامَكَ فَاسْأَلْكَ اللَّهُمَّ؟ الَّذِي
لَا يَعْلَمُهُ أَحَدٌ سِوَاكَ أَنْ تُصَلِّيَ عَلَى وَلِيِّتِكَ الْقَائِمِ
بِأَمْرِكَ وَالرَّاضِي بِحُكْمِكَ وَالِدَّاعِي إِلَى نَفْسِكَ

Thy Friend, the One who ariseth by Thy command, who is well-pleased with Thy decree, who summoneth unto Thyself - Thy Proof, the son of Thy Proof - whom Thou hast chosen for Thine Own Self, veiled for Thy love, elected for Thy guardianship, and appointed in the seat of Thy Self in the realms of recognition and bestowal. For Thou hast ever been exalted above conjunction with created things, and subject to no change in any affair by reason of Thy bounty. Verily, Thou art the All-Powerful, the Most Exalted.

جُتِكَ ابْنُ جُتِكَ الَّذِي قَدْ اخْتَرْتَهُ ؟ ؟ لِحَبَّتِكَ
وَاصْطَفَيْتَهُ لَوْلَايَتِكَ وَجَعَلْتَهُ مَقَامَ نَفْسِكَ فِي
الْمَعْرُوفَةِ وَالْعِطَاءِ اِذْ كُنْتَ لَمْ تَزَلْ لَمْ تَقْتَرَنْ بِحَبْلِ
الْاَشْيَاءِ وَتَتَغَيَّرُ فِي شَأْنٍ بِالْعِطَاءِ وَانَّكَ أَنْتَ الْعَزِيزُ
الْمُتَعَالِ

- 86 I bear witness that His Will in all things is the very essence of Thy Will; that His purpose in every decree is the execution of Thy behest; that times and ages alter Him not, so exalted is the majesty of His glory; that none among creation attaineth unto the sanctum of His knowledge, so lofty is the splendor of His beauty; that from His knowledge naught in the heavens or on the earth can escape; that there is nothing but it is beneath His judgment; and that unto Him, by Thy leave, return the decree of creation and command. Thou, verily, art God - there is none other God but Thee - the Ancient, the All-Sufficing. O God, send Thy peace upon Him in every condition as Thou art worthy thereof and as Thou deservest; guard, O God, His occultation, and fulfill for Him what Thou hast promised; for Thou dost encompass all things and art powerful to accomplish whatsoever Thou wilt.

86 أَشْهَدُ أَنَّ مَشِيَّتَهُ فِي كُلِّ شَيْءٍ ذَاتُ مَشِيَّتِكَ وَارَادَتُهُ
عَلَى كُلِّ قَضَاءٍ حُكْمُ الْإِمضَاءِ مِنْكَ لَمْ تَغْيِرْهُ الْأَزْمَنَةُ وَ
الدَّهْرُ لِعِزِّ جَلَالِهِ وَلَا يَنَالُ إِلَى قُدْسٍ مَعْرِفَتِهِ أَحَدٌ
مِنَ الْخَلْقِ لِعُلُوِّ بَهَائِهِ وَلَا يَغْرُبُ مِنْ عَلَيْهِ شَيْءٌ فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا مِنْ شَيْءٍ إِلَّا بِحُكْمِهِ
وَالِيهِ يُرْجَعُ حُكْمُ الْخَلْقِ وَالْأَمْرُ بِإِذْنِكَ إِنَّكَ أَنْتَ
اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ الْقَدِيمُ اللَّهُمَّ سَلِّمْ عَلَيْهِ فِي
كُلِّ شَأْنٍ بِمَا أَنْتَ أَهْلُهُ وَمُسْتَحَقُّهُ وَاحْفَظْ اللَّهُمَّ
غَيْبَتَهُ ؟ مَا وَعَدْتَ لَهُ إِنَّكَ بِكُلِّ شَيْءٍ مُحِيطٌ وَعَلَى
مَا تَشَاءُ قَدِيرٌ

- 87 And I beseech Thee, O my God, by Thy bounty, to send Thy blessings upon Thy Servant whom Thou hast sent unto mankind with clear signs, and whose path of recognition is made plain in the firm verses. I testify that He hath conveyed what He was charged to convey of Thy decree, and Thou art witness over all things. There is no power nor strength save in God, the Most High, the Most Great. And praise be to God, the Lord of all worlds.

87 وَاسْأَلْكَ اللَّهُمَّ بِجُودِكَ أَنْ تُصَلِّيَ عَلَى عَبْدِهِ الَّذِي
قَدْ أَرْسَلَهُ إِلَى الْخَلْقِ بِالْآيَاتِ الْبَيِّنَاتِ وَبَيْنَ سَبِيلِ
مَعْرِفَتِهِ فِي الْآيَاتِ الْمُحْكَمَاتِ وَأَشْهَدُ أَنَّهُ قَدْ بَلَغَ مَا
حُمِّلَ مِنْ حُكْمِهِ وَإِنَّكَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

- 88 (5. Month of Muharram)

88 (شهر محرم)

- 89 In the Name of God, the Most Gracious, the Most Merciful.

89 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 90 Alif Lam Mim. A remembrance from God for the Crimson Leaf, touching upon the left shores of the Green Sea: there is no God but He. Say: Unto Me, then, bear ye witness.

90 أَلَمْ ذَكَرَ اللَّهُ لِلْوَرَقَةِ الْحُمْرَاءِ عَنْ شَمَائِلِ بَحْرِ الْأَخْضَرِ
لَا إِلَهَ إِلَّا هُوَ قُلْ آيَاتِي فَاشْهَدُونِ

- 91 On the first day of this month, in the year 1235, the Remembrance was born upon the Holy Land, and forthwith did the Truth proclaim: "Sovereignty is Mine, and I - verily - I am the Most High, the Most Great." No servant who, on that day, performeth prayer for My remembrance - two rak'ahs, each comprising fourteen repetitions of the Surih of Unity; and two rak'ahs upon the Surih of the Remembrance, and at the hour

91 وَأَنَّ فِي يَوْمِ الْأَوَّلِ مِنْ هَذَا الشَّهْرِ فِي السَّنَةِ ١٢٣٥
قَدْ وُلِدَ الذِّكْرُ عَلَى أَرْضِ الْمُقَدَّسَةِ وَيُنَادِي الْحَقُّ فِي
الْحَيْنِ إِنْ الْمَلِكُ لِي وَآتَى إِيَّانَا الْعَلِيُّ الْكَبِيرُ فَمَا مِنْ عَبْدٍ
قَدْ صَلَّيَ فِي ذَلِكَ الْيَوْمِ لَذِكْرِي بِرُكْعَتَيْنِ عِدَّةَ أَرْبَعَةِ
عَشْرِ سُورَةِ التَّوْحِيدِ وَرُكْعَتَيْنِ عَلَى سُورَةِ الذِّكْرِ وَ

of noon – but that for him is ordained the decree of Paradise. And God, thy Lord, breaketh not His promise.

الزّوال الآ و قد فرض عليه حكم الفردوس و أنّ
الله ربك لا يخلف الميعاد

- 92 Say: Fast ye that day in thanksgiving for His Countenance. There is no God but He, the Mighty, the Ancient. And when the month dawneth, clothe ye the temple of oneness within your souls with that black raiment which God hath decreed in its ordinance; and leave ye not undone so much as a single glance of remembrance of Husayn, peace be upon him, for he is an Imam of justice, slain. And if ye but knew the merit God hath appointed in weeping for him...

92 قل صوموا ذلك اليوم شكراً لوجهه أنّه لا إله إلاّ
هو العزيز القديم و اذا طلع الشّهر فالبسوا على
هيكل الاحديّة في انفسكم و ما قد جعل الله في
حكمها رداً السّوداً و لا تفعلوا اقل من لمحّة عن
ذكر الحسين ع فانه الامام عدل قيل

- 93 Glorified art Thou, O my God! If ye but knew the merit God hath ordained in weeping for him, ye would choose for your souls naught but his remembrance. Turn ye unto God with justice, that haply ye may bear witness; and know ye that certain deeds on that Day shall profit you not, save after your obedience unto Us in that Gate. Fear God, and follow not the vain desires of your souls, that ye may be thankful.

93 و لو تعلموا فضل ما قدّر الله في بكائه ان تختاروا
لانفسكم الاّ ذكره ؟ الى الله بالعدل لعلكم تشهدون
و اعلموا بانّ بعضاً من العمل في ذلك اليوم لا
ينفعكم الاّ بعد طاعتنا في ذلك الباب ان اتقوا الله
و لا تتبعوا هوا انفسكم لعلكم تشكرون

- 94 No soul that hath wrought every good yet denieth a single letter of Our verses but that We shall gather him on the Day of Resurrection before Us in a coffer of iron. On that Day he shall have no power to pronounce a judgment; unto God are all raised.

94 و ما من نفسٍ قد عمل كلّ الخير ثمّ يكفر بحرف
من اياتنا و الاّ و نحشره يوم القيمة بين ايدينا في
تابوت من حديد فيومئذ لا يستطيع بشئ من
الحكم و كلّ الى الله يبعثون

- 95 And when the tenth day cometh upon you, take your portion from the allotment of the Book, and weep as ye are able for the sake of God; for on a day such as this he was slain - thirsting and alone. God chastised those who warred against Husayn - peace be upon him - on the Day of Truth, and those who were content with their deeds were, in judgment, as they; these, verily, are the unbelievers.

95 و اذا ورد عليكم يوم العاشر خذوا حظكم من
نصيب الكتاب و ابكوا لوجه الله ما استطعتم فانه
قد قتل في مثل ذلك اليوم عطشاً فريداً عذب
الله الذين حاربوا بالحسين ع في يوم الحقّ و الذين
قد رضوا بافعالهم قد كانوا في الحكم بمثلهم و انّ
اولئك لهم الكافرون

- 96 Draw not nigh to vain speech, nor to smoke, nor to signs and gestures in the assembly of his remembrance, for all this is an evil deed in the Book of God. And God is Mighty, Praiseworthy. God hath forbidden that he be mentioned in the forms of likenesses. Fear God, and ascribe not unto yourselves the names of justice, O people of the Sanctuary; for whoso resembleth Husayn - peace be upon him - in his remembrance hath verily borne the proof of God's guardianship.

96 و لا تقربوا الكلام و لا الدخان و لا الاشارات في
مقعد ذكره فان كلّ ذلك سيّئة في كتاب الله و الله
عزيز حديد و انّ الله قد حرم ذكره في صور المثل
ان اتقوا الله و لا تنسبوا الى انفسكم اسماً العدل
و اهل الحرم فان من تشبّه بالحسين ع لذكره فقد
احتمل حجة الولاية لله

- 97 Turn aside, O concourse, from the footsteps of Satan; for God hath forbidden your works in the Book, while ye work not according to the signs of God. Recite, in the dwellings of his remembrance, the Verses of the "Bid'ah" and what We have sent down, in the verses, of Our Names, that ye may be numbered, before God, among the winners, attested. And We love

97 ان اعرضوا يا ايّها الملائكة من خطوات الشّيطان فانّ
الله قد حرم في الكتاب اعمالكم و اتم بايات الله لا
تعملون ان اقرؤا في مساكن ذكره ايات البدع و
ما نزل في الايات من اسمائنا لتكون من الفائزين
عند الله مشهوداً و انا نحن ما نحب في ايام الدّكر

not, in the days of remembrance, so much as a single letter of poetry. Recite the verses of God with equity, and what hath been sent down in the akhbar in truth - for this, indeed, is the mighty triumph.

حرف الشعر ان اقرؤا آيات الله بالعدل وما نزل
في الاخبار بالحق فان ذلك هو الفوز الكبير

- 98 And read the "Book of Bid'ah" on the twenty-fifth day of this ennobled month; for on that day the son of Husayn - peace be upon him - was seized in Madinah, and it is a day of great lamentation. Draw not nigh to gestures on the Day of Ashura, for with Us it is a grievous sin. And salute Husayn, on the Day of Ashura and its night, with these verses, that ye may be of the people of presence, inscribed:

98 و اقرؤوا الكتاب البدع في يوم الخامس بعد العشرين
من هذا الشهر المجلل فان في ذلك اليوم قد قبض
على ابن الحسين ع في ؟ و انه يوم بكاء عظيم ولا
تقربوا الاشارة يوم عاشورا فانه لدينا لذنوب عظيم و
سلم على الحسين في يوم عاشورا و ليلة هذه الايات
لتكونن من اهل الحضور لمسطور

- 99 In the Name of God, the Most Gracious, the Most Merciful

99 بسم الله الرحمن الرحيم

- 100 God beareth witness for His servant by His own testimony that there is no God but He, the Ever-Living, the Ancient. O God! Thou art Peace, from Thee is peace, and unto Thee returneth peace. Thou art One, without partner. I bear witness that this day is Thy day, and this station Thy station; and that the martyr therein is Thy Proof, the son of Thy Proof. And Thou, O my God, hast, in truth, summoned, in fulfilment of Thy promise unto the people of response, to the visitation of his very self by Thyself; to the presence of Thy Throne by the sanctity of Thy might; to the mention of his abasement by the mention of Thy glory; to the station of his subjugation by the station of Thy power; and to his place of martyrdom by the station of Thy all-embracing mercy. Verily, Thou art the Lord of surpassing bounty.

100 شهد الله لعبده بشهادته ... لا اله الا هو الحي
القديم اللهم انت السلام و منك السلام و اليك
السلام و حدك لا شريك لك اشهد ان اليوم هذا
يومك و المقام هذا مقامك و الشهيد فيه حجتك ابن
حجتك و انت يا الهى قد دعوت لما قد وعدت
بالحق لاهل ؟ عن زيارة نفسه بنفسك و عن
مقام مقهوريته بمقام قوتك و عن مصرعه بمقام
رحمانيته انتك ذو الجود العظيم

- 101 I testify that though he was slain before Thy face, yet is he living with Thee; nothing frustrateth his power, nothing escapeth his knowledge; neither times nor ages affect him. For from the light of Thine Essence didst Thou create him; no extinction awaiteth him, for ever and ever. Great indeed is his calamity with Thee, O my God, and vast his affliction in Thy sight. Thou alone knowest his right; none save Thee hath measured his trial.

101 اشهد انه و ان قتل بين ايديك و لكن حتى لديك
و لا يعجز في قدرته شئ و لا يغرب من عليه شئ
و لا تغيره الدهور و الازمنة لانك من نور ذاتك
قد خلقتة و لا زوال له سرمداً ابداً تجلت مصيبته
يا الهى لديك و عظمت بلائه يا الهى عندك و
انت تعلم حقه لا سواك و انتك قد عرفت بلائه
لا دونك

- 102 O God, send Thou Thy peace, and recompense him with Thy good-pleasure as beseemeth Thy majesty. And, through Thy bounty, cause Thy mercy to descend upon those who were slain before his face on that day, as Thou art worthy thereof; for verily these are the winners, drawn nigh unto Thee. Inscribe Thy mercy for those who labor in Thy path, who weary their souls for Thy very Self, and who weep, in the days of justice, for Thy sake - all the good whereof Thy knowledge doth encompass -

102 فسلم اللهم و اجزه من رضاك كما انت امله و انزل
الرحمة بجودك على الذين قد قتلوا بين يديه في ذلك
اليوم كما انت تستحق به فان اولئك لهم الفائزون
المقربون و اكتب رحمته للذين يعملون في سبيل
نفسك و يتعبون انفسهم في سبيل ذاتك و يكون
في ايام العدل لوجهك كل الخير ما قد احاط

for Thou art the Bountiful, the Lord of grace, Who commandeth no ordinance but that, ere its mention, Thou hast created in Paradise its recompense for whoso followeth it and is numbered among the prostrate.

- 103 Peace be upon thee, O Aba 'Abdi'llah! And the mercy of God and His blessings be upon thee. I bear witness, O my Master, before Thy presence, that though thou wast slain, thou didst not die; by thy life do the hearts of creation live, and through the munificence of thy blood-price doth God accept the testimony of those made solitary. I bear witness that thou art the Light of God, which none can obscure; the Command of God, which none can vanquish; the Mystery of God, which none can fathom; and the Name of God, which none can describe. Exalted is thine identity above all description; sanctified thy being beyond all epithet. None knoweth how thou art save God, Who created thee and annexed, by the mention of thy blood-price, thy remembrance unto His own Self - there is no God but He.

- 104 I bear witness that when thy head was severed, it remained conjoined with the Light of God, thy Lord; and that when thou wert left alone upon the earth, all beings were humbled before thee, abased in the presence of thy Face, and brought low by thy calamity. Never wert thou abject in thine own self - for in every condition did God exalt thee - nor overcome in any affair - for God was thy Helper. Thou art the slain One without peer, the solitary One without like. May the blessings of God rest upon thee, O Proof of God, as becometh Him - for He is the Mighty, the Praiseworthy.

- 105 I testify before Thee that, through thy blood-price, the decree of the letters of Oneness was altered in the thicket of Divinity, and that the word of glorification was transmuted by the letters of magnification in the realm of Power; there is not a thing but it hath glorified God through thy remembrance, and in every condition it weepeth for thy sake. God knoweth, O my Master, thy calamity and the greatness of thy affliction, and that whatsoever is other than thee, in the balance of testimony and pain, is as the tawhid of an ant before thee. Glory be to God - the One, the Single, the Ever-Living, the Self-Subsisting - of Whom none knoweth how He is, save He Himself.

- 106 O God! Unto Thee do I pour out my plaint and sorrow on that day. I beseech Thee, by Thy bounty, to admit me within the Gate of Thy Sanctuary, and to inscribe my name among those who visit Thy very Self. Chastise, with Thy everlasting, never-ending chastisement, those who have made that day a day of rejoicing and have been content with the deeds of the

عَلَيْكَ فَإِنَّكَ جَوَادُ ذُو الْمَنِّ لَأَنَامُهُ يُحْكَمُ إِلَّا وَتَخْلُقُ
قَبْلَ ذِكْرِهِ جَزَائِهِ فِي الْفِرْدَوْسِ لِمَنِ اتَّبَعَهُ وَكَانَ مِنَ
الشَّابِّدِينَ

103 السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
أَشْهَدُ يَا مَوْلَايَ لَدَيْكَ بِأَنَّكَ وَإِنْ قُتِلْتَ لَمْ تَمُتْ
وَبِحَيَاتِكَ حَيٌّ وَجُودُ أَفْتَدَى الْخَلْقَ وَبِجُودِ اثَارِكَ
يَقْبَلُ اللَّهُ شَهَادَةَ الْمُتَوَحِّدِينَ وَأَشْهَدُ إِنَّكَ نُورُ اللَّهِ
الَّذِي لَا يَخْفَى وَأَمْرُ اللَّهِ الَّذِي لَا يَقْهَرُ وَسِرُّ
اللَّهِ الَّذِي لَا يَعْرِفُ وَإِسْمُ اللَّهِ الَّذِي لَا يُوصَفُ
قَدْ عَلَتْ خَاتَمِيَّتُكَ عَنِ الْوَصْفِ وَجَلَّتْ كَيْنُونِيَّتُكَ
عَنِ النَّعْتِ وَلَا يَعْرِفُ أَحَدٌ كَيْفَ أَنْتَ إِلَّا اللَّهُ
الَّذِي خَلَقَكَ وَتَلَى بِذِكْرِ اثَارِكَ إِلَى نَفْسِهِ لَا إِلَهَ إِلَّا
هُوَ

104 وَأَشْهَدُ إِنَّكَ حِينَ قَطَعَ ؟؟ بِنُورِ اللَّهِ رَبِّكَ وَحِينَ
وَحَدَّثَكَ عَلَى الْأَرْضِ كُلِّ الْمَوْجُودَاتِ خَاضِعَةً
لَدَيْكَ وَخَاشِعَةً لَوَجْهِكَ وَمُضْعِفَةً لِمُصِيبَتِكَ لَا
ذِيلَ نَفْسِكَ وَاللَّهُ فِي كُلِّ شَأْنٍ مُبْرِكٌ وَلَا أَنْتَ
مَغْلُوبٌ فِي شَأْنٍ إِلَّا وَكَانَ اللَّهُ نَاصِرُكَ أَنْتَ الْقَتِيلُ
بِلَا مِثْلِ وَأَنْتَ الْفَرِيدُ بِلَا شَبِّهِ فَصَلَّى اللَّهُ عَلَيْكَ يَا
حُجَّةَ اللَّهِ كَمَا هُوَ أَهْلُهُ إِنَّهُ عَزِيزٌ حَمِيدٌ

105 أَشْهَدُ لَدَيْكَ بِأَنَّ مِنْ ثَارِكَ قَدْ تَغَيَّرَ حُكْمُ أَحْرَفِ
الْأَحْدِيَةِ فِي آجَمَةِ الْأَهْوَاتِ وَتَبَدَّلَ حُكْمُ كَلِمَةِ
التَّسْبِيحِ بِأَحْرَفِ التَّكْبِيرِ فِي أَرْضِ الْجَبَرُوتِ وَمَا
مِنْ شَيْءٍ إِلَّا وَقَدْ سَحَّ اللَّهُ بِذِكْرِكَ وَبَيَّكَ فِي
كُلِّ شَأْنٍ لَوَجْهِكَ اللَّهُ يَعْلَمُ يَا مَوْلَايَ مُصِيبَتَكَ
وَكَرْبَلَانِكَ وَإِنْ مَا سِوَاكَ فِي حُكْمِ الشَّهَادَةِ وَ
الْأَلَمِ كَتَوْحِيدِ التَّمَلَّةِ لَدَيْكَ فَسَبَّحَانَ اللَّهَ الْوَاحِدَ الْفَرْدَ
الْحَيَّ الْقَيُّومَ الَّذِي لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ إِلَّا هُوَ

106 اللَّهُمَّ إِنِّي أَشْكُو ؟ وَحُزْنِي فِي ذَلِكَ الْيَوْمِ إِلَيْكَ
فَاسْتَلِئْكَ اللَّهُمَّ بِجُودِكَ أَنْ تُدْخِلَنِي فِي بَابِ حَرَمِكَ
وَتَكْتُبَ اسْمِي فِي الزَّائِرِينَ لِنَفْسِكَ وَتُعَذِّبُ الَّذِينَ
قَدْ جَعَلُوا هَذَا الْيَوْمَ يَوْمَ الْفَرَحِ وَرَضُوا بِفِعْلِ حِزْبٍ

hosts of Satan; for Thou art powerful to do what Thou wilt, and Thou judgest with justice whom Thou wilt, as Thou wilt.

الشَّيْطَانِ بِعَذَابِكَ الدَّائِمِ الْآبِدِ إِنَّكَ تَقْدِرُ عَلَى مَا تَشَاءُ
وَتَحْكُمُ بِالْعَدْلِ لِمَنْ تَشَاءُ بِمَا تَشَاءُ

- 107 I entreat Thee, O God, by Thy right and by the right of him who on that day was slain before Thy face, to punish the enemies of the Faith who waged war against Thee and slew Thy Proof, and those who thereafter followed in their works, with that wherewith Thou art wont to seize - Thou art, verily, potent over all things and encompasseth all things. There is no power nor strength save in God, the Most High, the Most Great. And praise be to God, the Lord of all worlds.

107 فَاسْتَثْنِ اللَّهُمَّ بِحَقِّكَ وَبِحَقِّ مَنْ قُتِلَ فِي ذَلِكَ الْيَوْمِ
بَيْنَ يَدَيْكَ أَنْ تُعَذِّبَ أَعْدَاءَ الدِّينِ الَّذِينَ قَدْ حَارَبُوا
مَعَكَ وَقَتَلُوا؟ وَالَّذِينَ اتَّبَعُوا أَعْمَالَهُمْ مِنْ بَعْدِ بِمَا
أَنْتَ تَقْدِرُ بِهِ عِنْدَ الْإِخْذِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ
بِكُلِّ شَيْءٍ مُحِيطٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

108 (6. Month of Safar)

108 (شهر صفر)

109 In the Name of God, the Most Gracious, the Most Merciful

109 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

110 Alif Lam Mim. A Remembrance of God for the White Leaf concerning the Red Tree. There is none other God but He. Say: Me, then, fear ye.

110 أَلَمْ ذَكَرَ اللَّهُ الْلَوْقَةَ الْبَيْضَاءُ عَنِ الشَّجَرَةِ الْحُمْرِ لَا إِلَهَ
إِلَّا هُوَ قُلْ آيَايَ فَارْهَبُونِ

111 Say: Work, in the Days of God; for, verily, the Abode of the Hereafter is truth, and unto God shall all be mustered. Say: Fast, O concourse, on the seventh day of this month; for on that day 'Ali, son of Musa, was born, and verily it is a true and most great festival. Perform ye the ordinance of God, in the days of their births, as on the day of the ordinance of the Messenger of God, in justice; and God knoweth what ye do.

111 قُلْ أَعْمَلُوا فِي أَيَّامِ اللَّهِ فَإِنَّ دَارَ الْآخِرَةِ بِحَقِّ وَكُلِّ
إِلَى اللَّهِ تَحْشَرُونَ قُلْ صُومُوا يَا أَيُّهَا الْمَلَائِكَةُ يَوْمَ السَّابِعِ
مِنْ هَذَا الشَّهْرِ فَإِنَّ فِيهِ قَدْ وُلِدَ عَلِيُّ بْنُ مُوسَى وَأَنَّهُ
لَعِيدٌ حَقٌّ عَظِيمٌ إِنْ أَعْمَلُوا حَكَمَ اللَّهُ فِي أَيَّامِ مَوْلَدِهِمْ
كَيَوْمِ حَكَمَ رَسُولُ اللَّهِ فِي الْعَدْلِ وَإِنَّ اللَّهَ يَعْلَمُ مَا
أَنْتُمْ تَفْعَلُونَ

112 And on the seventh after the first ten of this month he who was born therein was taken up by the hands of God; and it is a day, inscribed in the Mother Book, like unto the tenth of Muharram. Weep then, for the sake of the Face of God, as ye are able; for the promise of God is true. He, verily, is the Self-Sufficient, the Praiseworthy. Read on the twentieth the Remembrance of God in the "Comprehensive Visitation," for this is God's decree for all the believers. On that day is joined what had been cut off for the unbeliever, by what thy Lord hath willed to sever; and this, in the Mother Book, is of God's concealed decree.

112 وَإِنَّ فِي يَوْمِ السَّابِعِ بَعْدَ عَشْرِ الْأَوَّلِ مِنْ هَذَا
الشَّهْرِ قَدْ قَبِضَ بَايَدِي اللَّهِ مِنْ حَوْلِهِ فِيهِ وَأَنَّهُ لِيَوْمٍ
مِثْلُ عَشْرِ الْحَرَمِ فِي أَمِّ الْكِتَابِ لَمَسْطُورٌ أَنْ أَبْكُوا
لُوجَهُ اللَّهِ مَا اسْتَطَعْتُمْ فَإِنَّ وَعْدَ اللَّهِ لِحَقٍّ وَأَنَّهُ لَا
إِلَهَ إِلَّا هُوَ لَغْنَى حَمِيدٌ إِنْ أَقْرَأُوا يَوْمَ الْعَشْرِينَ ذَكَرَ
اللَّهُ فِي الزِّيَارَةِ الْجَامِعَةِ فَإِنَّ ذَلِكَ حَكَمَ اللَّهُ لِلْمُؤْمِنِينَ
جَمِيعاً وَإِنَّ فِي ذَلِكَ الْيَوْمِ قَدْ اتَّصَلَ مَا قَطَعَ الْكَافِرُ
بِمَا قَدْ شَاءَ رَبُّكَ فَصَلِّهِ فَإِنَّ ذَلِكَ مِنْ أَمْرِ اللَّهِ فِي أَمِّ
الْكِتَابِ لَمَسْتَر

113 And on the twenty-eighth the Day of Ashura approacheth; on it, by the ordinance of God, the Word of Justice - Muhammad, the Messenger of God - and hasan, son of 'Ali, His very Self, were taken up. Say: Work what ye will for the sake of God; for that day, in the Mother Book, is mighty indeed. And recite on that day the Word of Unity seven hundred times, that ye may be numbered among the visitors to the Remembrance of God, as inscribed in the Mother Book.

113 وَإِنَّ فِي يَوْمِ الثَّامِنِ بَعْدَ الْعَشْرِينَ قَدْ قَدِمَ يَوْمُ
عَاشُورَا وَقَدْ قَبِضَ فِيهِ مِنْ حَكَمِ اللَّهِ كَلِمَةُ الْعَدْلِ
مُحَمَّدٌ رَسُولُ اللَّهِ وَالْحَسَنِ بْنُ عَلِيٍّ نَفْسَهُ قُلْ أَعْمَلُوا
مَا شِئْتُمْ فِي وَجْهِ اللَّهِ فَإِنَّ ذَلِكَ يَوْمٌ فِي أَمِّ الْكِتَابِ
عَظِيمٌ وَأَقْرَأُوا فِي ذَلِكَ الْيَوْمِ كَلِمَةَ التَّوْحِيدِ سَبْعِمِائَةً
عَدَّةً لَتَكُونَنَّ مِنَ الزَّائِرِينَ لِذِكْرِ اللَّهِ فِي أَمِّ الْكِتَابِ
لَمَسْطُور

- 114 Unto this station have We sent down the decree with justice, and aforetime We purposed to set forth in that Book the ordinances of the year, a guidance and a glad-tidings for a people who act. And now that We have perused the writings of the people, by God's leave have We taken vengeance upon them, and We have made Our verses forbidden unto them, save to him whom God, in truth, permitteth - unto a known, appointed Day.
- 115 And when there remained, ere noontide, a portion of the day, We expounded unto the people the ordinances of the Days of God which God hath prescribed for them, that haply men may be assured through the signs of God.
- 116 (7. Month of Rabi'u'l-Awwal)
- 117 In the Name of God, the Most Gracious, the Most Merciful.
- 118 Alif Lam Mim. A Remembrance of God for the Blessed Leaf at the right of the Crimson Sea. There is none other God but He. Say: Me, then, bear ye witness.
- 119 By Him Who settled the Throne upon the water! - to withhold a single letter of the Book of God is, for mankind, more grievous than the fire of Gehenna, if they would but heed the signs of God. Make mention of the Greatest Countenance - Hasan, son of 'Ali, son of Muhammad - on the eighth day of this month; for on that day, by God's leave, he was taken up. And on the like of this let the people of His oneness weep. Verily, unto God do we belong, and unto Him do all bow down in prostration.
- 120 And on the ninth day thereafter, give thanks unto God for him who entered the Fire, and deem him then the greatest among you, that haply ye may be grateful. And on the midmost day of this month was born the Greatest Name of God, 'Ali, son of Musa. Give thanks, then, unto your Lord, the All-Merciful, for his remembrance, and invoke blessings upon him, that ye may inherit the Garden of Eden - whatsoever your souls desire - without any self-regard, that ye may be found [worthy]. And on the seventh after the first ten of this month was born Muhammad, the Messenger of God - verily a true and most great festival. And on that very day was born the Greatest Remembrance of God, Ja'far, son of Muhammad. Give thanks for the sake of God, and make mention of him by God's command, that ye may be assured of the Meeting with God.
- 121 Recite, in the Days of God, from the Scroll and the Verses whatsoever ye will; for this, indeed, is the supreme triumph.
- و الى ذلك الشأن قد نزلنا الحكم بالعدل و اردنا
من قبل ان تفصل في ذلك الكتاب احكام السنة
هدى و بشرى لقوم يعملون و ان الان لما قد قرنا
كتب القوم انتقمنا باذن الله عنهم و حرمانا عليهم
اياتنا الا لمن اذن الله بالحق الى يوم حق معلوم
- و لما بقي الى الزوال بعض من النهار نفصل للناس
احكام ايام الله الذي قد كتب الله عليهم لعل
الناس بآيات الله ليقوتون
- (شهر ربيع الاول)
- بسم الله الرحمن الرحيم
- آلم ذكر الله للورقة المباركة عن يمين بحر الاحمر لا
اله الا هو قل آياي فاشهدون
- و هو الذي استقر العرش على الماء منع حرف من
كتاب الله اكبر للناس من نار جهنم ان كانوا
بآيات الله يشعرون اذكروا وجه الله الاكبر الحسين
ابن علي ابن محمد في يوم الثامن من هذا الشهر فانه
قد قبض فيه اذن الله و على مثل ذلك فليبك
الموحدون انا لله و كل له ساجدون
- و ان يوم التاسع بعد ذلك اليوم فاشكروا الله لمن
دخل في النار و ؟ حينئذ اكبركم لعلمكم تشكرون
و ان في يوم نصف هذا الشهر قد ولد اسم الله
الاكبر على ابن موسى فاشكروا الله ربكم الرحمن
لذكره و صلوا عليه لعلمكم ترثون فردوس عدن كلها
تحبون بلا ذكر شئ لدى انفسكم لتوجدون و ان في
يوم السابع بعد عشر الاول قد ولد محمد رسول الله
و انه لعيد حق عظيم و ان في ذلك اليوم قد ولد
ذكر الله الاكبر جعفر ابن محمد ان اشكروه لوجه
الله و اذكروه لحكم الله لعلمكم بلقاء الله توقنون
- ان اقرؤا في ايام الله من الصحيفة و الايات ما
شئتم فان ذلك هو الفوز الكبير

- 122 (8. Month of Rabi'u'l-Thani) شهر ربيع الثاني 122
- 123 In the Name of God, the Most Gracious, the Most Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 123
- 124 Alif Lam Mim. A Remembrance of God for the Red Leaf from the Yellow Tree. There is none other God but He. Say: Me, then, fear ye. أَلَمْ ذَكَرَ اللَّهُ لِلْوَرَقَةِ الْحُمْرِ مِنَ الشَّجَرَةِ الصَّفْرِىِّ لَا إِلَهَ إِلَّا هُوَ قُلْ آيَايَ فَارْهَبُونَ 124
- 125 Make mention of God on the tenth day of this month; for therein was born hasan, son of 'Ali, son of Muhammad - verily a true festival, inscribed in the Book of God. Make mention of God, on all days, even as on the Day of Ghadir, and throughout all the hours of the night, even as on the Night of Power, that haply ye may prosper. And send salutations upon the Family of God - blessings be upon their resting-places - and invoke blessings upon the Gate over against the Gate, that ye may be thankful. إِنْ أَذْكُرُوا اللَّهَ فِي يَوْمِ الْعَاشِرِ مِنْ هَذَا الشَّهْرِ فَإِنَّ فِيهِ قَدْ وُلِدَ الْحَسَنُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ وَأَنَّهُ لَعِيدٌ حَقٌّ فِي كِتَابِ اللَّهِ لِمَسْطُورٍ إِنْ أَذْكُرُوا اللَّهَ فِي كُلِّ الْيَامِ بِمِثْلِ يَوْمِ الْغَدِيرِ وَكُلِّ سَاعَاتِ اللَّيْلِ بِمِثْلِ لَيْلَةِ الْقَدْرِ لِعَلَّكُمْ تَفْلَحُونَ وَسَلِّمُوا عَلَى آلِ اللَّهِ الَّذِي مَرَّقَهُمْ وَصَلُّوا عَلَى الْبَابِ تَلَقَّ الْبَابُ لِعَلَّكُمْ تَشْكُرُونَ 125
- 126 And send unto Me, in the festival days, the leaves of your deeds, that God may forgive you for that which ye knew not and understood not. وَارْسِلُوا إِلَيَّ فِي أَيَّامِ الْعِيدِ وَرَقَاتِ الْأَعْمَالِ لِيَغْفِرَ اللَّهُ عَمَّا كُنْتُمْ لَا تَعْلَمُونَ وَلَا تَعْقِلُونَ 126
- 127 (9. Month of Jamadiu'l-Awwal) شهر جمادى الاول 127
- 128 In the name of God, the Compassionate, the Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 128
- 129 Alif. Lam. Mim. God's remembrance from the right of the Mount. There is no God but He. Say: Harken unto Me! Verily We have power over all things, and We are the All-Knowing. We know all things and We are the All-Witnessing. On the fifteenth day of this month was born the Most Great Name of God unto the son of Husayn, and verily he is a manifest and just Imam. Be grateful unto God on that day and send salutations upon him, that ye may be rightly guided. God knoweth where He sendeth down the decree of revelation, and verily unto Him do we worship. أَلَمْ ذَكَرَ اللَّهُ عَنْ يَمِينِ الطُّورِ لَا إِلَهَ إِلَّا هُوَ قُلْ آيَايَ فَاسْمَعُونَ أَنَا نَحْنُ نَقْدِرُ عَلَى كُلِّ شَيْءٍ وَأَنَا نَحْنُ لِعَالَمُونَ وَأَنَا نَحْنُ نَعْلَمُ كُلَّ شَيْءٍ وَأَنَا نَحْنُ لَشَاهِدُونَ وَإِنَّ فِي يَوْمِ نَصْفِ هَذَا الشَّهْرِ قَدْ وُلِدَ اسْمُ اللَّهِ الْأَكْبَرِ عَلَى ابْنِ الْحُسَيْنِ عَ وَأَنَّهُ لَامَامٌ عَدْلٌ مُبِينٌ إِنْ أَشْكُرُوا اللَّهَ فِي ذَلِكَ الْيَوْمِ وَسَلِّمُوا عَلَيْهِ لِعَلَّكُمْ تَرْشَدُونَ اللَّهُ يَعْلَمُ حَيْثُ يَنْزِلُ لِحُكْمِ الْوَحْيِ وَأَنَا لَهُ عَابِدُونَ 129
- 130 (10. Month of Jamadiu'l-Thani) شهر جمادى الثاني 130
- 131 In the name of God, the Compassionate, the Merciful بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 131
- 132 Alif. Lam. Mim. The remembrance of thy Lord in the fire on the right side of the snow-capped mountain. There is no God but He. Say: Aid ye Me! And verily on the third day of this month was taken that which was born on the twentieth day, and verily she is a blessed leaf from the yellow Tree. There is no God but He. Say: Prostrate ye before Me! O concourse of followers in God's commandment! Let each one of you honor yearly the resting places of the Family of God, then convey My greetings unto them, likewise in the commandment of pilgrimage, that ye may be among those who remember the Hidden أَلَمْ ذَكَرَ رَبَّكَ فِي النَّارِ عَنْ يَمِينِ جَبَلِ التَّلَاجِ لَا إِلَهَ إِلَّا هُوَ قُلْ آيَايَ فَانصَرُوا وَإِنَّ فِي يَوْمِ الثَّالِثِ مِنْ هَذَا الشَّهْرِ قَدْ قَبِضَتْ مَا وَلَدَتْ فِي يَوْمِ الْعِشْرِينَ وَأَنَّهَا لَوَرَقَةٌ مَبَارَكَةٌ عَنِ الشَّجَرَةِ الصَّفْرِىِّ لَا إِلَهَ إِلَّا هُوَ قُلْ آيَايَ فَاسْجُدُونَ يَا أَيُّهَا الْمَلَأُ الَّذِينَ اتَّبَعُوا فِي حُكْمِ اللَّهِ شَرْفُوا كُلَّ وَاحِدٍ مِنْكُمْ فِي كُلِّ سَنَةٍ إِلَى مِرَاقِدِ آلِ اللَّهِ ثُمَّ سَلِّمُوا مِنِّي عَلَيْهِمْ وَكَذَلِكَ فِي 132

Word in God's Book. Verily this is the sanctioned mystery inscribed in God's Book. Glorified be God, the Lord of all worlds, above what they attribute. Peace be upon them that follow My commandment, for these are they that are brought near. Praise be to God, the Lord of all worlds.

حكم الحج لعلكم باسم كلمة المستتر في كتاب الله
لمن المذكر دين لمسطور وان ذلك هو السر المحلل
في كتاب الله لمكتوب وسبحان الله رب العالمين
عما يصيغون وسلم على المتبعين حكى وان اولئك
لهم المقربون والحمد لله رب العالمين

133 (11. Month of Rajab)

133 (شهر رجب)

134 In the name of God, the Compassionate, the Merciful

134 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

135 Alif. Lam. Mim. The remembrance of thy Lord in the Sacred Month. There is no God but He. Say: Present yourselves before Me! O concourse! Fast in this month what ye are able, for verily the signs of grace are inscribed therein. And verily on the second day of this month was justly born that which was taken on the third day, and verily he is Ali from Muhammad inscribed in the Mother Book. Be grateful unto God on the first day and present yourselves at his resting place on the third day, for it is a great and true day. And on the tenth day was born Muhammad son of Ali by God's leave in the Holy Land, and verily he is a noble and just Imam. And verily that day is the Day of the Covenant inscribed in the Mother Book. Recite the Prayer of Justice on the fifteenth night and its sisters, for verily this is the most excellent of deeds inscribed in the Mother Book. O concourse! Remember the twenty-seventh night of the third decade of this month that ye may be rightly guided. And verily she is a leaf from the crimson Tree. There is no God but He. Say: Bear ye witness before Me! And sleep not on that night, for from the hour of its dawn was Muhammad, the Messenger of God, raised up unto the Cause, and verily it is an ancient and mighty day.

135 أَلَمْ ذَكَرْ رَبَّكَ فِي الشَّهْرِ الْحَرَامِ لَا إِلَهَ إِلَّا هُوَ قُلْ
أَيُّيَافَاحْضَرُونَ يَا أَيُّهَا الْمَلَأُ صُومُوا مِنْ هَذَا الشَّهْرِ
مَا اسْتَطَعْتُمْ فَإِنَّ آيَاتِ الْفَضْلِ فِيهِ لِمَكْتُوبٍ وَأَنَّ فِي
يَوْمِ الثَّانِي مِنْ هَذَا الشَّهْرِ قَدْ وَلِدَ بِالْعَدْلِ مَا قَبِضَ
فِي يَوْمِ الثَّالِثِ وَأَنَّهُ لَعَلِّي مِنْ مُحَمَّدٍ فِي أَمِّ الْكَتَابِ
لِمَكْتُوبٍ إِنْ أَشْكُرُوا اللَّهَ فِي يَوْمِ الْأَوَّلِ وَاحْضَرُوا
لَدَى مَرْقَدِهِ فِي يَوْمِ الثَّالِثِ لِيَوْمٍ حَقِّ عَظِيمٍ وَأَنَّ
فِي يَوْمِ الْعَاشِرِ قَدْ وَلِدَ مُحَمَّدُ ابْنُ عَلِيٍّ بِإِذْنِ اللَّهِ عَلَى
الْأَرْضِ الْمُقَدَّسَةِ وَأَنَّهُ لَا مَامَ عَدْلٍ كَرِيمٍ وَأَنَّ الْيَوْمَ
ذَلِكَ الْيَوْمَ الْعَهْدِ فِي أَمِّ الْكَتَابِ لِمَكْتُوبٍ إِنْ أَقْرَأُوا
صَلَاةَ الْعَدْلِ فِي لَيْلَةِ النِّصْفِ وَاخْتِيهَا فَإِنَّ ذَلِكَ
أَفْضَلُ الْأَعْمَالِ فِي أَمِّ الْكَتَابِ لِمَسْطُورٍ إِنْ أَعْمَلُوا
يَا أَيُّهَا الْمَلَأُ ذَكَرْ لَيْلَةَ السَّابِعِ مِنَ الْعَشْرِ الثَّالِثِ مِنْ
هَذَا الشَّهْرِ لَعَلَّكُمْ تَرْشُدُونَ وَأَنَّهَا وَرَقَةٌ مِنَ الشَّجَرَةِ
الْحُمْرِ لَا إِلَهَ إِلَّا هُوَ قُلْ أَيُّيَافَاشْهَدُونَ وَلَا تَرْقُدُوا
فِي تِلْكَ اللَّيْلَةِ فَإِنَّ مِنْ سَاعَةِ فُجْرِهَا قَدْ بَعَثَ مُحَمَّدًا
رَسُولَ اللَّهِ عَلَى الْأَمْرِ وَأَنَّهُ لِيَوْمٍ عَزِيزٍ قَدِيمٍ

136 Read ye during that night, according to your capacity, from the verses of origination, for this verily is recorded in the Mother Book as a great attainment. Then recite what We have revealed in the Tablet aforetime concerning that night, that perchance ye may obtain mercy. And remember God throughout that month by His own remembrance - there is no God but He - then say: All praise be to God, the Lord of the worlds.

136 إِنْ أَقْرَأُوا فِي تِلْكَ اللَّيْلَةِ مِنْ آيَاتِ الْبَدْعِ مَا اسْتَطَعْتُمْ
فَإِنَّ ذَلِكَ هُوَ الْفَوْزُ الْكَبِيرُ فِي أَمِّ الْكَتَابِ لِمَكْتُوبٍ
ثُمَّ اتْلُوا مَا نَزَّلْنَا فِي الصَّحِيفَةِ مِنْ قَبْلِ فِي تِلْكَ اللَّيْلَةِ
لَعَلَّكُمْ تَرْحَمُونَ وَادْكُرُوا اللَّهَ فِي ذَلِكَ الشَّهْرِ بِذِكْرِ
نَفْسِهِ لَا إِلَهَ إِلَّا هُوَ ثُمَّ قُولُوا إِنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

137 (12. Month of Sha'ban)

137 (شهر شعبان)

138 In the Name of God, the Most Merciful, the Compassionate

138 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

139 Alif. Lam. Mim. God's remembrance of the Yellow Leaf before the Green Leaf. There is no God but I. Say: Fear ye Me. Observe ye God's decree in this month, for it beareth witness to an ancient truth. Say: Fast ye as ye will and consider the

139 أَلَمْ ذَكَرْ اللَّهَ لِلْوَرَقَةِ الصَّفْرِ أَمَّا الْخَضْرَاءُ لَا إِلَهَ إِلَّا أَنَا قُلْ أَيُّيَافَاتَّقُونَ إِنْ أَعْمَلُوا حُكْمَ اللَّهِ فِي هَذَا
الشَّهْرِ فَإِنَّهُ يَشْهَدُ حَقِّ قَدِيمٍ قُلْ صُومُوا مَا شِئْتُمْ وَ

origination of your own selves and the creation of these verses that ye may be reminded by God's signs and be guided. And verily on the third day the Spirit descended upon the Throne and it is indeed a great festival day. Present yourselves before God's throne and submit to Him Who is established thereon, for He is the true and witnessing Imam. And on the night of the middle and its sisters, pray as We have enjoined upon you in the Sacred Month that ye may be assured through God's signs. And on the fifteenth night of this month in the year 255 was born the Remnant of God, the great and true Imam.

انظروا في بدع انفسكم وخلق تلك الايات لعلمكم
تتذكرون بايات الله ثم لتبتدون وان في يوم الثالث
قد نزل الروح على العرش وانه ليوم عيد عظيم ان
احضروا عرش الله ثم سلموا لمن استقر عليه فانه
لامام حق شهيد وان في ليلة النصف واختها
صلوا مثل ما الفينا اليكم في الشهر الحرام لعلمكم
بايات الله لتوقنون وان في ليلة النصف من هذا
الشهر فبسنه 255 قد ولد بقية الله امام حق عظيم

140 Fast ye, O concourse, on the day of the middle and sleep not during its night, for this is God's grace recorded in a clear Book. Strive ye during this month concerning the decree of the verses of origination that ye may be rightly guided. Worship God, your Lord, the Most Merciful, then fast on the last day and sever not what God hath commanded to be joined, for this is a wondrous remembrance. And on the day of transition recite the word of Unity the number of days in the year, for this is a great and wonderful name. And remember God in every condition through what was revealed in the Qur'an: All praise be to God, the Lord of the worlds.

140 صوموا يا ايها الملا يوم النصف ولا ترقدوا في
ليلة فان ذلك فضل الله في كتاب مبين واجهدوا
في هذا الشهر لحكم ايات البدع لعلمكم ترشدون ان
اعبدوا الله ربكم الرحمن ثم صوموا يوم الاخر ولا
تقطعوا عما قد امر الله ان يوصل به فان ذلك ذكر
بديع واقروا يوم التحويل كلمة التوحيد بعدة ايام
السنة فان ذلك اسم بدع عظيم واذكروا الله في
كل شأن بذكر ما نزل في القرآن ان الحمد لله رب
العالمين

141 And recite this prayer every day of this month at noon:

141 واقروا هذا الدعاء في كل يوم من هذا الشهر عند
الزوال

142 In the Name of God, the Most Merciful, the Compassionate

142 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

143 God beareth witness unto Himself before all things even as He now beareth witness unto Himself - there is no God but He, the Mighty, the Wise. O my God! I bear witness before Thee on this day of this month - the month of Sha'ban belonging to Thy beloved Muhammad, may God's blessings be upon him and his family - which Thou hast preferred above the sacred months through the excellence of Thy beloved above all creation, and none knoweth how this is save Thee, as Thou bearest witness unto Thyself that Thou art God, there is no God but Thee, alone with no partner, Self-Sufficient, never-ceasing, and now as Thou hast ever been. None knoweth how this is save Thee. Glorified art Thou and exalted far above what the wrongdoers say with great exaltation.

143 شَهِدَ اللَّهُ لِنَفْسِهِ قَبْلَ كُلِّ شَيْءٍ بِمَثَلِ مَا يَشْهَدُ الْآنَ
لِنَفْسِهِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ اللَّهُمَّ إِنِّي أَشْهَدُ
لَدَيْكَ فِي ذَلِكَ الْيَوْمِ مِنْ هَذَا الشَّهْرِ شَهْرَ حَبِيبِكَ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَعْبَانَ الَّذِي قَدْ فَضَّلْتَهُ
عَلَى أَشْهُرِ الْحَرَمِ بِفَضْلِ حَبِيبِكَ عَلَى كُلِّ الْخَلْقِ وَ
لَا يَعْلَمُ كَيْفَ ذَلِكَ إِلَّا أَنْتَ بِمَا تَشْهَدُ لِنَفْسِكَ بِأَنَّكَ
أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ
غَنَى لَمْ يَزَلْ وَالْآنَ بِمَثَلِ مَا كُنْتَ فِي؟ لَا يَعْلَمُ
كَيْفَ ذَلِكَ إِلَّا أَنْتَ سُبْحَانَكَ وَتَعَالَيْتَ عَمَّا يَقُولُ
الظَّالِمُونَ عُلُوًّا كَبِيرًا

144 And I bear witness to Muhammad and his family - Thy blessings be upon them as Thou determineth for their station and willeth for them in every condition. Verily Thou art powerful over all things. O my God! The sign of this sun at this hour hath by Thy leave declined to the position of noon, and verily

144 وَاشْهَدُ لِمُحَمَّدٍ وَآلِهِ صَلَوَاتِكَ عَلَيْهِمْ كَمَا تُقَدِّرُ فِي
شَأْنِهِمْ وَتَشَاءُ لَهُمْ فِي كُلِّ شَأْنٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ يَا هِيَ أَنْ هَذِهِ الشَّمْسُ فِي ذَلِكَ الْحِينِ قَدْ
كُوِّرَتْ بِإِذْنِكَ إِلَى مَحَلِّ الزَّوَالِ وَإِنَّ لَكَ فِي كُلِّ

unto Thee in every hour are breezes wherewith Thou bestowest favor upon whomsoever Thou wilt, and none can comprehend them save Thee. I beseech Thee, O my God, to bless Muhammad and the family of Muhammad, the source of creation in existence, the signs of Thy power among the servants, the manifestations of Thy grandeur in the signs of dominion and creation of hearts, and Thy servants whom Thou hast chosen for Thyself and selected for Thy love and made them the station of Thine own Self.

- 145 In all matters, let them call the people unto Thyself, and none shall know aught between Thee and them save the word of servitude. There is no God but Thee. O God! Send Thy blessings upon Muhammad and the family of Muhammad, even as Thou hast made them the Tree of Justice among the Prophets, the Repository of the Message among the chosen ones, and the Mine of Knowledge among the saints, and the People of the House of Revelation for whatsoever Thou createst and wilt, wherein this decree is in Thy firm Book concerning the power of the Prince of Successors to Thy beloved Muhammad - peace be upon him and his family - for the eloquent guardians, the rightly-guided Imams who act according to Thy command and who are fearful of Thee.

- 146 Thou didst say - and Thy word is the truth - "It is not for any mortal that God should speak to him except by revelation or from behind a veil, or by sending a messenger to reveal by His permission what He willeth. Verily, He is Most High, All-Wise." And Thou hast made clear the decree of that verse by Thy true word concerning Thy power: "And verily, in the Mother Book with Us, he is indeed exalted and wise."

- 147 O God! Send Thy blessings upon Muhammad and the family of Muhammad, the Ark established upon the sea of creation on the Day of Origin, and the Ship sailing upon the surging ocean in the Tablet of Invention, rising at times to the horizon of heaven and descending at others to the depths of creation. I bear witness that whosoever boards it shall be safe from the promptings of Satan among the people of destruction, and no servant abandons it except that he drowns in the abode of perdition - Hell shall they enter, and evil is that resting place.

- 148 O God! Send Thy blessings upon Muhammad and the family of Muhammad, the Tree of Purpose and the Praised Sign, Thy servants whom Thou hast made as guides for the servants in all the worlds, and the protection of the people of existence in both worlds, the refuge of the weak and poor, and the salvation of the fearful and hopeful ones. They are Thy trustees whose

حين نَفَحَاتُ تَمَنَّ بِهَا عَلَى مَنْ نَشَأُ وَلَا يَحِيطُ بِهَا أَحَدٌ سِوَاكَ فَاسْتَكَ اللَّهُمَّ يَا هَلِي أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَالْمُحَمَّدِ أَصْلِ الْخَلْقِ فِي الْإِبْدَاعِ وَآيَاتِ قُدْرَتِكَ فِي الْعِبَادَةِ وَمَظَاهِرِ عَظَمَتِكَ فِي آيَاتِ الْمُلْكِ وَخَلْقِ الْقَوَادِ وَعِبَادِكَ الَّذِينَ انْتَجَبْتَهُمْ لِنَفْسِكَ وَاصْطَفَيْتَهُمْ لِحُبَّتِكَ وَجَعَلْتَهُمْ مَقَامَ نَفْسِكَ فِي كُلِّ شَأْنٍ

145 لِيَدْعُوا النَّاسَ إِلَى نَفْسِكَ وَلَا يَعْرِفُ أَحَدٌ بَيْنَكَ وَبَيْنَهُمْ إِلَّا كَلِمَةَ الْعِبَادَةِ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالْمُحَمَّدِ كَمَا قَدْ جَعَلْتَهُمْ شَجَرَةَ الْعَدْلِ فِي الْإِنْبِيَاءِ وَمَوْضِعَ الرِّسَالَةِ فِي الْأَصْفِيَاءِ وَمَعْدَنَ الْعِلْمِ فِي الْأَوَّلِيَاءِ وَأَهْلَ بَيْتِ الْوَحْيِ لِمَا تَخْلُقُ وَتَنْشَأُ حَيْثُ ذَلِكَ الْحُكْمُ فِي مُحْكَمِ كِتَابِكَ عَلَى شَأْنِ قُدْرَتِكَ فِي سَيِّدِ الْأَوْصِيَاءِ حُبِّبِيكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِلْبَغَاءِ الْمُسْتَحْفِظِينَ الْأَثَمَةَ الرَّاشِدِينَ الَّذِينَ يَعْمَلُونَ بِأَمْرِكَ وَهُمْ مِنْ خَشْيَتِكَ يَشْفَقُونَ

146 قُلْتُ وَقَوْلُكَ الْحَقُّ وَمَا كَانَ لِبَشَرٍ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلُ رَسُولًا فَيُوحِي بِأَذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَى حَكِيمٍ وَبَيِّنَتْ حُكْمَ تِلْكَ الْآيَةِ بِقَوْلِكَ الْحَقُّ فِي شَأْنِ قُدْرَتِكَ وَإِنَّهُ فِي أَمِّ الْكُتُبِ لَدَيْنَا لَعَلَى حَكِيمٍ

147 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالْمُحَمَّدِ الْفُلْكَ الْمُسْتَقَرَّ عَلَى بَحْرِ الْإِبْدَاعِ فِي يَوْمِ الْإِنشَاءِ وَالسَّفِينَةَ الْجَارِيَةَ عَلَى يَمِّ الْمَسْجُورِ فِي لَوْحِ الْإِخْتِرَاعِ يَعْلُو مَرَّةً إِلَى أَفْقِ السَّمَاءِ وَيُنْزِلُ أُخْرَى إِلَى طَمْطَامِ قَعْرِ الْإِبْدَاعِ أَشْهَدُ أَنَّ مَنْ رَكِبَهَا يَأْمَنُ مِنْ إِشَارَاتِ الشَّيْطَانِ عَنْ أَهْلِ الْهَلَاكِ وَمَنْ مِنْ عَبْدٍ تَرَكَهَا إِلَّا وَغُرِقَ فِي دَارِ الْبُورِ جَهَنَّمَ يَصْلُونَهَا وَيَسُ الْفَرَارُ

148 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالْمُحَمَّدِ شَجَرَةَ الْمَقْصُودِ وَالْآيَةَ الْحَمُودِ عِبَادِكَ الَّذِينَ قَدْ جَعَلْتَهُمْ كَهْدِ الْعِبَادِ فِي الْعَالَمِينَ وَعِصْمَةَ أَهْلِ الْإِبْدَاعِ فِي النَّشَاتِينَ مَلْجَأُ الضُّعْفَاءِ وَالْمَسَاكِينِ وَمَنْجَا أَهْلِ الْخَوْفِ وَالرَّاجِينَ أَمْنًا الَّذِينَ قَدْ قَرَضَتْ طَاعَتَهُمْ

obedience Thou hast ordained and whose love Thou hast made obligatory, and Thou hast joined their guardianship with Thy guardianship and the acknowledgment of their servitude with the acknowledgment of Thy oneness. They are Thy honored servants who act by Thy command and who worship before Thy face.

- 149 O God! Send Thy blessings upon Muhammad and the family of Muhammad - blessings befitting Thy power with no end in Thy knowledge, blessings that excel all things as Thy grace excels all creation. O God! Send Thy blessings upon Muhammad and the family of Muhammad - a fulfillment in execution and a decree in origination, perpetual through His will in creation, and eternal to the utmost bounds of invention, by Thy permission, an existence from Thyself, a sign of Thy Lordship, a kingdom of Thy sovereignty, and a manifestation of Thy greatness, by Thy power, O Lord of the worlds.

- 150 O God! Send Thy blessings upon Muhammad and the family of Muhammad, the chosen, the virtuous, whom Thou hast made the seat of Thy will, the repository of Thy purpose, and the place of Thy decree and determination. They are Thy servants who will naught except by Thy will, who judge not except by Thy desire, and who change not except by Thy greatness and sovereignty. They are the mine of knowledge, the ultimate purpose, the Imams of religion, and the guides of all creation.

- 151 O God! Send Thy blessings upon Muhammad and the family of Muhammad according to what Thou lovest and art pleased with, and as Thou describest Thyself - none other than Thee, Thou alone, there is no God but Thee. O God! By Thy right upon them and their right in Thy Book, that Thou shouldst fill our hearts with Thy love and our souls with Thy knowledge, and make us not among the heedless. And ordain for us all that Thou lovest for Thy beloved Muhammad - peace be upon him and his family - in this great month from the breezes of Thy holiness, the signs of Thy glory, and the tokens of Thy manifestation, and that which none encompasseth save Thee and none is capable of besides Thee.

- 152 O God! Hope is cut off save from Thy grace, and I seek help from all through knowledge of Thy power, and Thou, O my God, nothing is hidden from Thee in the heavens or on the earth, and Thou wilt judge between all on the Day of Resurrection with justice.

- 153 Write down bounty for those who have recognized Thee and justice for those who know not Thy command. Verily Thou art

وَأَوْجِبَتْ مَحَبَّتَهُمْ وَاقْرَنَتْ لِإِلَائِهِمْ بِوَلَايَتِكَ وَالْإِقْرَارَ بِعِبُودِيَّتِهِمُ الْإِقْرَارَ بِوَحْدَانِيَّتِكَ عِبَادُكَ الْمَكْرُمُونَ الَّذِينَ يَعْمَلُونَ بِأَمْرِهِ وَهُمْ لَوْجْهَكَ عَابِدُونَ

149 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَوةً تَنْبَغِي مِنْ قُدْرَتِكَ وَلَا مَتْنِي لَهُ فِي عِلِّكَ صَلَوةً تَفْضُلُ عَلَى كُلِّ شَيْءٍ كَفَضْلِكَ عَلَى الْخَلْقِ أَجْمَعِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ إِدْءًا فِي الْإِمْنَاءِ وَقَضِيًّا فِي الْبَدَاءِ وَدَائِمًا بِمَشِيَّتِهِ الْإِنْشَاءِ وَسَرْمَدًا عَلَى غَايَةِ الْإِخْتِرَاعِ بِإِذْنِ مَنْكَ وَجُودٍ مِنْ نَفْسِكَ وَآيَةً مِنْ رُبُوبِيَّتِكَ وَمَلَكَةً مِنْ سُلْطَنَتِكَ وَهِنْدَسَةً مِنْ عَظَمَتِكَ بِقُوَّةِ مَنْكَ يَا مَوْلَا الْعَالَمِينَ

150 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْمُصْطَفِينَ الْإِخْيَارِ الَّذِينَ قَدْ جَعَلْتَهُمْ مَحَلَّ مَشِيَّتِكَ وَمَكْنَى إِرَادَتِكَ وَمَحَلَّ قَضَائِكَ وَقَدْرَكَ عِبَادِكَ الَّذِينَ مَا يَشَاؤُونَ إِلَّا بِمَشِيَّتِكَ وَلَا يَحْكُمُونَ إِلَّا لِإِرَادَتِكَ وَلَا يَبْدُلُونَ إِلَّا عَنْ عَظَمَتِكَ وَسُلْطَنَتِكَ وَمَعْدِنِ الْعِلْمِ وَمُنْتَهَى أَلَمَةِ الدِّينِ وَهُدَاةِ الْخَلْقِ أَجْمَعِينَ

151 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِمَا تُحِبُّ وَتَرْضَى وَكَمَا أَنْتَ تَصِفُ نَفْسَكَ لَا سِوَاكَ وَحْدَكَ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ بِحَقِّكَ عَلَيْهِمْ وَحَقِّهِمْ فِي كِتَابِكَ أَنْ تُسَلِّنَ أَفْئِدَتَنَا بِمَحَبَّتِكَ وَقُلُوبَنَا بِمَعْرِفَتِكَ وَلَا تَجْعَلْنَا مِنَ الْغَافِلِينَ وَارْتَبْ لَنَا كُلَّ مَا تُحِبُّ لِحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي هَذَا الشَّهْرِ الْمُعَظَّمِ مِنْ نَفَحَاتِ قُدْسِكَ آيَاتِ مَجْدِكَ وَعَلَامَاتِ تَجَلِّيكَ وَبِمَا لَا تُحِيطُ أَحَدٌ غَيْرُكَ وَلَا يَقْدِرُ بِذَلِكَ سِوَاكَ

152 اللَّهُمَّ انْقَطِعِ الرَّجَاءُ إِلَّا مِنْ فَضْلِكَ وَاسْتَغِيثَ عَنْ الْكُلِّ بِالْعِلْمِ عَلَى قُدْرَتِكَ وَأَنْتَ يَا هَيَّ لَا يُخْفَى عَلَيْكَ شَيْءٌ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَأَنْتَ تَحْكُمُ بَيْنَ الْكُلِّ يَوْمَ الْقِيَمَةِ بِالْعَدْلِ

powerful over whatsoever Thou wilt and none among Thy creation can prevent Thy bestowal. Verily Thou art powerful over all things, and praise be to God, the Lord of all worlds.

153 فَكَتَبَ الْفَضْلَ لِمَنْ عَرَفَكَ وَالْعَدْلَ لِمَنْ لَا يَعْلَمُ
حُكْمَكَ إِنَّكَ قَادِرٌ عَلَى مَا تَشَاءُ وَلَا يَمْنَعُ عَطِيَّتِكَ
أَحَدٌ مِنْ خَلْقِكَ وَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ

- 154 In the Name of God, the Most Merciful, the Most Compassionate. Alif. Lam. Mim. This Book is a remembrance from Us unto all the worlds. Verily God will not accept any deed from anyone except through the Covenant of the remembrance of God's Name, the Most Exalted, the Most Praiseworthy.

154 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ ذَلِكَ الْكِتَابُ ذِكْرٌ مِنْ
لَدُنَّا لِلْعَالَمِينَ جَمِيعاً وَإِنَّ اللَّهَ لَنْ يَقْبَلَ مِنْ أَحَدٍ عَمَلًا
إِلَّا بِعَهْدٍ ذَكَرَ اسْمَ اللَّهِ الْعَلِيِّ الْحَمِيدِ

- 155 O concourse! Convey the verses of God unto every soul in the manner that God hath appointed you the station of His Cause, that ye may be rightly guided. Follow ye the innovative ordinance in the Later Book, for verily it is the appreciative path of truth. Verily in the Days of God, the most excellent of all good is the remembrance of innovation, and its verses are recorded in the Mother Book.

155 يَا أَيُّهَا الْمَلَأُ بَلِّغُوا آيَاتِ اللَّهِ إِلَى الْكُلِّ نَفْسٍ يَمِثِلُ
مَا قَدْ جَعَلَكُمْ اللَّهُ مَقَامَ أَمْرِهِ لَعَلَّكُمْ تَرْشُدُونَ وَ
اتَّبِعُوا حُكْمَ الْبَدِيعِ فِي كِتَابِ الْإِنْخِرَافَةِ لَصِرَاطٍ حَقٍّ
شَكُورٌ وَإِنْ فِي أَيَّامِ اللَّهِ أَفْضَلُ كُلِّ الْخَيْرِ ذِكْرُ الْبَدِيعِ
وَآيَاتُهُ فِي أُمِّ الْكِتَابِ الْمَسْطُورِ

- 156 O concourse! Send blessings upon him when his name is mentioned, then send unto him righteous offerings from what ye have earned in the Days of God according to the ordinance of that Gate, and be ye thankful and say: Verily, praise be to God, the Lord of all worlds.

156 يَا أَيُّهَا الْمَلَأُ صَلُّوا عَلَيْهِ إِذَا ذُكِرَ اسْمُهُ ثُمَّ أَرْسِلُوا إِلَيْهِ
وَرَقَاتِ الْعَدْلِ مِمَّا اكْتَسَبْتُمْ فِي أَيَّامِ اللَّهِ فِي حُكْمِ
ذَلِكَ الْبَابِ وَاشْكُرُوهُ وَقُولُوا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ
الْعَالَمِينَ

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INBA50:106-158x, INBA_5006C:262-278,
INBA_6007C.413-452, PR04.168v01-
194v07, MKI4499.118-147, AEWB.001-060,
HNMJ.021-027x, HNMJ.027-030x,
HNMJ.031-036x

BBU0003

Words to Mulla Husayn

Date: 1260-08-17 ca.

The days of our companionship are approaching their end. My Covenant with you is now accomplished. Gird up the loins of endeavour, and arise to diffuse My Cause. Be not dismayed at the sight of the degeneracy and perversity of this generation, for the Lord of the Covenant shall assuredly assist you. Verily, He shall surround you with His loving protection, and shall lead you from victory to victory. Even as the cloud that rains

its bounty upon the earth, traverse the land from end to end, and shower upon its people the blessings which the Almighty, in His mercy, has deigned to confer upon you.

Forbear with the ulamas, and resign yourself to the will of God. Raise the cry: "Awake, awake, for, lo! the Gate of God is open, and the morning Light is shedding its radiance upon all mankind! The promised One is made manifest; prepare the way for Him, O people of the earth! Deprive not yourselves of its redeeming grace, nor close your eyes to its effulgent glory."

Those whom you find receptive to your call, share with them the epistles and tablets We have revealed for you, that, perchance, these wondrous words may cause them to turn away from the slough of heedlessness, and soar into the realm of the Divine presence.

In this pilgrimage upon which We are soon to embark, We have chosen Quddus as Our companion. We have left you behind to face the onslaught of a fierce and relentless enemy. Rest assured, however, that a bounty unspeakably glorious shall be conferred upon you.

Follow the course of your journey towards the north, and visit on your way Isfahan, Kashan, Qum, and Tihiran. Beseech almighty Providence that He may graciously enable you to attain, in that capital, the seat of true sovereignty, and to enter the mansion of the Beloved. A secret lies hidden in that city. When made manifest, it shall turn the earth into paradise. My hope is that you may partake of its grace and recognize its splendour.

From Tihiran proceed to Khurasan, and there proclaim anew the Call. From thence return to Najaf and Karbila, and there await the summons of your Lord.

Be assured that the high mission for which you have been created will, in its entirety, be accomplished by you. Until you have consummated your work, if all the darts of an unbelieving world be directed against you, they will be powerless to hurt a single hair of your head. All things are imprisoned within His mighty grasp. He, verily, is the Almighty, the All-Subduing.

DB.085-087, BKO.032

BBU0001*Farewell address to the Letters of the Living**Date: 1260-08 ca.*

O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory.

AYT.147

The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. For verily I say, this is the Day spoken of by God in His Book: “On that day will We set a seal upon their mouths yet shall their hands speak unto Us, and their feet shall bear witness to that which they shall have done.”

Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God. In words such as these, He bade them arise and fulfil their mission:

“Ye are even as the fire which in the darkness of the night has been kindled upon the mountain-top. Let your light shine before the eyes of men. Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognize and be drawn closer to the heavenly Father who is the Source of purity and grace. For none has seen the Father who is in heaven. You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory.

“You are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted?

“Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city.

“For verily I say, the heavenly Father is ever with you and keeps watch over you. If you be faithful to Him, He will assuredly deliver into your hands all the treasures of the earth, and will exalt you above all the rulers and kings of the world.”

O My Letters! Verily I say, immensely exalted is this Day above the days of the Apostles of old. Nay, immeasurable

is the difference! You are the witnesses of the Dawn of the promised Day of God. You are the partakers of the mystic chalice of His Revelation.

Gird up the loins of endeavour, and be mindful of the words of God as revealed in His Book: "Lo, the Lord thy God is come, and with Him is the company of His angels arrayed before Him!"

Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God, and beware lest, by "turning back," He may "change you for another people," who "shall not be your like," and who shall take from you the Kingdom of God.

The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. "The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him."

You are the lowly, of whom God has thus spoken in His Book: "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs."

You have been called to this station; you will attain to it, only if you arise to trample beneath your feet every earthly desire, and endeavour to become those "honoured servants of His who speak not till He hath spoken, and who do His bidding."

You are the first Letters that have been generated from the Primal Point, the first Springs that have welled out from the Source of this Revelation. Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness, of that grace which flows through you.

I am preparing you for the advent of a mighty Day. Exert your utmost endeavour that, in the world to come, I, who am now instructing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements.

The secret of the Day that is to come is now concealed. It can neither be divulged nor estimated. The newly born babe of that Day excels the wisest and most venerable men of this time, and the lowliest and most unlearned of that period shall surpass in understanding the most erudite and accomplished divines of this age.

Scatter throughout the length and breadth of this land, and, with steadfast feet and sanctified hearts, prepare the way for His coming.

Heed not your weaknesses and frailty; fix your gaze upon the invincible power of the Lord, your God, the Almighty.

Has He not, in past days, caused Abraham, in spite of His seeming helplessness, to triumph over the forces of Nimrod? Has He not enabled Moses, whose staff was His only companion, to vanquish Pharaoh and his hosts? Has He not established the ascendancy of Jesus, poor and lowly as He was in the eyes of men, over the combined forces of the Jewish people? Has He not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muhammad, His Prophet?

Arise in His name, put your trust wholly in Him, and be assured of ultimate victory.

DB.092-094, CHH.015-017

BBU0005

Words to Mulla Husayn

Date: 1260-08 ca.

Grieve not that you have not been chosen to accompany Me on My pilgrimage to Hijaz. I shall, instead, direct your steps to that city which enshrines a Mystery of such transcendent holiness as neither Hijaz nor Shiraz can hope to rival. My hope is that you may, by the aid of God, be enabled to remove the veils from the eyes of the wayward and to cleanse the minds of the malevolent.

Visit, on your way, Isfahan, Kashan, Tihran, and Khurasan. Proceed thence to Iraq, and there await the summons of your Lord, who will keep watch over you and will direct you to whatsoever is His will and desire.

As to Myself, I shall, accompanied by Quddus and My Ethiopian servant, proceed on My pilgrimage to Hijaz. I shall join the company of the pilgrims of Fars, who will shortly be sailing for that land. I shall visit Mecca and Medina, and there fulfil the mission with which God has entrusted Me. God willing, I shall return hither by the way of Kufih, in

which place I hope to meet you. If it be decreed otherwise, I shall ask you to join Me in Shiraz.

The hosts of the invisible Kingdom, be assured, will sustain and reinforce your efforts. The essence of power is now dwelling in you, and the company of His chosen angels revolves around you. His almighty arms will surround you, and His unfailing Spirit will ever continue to guide your steps. He that loves you, loves God; and whoever opposes you, has opposed God. Whoso befriends you, him will God befriend; and whoso rejects you, him will God reject.

DB.096, BKO.032-033

Study guide to this volume

This volume gathers the Bab's earliest post-Declaration writings, composed in Shiraz between the spring and late autumn of 1844. The texts are remarkably various: private instructions to Mulla Husayn and the other early disciples; the great farewell address to the Letters of the Living; high Arabic sermons (khutbahs) modeled on the eloquence of the Imams; the *Sahifiy-i-Makhzunih*, a fourteen-gated treasure-epistle of prayers; the *Sahifiy-i-A'mal al-Sanna*, an annual devotional cycle that rewrites Shi'i sacred time around the new revelation; and intimate visionary fragments in which the Bab traces His own inner formation to dreams of the Imams and to the martyrdom of Husayn. Read together, these writings show the Bab simultaneously constituting a community, asserting scriptural authority in the idiom of Twelver Shi'ism, articulating a metaphysics of divine action, and supplying new liturgical forms. The mood is at once disciplined and incandescent: a small movement still outwardly veiled, inwardly already convinced that the appointed Day has dawned.

The Gate, the Babu'l-Bab, and the Formation of the First Community

Key Passages

O thou who art the first to believe in Me! Verily I say, I am the Bab, the Gate of God, and thou art the Babu'l-Bab, the gate of that Gate. Eighteen souls must, in the beginning, spontaneously and of their own accord, accept Me and recognize the truth of My Revelation. Unwarned and uninvited, each of these must seek independently to find Me. — BBU0009

The days of our companionship are approaching their end. My Covenant with you is now accomplished. Gird up the loins of endeavour, and arise to diffuse My Cause. Be not dismayed at the sight of the degeneracy and perversity of this generation, for the Lord of the Covenant shall assuredly assist you. Verily, He shall surround you with His loving protection, and shall lead you from victory to victory. — BBU0003

Grieve not that you have not been chosen to accompany Me on My pilgrimage to Hijaz. I shall, instead, direct your steps to that city which enshrines a Mystery of such transcendent holiness as neither Hijaz nor Shiraz can hope to rival. My hope is that you may, by the aid of God, be enabled to remove the veils from the eyes of the wayward and to cleanse the minds of the malevolent. — BBU0005

Context for Study

The earliest Babi community is organized around recognition rather than recruitment. The first eighteen disciples must come “spontaneously and of their own accord,” each finding the Bab “unwarned and uninvited.” Recognition then becomes mission: Mulla Husayn is named Babu’l-Bab (“the gate of the Gate”), and is dispatched on a precise itinerary through Iran, with Tihiran singled out as the locus of a hidden mystery soon to be unveiled. The number eighteen, completed by the Bab as the nineteenth, will become foundational in Babi sacred order and will resurface throughout the Bayan; it is one of several structuring numbers (eighteen, fourteen, nineteen) by which the Bab patterns reality. Readers familiar with the New Testament will hear echoes of Jesus’ charge to the disciples and of the careful pacing of public proclamation in the synoptic Gospels; readers of Shi‘i history will recognize the discretion (*taqiyya*) that the Bab still enjoins while a fuller disclosure ripens. The Baha’i principle of independent investigation of truth, later articulated by Baha’u’llah and ‘Abdu’l-Baha, is already foreshadowed here in the requirement that each disciple find his Lord on his own.

Questions for Reflection

1. Why is spontaneous, unsolicited recognition presented as the foundational mode of the new community, rather than persuasion or argument?
2. How does the title “Babu’l-Bab” redefine discipleship, making the disciple himself a threshold for others?
3. What does the pairing of inward secrecy with outward proclamation tell us about prudence and timing in religious revelation? Compare with the “messianic secret” in the Gospel of Mark or with Shi‘i *taqiyya*.
4. How might the requirement of independent search be related to later Baha’i teaching that each soul must investigate truth without imitation?
5. Why does the Bab single out Tihiran as a city of hidden “Mystery,” and how should that promise be read in light of Baha’u’llah’s later emergence from that very city?

The Farewell to the Letters: Apostolic Ethics and Sacred History

Key Passages

O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. — BBU0001

The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. — BBU0001

The secret of the Day that is to come is now concealed. It can neither be divulged nor estimated. The newly born babe of that Day excels the wisest and most venerable men of this time, and the lowliest and most unlearned of that period shall surpass in understanding the most erudite and accomplished divines of this age. — BBU0001

Has He not, in past days, caused Abraham, in spite of His seeming helplessness, to triumph over the forces of Nimrod? Has He not enabled Moses, whose staff was His only companion, to vanquish Pharaoh and his hosts? Has He not established the ascendancy of Jesus, poor and lowly as He was in the eyes of men, over the combined forces of the Jewish people? Has He not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muhammad, His Prophet? — BBU0001

Context for Study

The farewell address to the Letters of the Living is among the most important ethical texts of the early Babi movement, and it sets the moral key for everything that follows. The Bab places His disciples within a sacred history that includes Abraham against Nimrod, Moses against Pharaoh, Jesus against the powers of His day, and Muhammad against the tribes of Arabia, suggesting that revelation always begins with apparent weakness and works through purified character rather than worldly resource. He then quotes Jesus' own charge to the disciples at length, urging detachment from reward, shaking the dust from one's feet, and letting one's light shine before others. The phrase "idle worship" is sharp: ritual observance unaccompanied by pure motive and stainless deed is declared inadequate to the new age. This pairing of inner purity with outer witness anticipates Baha'u'llah's later teaching that "deeds, not words" are the true ornaments of faith, and 'Abdu'l-Baha's insistence that character is the most powerful argument for the Cause. The address can also be read alongside the Sermon on the Mount, the Bhagavad Gita's emphasis on action without attachment, and Kant's distinction between acting from duty and merely acting in conformity with duty.

Questions for Reflection

1. Why does the Bab embed His charge to the Letters within a sweeping history of past prophets and their followers? What does the analogy with Abraham, Moses, Jesus, and Muhammad imply for the Letters' self-understanding?
2. What does "idle worship" mean in this context, and how might it be diagnosed in modern religious or secular life?
3. How does the Bab's reuse of Jesus' words universalize the Babi mission beyond a strictly Shi'i milieu?
4. The Bab claims that "the newly born babe of that Day excels the wisest and most venerable men of this time." How does this disrupt the prestige of inherited religious learning, and how does it relate to later Baha'i teachings on the renewal of human capacity in every dispensation?
5. Compare the address with St. Paul's images of the apostles as "earthen vessels" (2 Corinthians 4:7) and with the Sufi ethic of *futuwwa* (spiritual chivalry). What is shared, and what is distinctive?

The Sahifiy-i-Makhzunih: Inimitable Proof and the Fourteen Gates

Key Passages

O beloved one! Write, at the bidding of thy loving Lord, the Most Great Proof of God, Muhammad ibn al-Hasan, the Lord of the Age – may the peace of God rest upon Them both – unto thy fellow believers, that this mighty Epistle, revealed for the path of visitation unto the People of Infallibility – peace be upon them – hath issued forth from My presence, that the upholders of divine unity may learn the ways of true knowledge concerning God, their rightful Master. — BB00431

Were all that dwell in the heavens and on the earth to assemble to produce but a single letter like unto a portion of the letters of this noble Epistle, they would assuredly fail and would be powerless – though We were to reinforce them with seven thousand like unto themselves – such is the pure truth. — BB00431

By the leave of God I have divided it into fourteen gates; and upon each gate, on the Day of Origination, God wrote with His own Hand His Name: In the Name of God, the Most Compassionate, the Most Merciful. Therefore hath God laid it as an obligation upon those who write to obey Him. — BB00431

Therefore, O God, inspire Thy believing servants from among the people of the Gate with the paths of certitude in the outpouring of speech upon the people of the Sacred Place and Station, concerning the sovereignty of the Word in the purpose of Islam, that those who gaze upon those aims may witness, upon the straight line from the All-Knowing King, at the pole of the zone of the Uprising, the standing before the Merciful. — BB00498

Context for Study

The Sahifiy-i-Makhzunih, or “Hidden Treasured Epistle,” is one of the Bab’s earliest extended Arabic compositions and is offered explicitly in the voice of the Hidden Imam, Muhammad ibn al-Hasan, the Qa’im of Twelver Shi’i expectation. The introduction (BB00431) lays out three claims that together stake out the Bab’s scriptural authority: the work is inimitable, echoing the classical Qur’anic doctrine of i’jaz (“the challenge” that no human assembly can produce its like); it is structured in fourteen gates, the number of the Prophet, Fatima, and the Twelve Imams (the ma’sumin, or “Fourteen Infallibles”); and rejection of it incurs eschatological judgment, even as belief earns Paradise. The accompanying khutbahs (BB00498 and BB00309) deploy the high homiletic style of the Imams, layered with color symbolism and the alphabetic numerology familiar to readers of the Shaykhi school. Christian readers may compare the inimitability claim with the early Church’s appeal to the authority of the Gospels; Jewish readers, with the rabbinic stance toward the inerrant Torah; philosophers, with the question of how a text can authenticate itself, a question reopened in modern hermeneutics from Schleiermacher through Gadamer. The Bab’s deeper move is to channel the voice of the Imam through His own “youthful Arab” pen, fulfilling Shi’i hopes from within and beginning to transcend them.

Questions for Reflection

1. In what ways does the doctrine of inimitability (i'jaz) function as a mode of self-authentication for revealed scripture, and how does the Bab adapt it for His own Epistle?
2. Why does the Bab present the Sahifih as issuing from the Hidden Imam rather than directly from Himself at this stage? What does this reveal about how new revelation may emerge from within an existing tradition?
3. Consider the symbolic role of the number fourteen here, and trace it forward to the Bab's later use of nineteen and to Baha'u'llah's nineteen-month year. What does sacred numerology accomplish, and what are its limits?
4. How might a Christian theology of canonical authority, or a Jewish theology of Torah, read alongside the Bab's claim that no soul can produce "a single letter" like the Sahifih?
5. Compare the high Arabic eloquence of BB00498 with the plain ethical prose of the farewell to the Letters (BBU0001). Why might a single revelator speak in such different registers?

Knowing the Unknowable: Transcendence and Self-Disclosure

Key Passages

All praise be to God, Who existed before all things when naught existed with Him, Who was when no existence was found in His presence. The hearts of the mystics fall short of knowing His most modest attribute, and the minds of the monotheists are powerless to comprehend the least sign of His power. — BB00018

Through Thy revelation of Thyself have I known Thee, that Thou canst not be known through aught else but Thee. Through Thy creation of all things from nothing have I known Thee, that none can attain unto knowledge of Thine essence. — BB00018

O my God! I testify before Thee that Thou art known through Thy signs and described through Thy tokens. Through Thy bringing us into being, we acknowledge before Thee that Thou art sanctified above our description, and through Thy creating our attributes, I bear witness that Thou art exalted above our knowledge. — BB00018

Context for Study

A pulse running through almost every prayer in the Sahifih is the paradox of an utterly unknowable God Who nevertheless makes Himself known. The Bab frames knowledge of God as a gift of God Himself: every created intelligence is barred from the divine essence by the very fact of being created, and so the only path to God is the one God Himself opens. Three movements recur: a denial that the essence can be reached by reflection, similitude, or any creaturely measure; an affirmation that signs and tokens (ayat) truly disclose God; and the discovery that this disclosure is itself a divine act, not an inference made from below. This negative theology is at home in the apophatic Christian tradition of Pseudo-Dionysius, Maximus the Confessor, and Meister Eckhart; in the Jewish tradition

of the *ein sof* and Maimonides' negative attributes; and in Islamic mysticism's distinction between God's hidden essence (*dhat*) and His revealed names and attributes. The Bab's resolution prepares the ground for the later Baha'i doctrine of the Manifestation of God: God's essence remains forever unknowable to creation, while the Manifestation perfectly reflects His attributes and so becomes the only legitimate object of human worship-as-knowledge.

Questions for Reflection

1. How does the Bab guard divine transcendence even while speaking continually of and to God? What is the function of repeated self-correction ("glory be unto Thee") in His prayers?
2. In what sense is knowledge of God presented here as God's own act rather than the soul's achievement? Compare with Augustine's "Thou wouldst not be seeking me hadst Thou not already found me" and with Pascal's "Console-toi, tu ne me chercherais pas si tu ne m'avais trouve."
3. How does the apophatic strain in the Bab's prayers compare with Maimonides' negative attributes, Pseudo-Dionysius' divine darkness, or Ibn 'Arabi's distinction between *dhat* and *asma'*?
4. How does this early articulation prepare the way for Baha'u'llah's later teaching that God's essence is unknowable and that the Manifestation is the sole mediator of divine knowledge?
5. If God can only be known through God, what does that imply for inter-religious dialogue, philosophical theology, and the modern scientific aspiration to "explain" the divine?

The Architecture of Divine Action: Will, Purpose, Measure, Decree

Key Passages

Glorified be God, One in His bounties, Single in His gifts, sanctified above the limits of similitudes and the strokes of parables! He hath called into being the Will as the beginning of act, upon the temple of its love; and He hath chosen the Purpose that it might be known in the form of its receptivity, with none beneath it to rival its creation.
— BB00309

And, in truth, He hath brought forth – upon the line that divideth the Purpose – the Sea of Measure (*qadar*) in the figure of a triangle, by a wondrous origination, for the overflowing of its effulgence. And for the Decree (*qada'*) He made firm the ordinance of manifestation after concealment, from the secret of creation, upon the temple of invention (*bada*), with a crimson hue.
— BB00309

O Thou Who art arrayed in majesty and grandeur, before Whose might all others tremble in fear! O my God! Through Thy Will the realities of all created things have been established, and by the sovereignty of Thy Purpose have all things been brought into being. Thou art He Who can neither be known nor confined, Who can neither be described nor perceived.
— BB00018

Context for Study

If the previous section concerns what God is in Himself, this one concerns how God acts. The Bab inherits a Shi'i and Shaykhi vocabulary of staged divine action: Will (*mashiyyat*), Purpose (*iradah*), Measure (*qadar*), Decree (*qada'*), with *bada* (the divine prerogative of altering apparent destiny) added by Twelver theology. He uses this scheme in BB00309 with striking geometric and chromatic imagery: a triangle for Measure, lines and points for Purpose, colors that mark each stage. He also distances Himself from rival accounts, including the Christian doctrine of the cross (which he names explicitly as a “fourfold scheme” mistakenly applied to its “sister”), the Peripatetic philosophers' enumerated principles, and the Illuminationist sages who read divine action through emanation. Students may compare this with Neoplatonic procession (the One, Nous, Soul), with Ash'ari and Mu'tazili debates over divine command, with Christian Logos theology, and with the medieval scholastic distinction between God's *potentia absoluta* and *potentia ordinata*. The Bab's deeper point is theological economy: every stage of divine action is meant to draw the worshipper into deeper recognition, not to satisfy intellectual curiosity. Metaphysics, in His hands, is doxology.

Questions for Reflection

1. Why might a new revelation require a renewed account of how God acts in the world? How does naming the stages of divine action – Will, Purpose, Measure, Decree – serve both theology and worship?
2. How does the Bab's polemical distance from “the figure of the cross” and from Peripatetic philosophy clarify what He is and is not claiming?
3. Compare the staged scheme of divine action with Plotinus' procession from the One, with Aquinas' analysis of God's will and providence, or with the kabbalistic *sefirot*. Where are the resemblances genuine, and where do they break down?
4. How might the doctrine of *bada* – that God may alter what He had apparently decreed – be related to Baha'u'llah's teaching that “the day of the Lord is at hand” and that human response truly matters?
5. How can a worshipper distinguish between metaphysical language that draws the soul toward God and metaphysical language that becomes a substitute for devotion?

Innovation (Badi') and the Devotional Reordering of Time

Key Passages

Praised be God, Who hath sent down the Book in truth – a guidance and a reminder unto the humble. Verily, it is a Book wherein the ordinance of the Month of God hath been expounded in the Qur'an: a guidance and a mercy from God for a people who prostrate themselves. — BB00025

Alif Lam Mim. This is the remembrance of God concerning the month of fasting, from the right hand of the sun's meridian. There is no God but Him. Say: Worship ye Me.

God hath ordained fasting in the month of Ramadan and hath decreed in the Night of Power the law of innovation, as guidance and glad tidings for those who act. —
BB00025

O concourse! Convey the verses of God unto every soul in the manner that God hath appointed you the station of His Cause, that ye may be rightly guided. Follow ye the innovative ordinance in the Later Book, for verily it is the appreciative path of truth. Verily in the Days of God, the most excellent of all good is the remembrance of innovation, and its verses are recorded in the Mother Book. — BB00025

Context for Study

The *Sahifiy-i-A'mal al-Sanna* is the volume's most sustained piece of devotional engineering: a fourteen-chapter cycle of prayers, fasts, and remembrances spanning the lunar year, anchored to existing Islamic months (Ramadan, Shawwal, Dhu'l-Hijjah, Muharram, and so on), but inflected at every step by the Bab's new revelation. The work introduces a striking technical term – *badi'*, "innovation" – which in classical Islamic jurisprudence usually carries a negative charge (*bid'ah*, "illicit novelty"). The Bab inverts the valence: in the Days of God, innovation becomes "the appreciative path of truth," the principal mark of revelation's living command. The Night of Power itself is reread as the night on which "the law of innovation" was decreed. Students may compare this with the Christian liturgical calendar (Advent, Lent, Eastertide), in which sacred time forms communal identity; with the Jewish sanctification of time emphasized in the work of Abraham Joshua Heschel; with rabbinic debates over the legitimacy of *takkanot* (new ordinances); and with modern philosophical accounts of habit and ritual in Aristotle, Pierre Hadot, and Charles Taylor. The continuity with Baha'u'llah is direct: in the *Kitab-i-Aqdas* the Bab's calendar of innovation is reshaped into the *Badi'* calendar of nineteen months, and the Nineteen Day Feast becomes the rhythm of Baha'i community life.

Questions for Reflection

1. How does the Bab transform "innovation" from a juristic anxiety into a positive religious category? What is at stake when revelation claims the right to rewrite sacred time?
2. In what ways does a calendar form religious consciousness differently from doctrine or law in the abstract? Consider the Christian liturgical year, the Jewish Sabbath cycle, and the Islamic ritual months.
3. How does the Bab preserve continuity with Islamic devotion (Ramadan, Friday, the Night of Power, remembrance of Husayn) even while inflecting each with new significance?
4. Trace the line from this *Sahifiy-i-A'mal al-Sanna* through the Persian *Bayan* to the *Badi'* calendar codified by Baha'u'llah. What is gained when a community's measurement of time itself becomes scriptural?
5. How might a secular reader, formed by clock-and-calendar rationality, encounter the claim that the year itself can be a place of revelation?

Visionary Sources: Husayn's Blood, the Imam's Hand, and the Spirit of Prayer

Key Passages

The spirit of prayer which animates My soul is the direct consequence of a dream which I had in the year before the declaration of My Mission. In My vision I saw the head of the Imam Husayn, the Siyyidu'sh-Shuhada', which was hanging upon a tree. Drops of blood dripped profusely from His lacerated throat. With feelings of unsurpassed delight, I approached that tree and, stretching forth My hands, gathered a few drops of that sacred blood, and drank them devoutly. — BB00605

When I awoke, I felt that the Spirit of God had permeated and taken possession of My soul. My heart was thrilled with the joy of His Divine presence, and the mysteries of His Revelation were unfolded before My eyes in all their glory. — BB00605

Verily thou knowest that, ere this, I beheld in a dream – in that house wherein I was seated – that in its midst there was a resting-place, and upon it a shrine. And when I drew nigh unto that sepulchre, I saw Muhammad al-Jawad come forth from the shrine in a most comely form, the like of which no art of creation can ever devise. In that very moment I recognized my Imam through the inspiration of my Lord, and I saluted Him. — BB00578

I testify that though he was slain before Thy face, yet is he living with Thee; nothing frustrateth his power, nothing escapeth his knowledge; neither times nor ages affect him. For from the light of Thine Essence didst Thou create him; no extinction awaiteth him, for ever and ever. — BB00025

Context for Study

These short visionary texts open a window onto the experiential ground of the Bab's revelation. The dream of Husayn's severed head, the drinking of His blood, and the consequent kindling of the "spirit of prayer" link the Bab's interior life directly to the central drama of Shi'i piety: the martyrdom at Karbala in 680 CE. To Western readers the image can seem shocking, yet within the long Shi'i tradition of ta'ziyah (passion-play), majlis (mourning gathering), and devotional weeping, the blood of Husayn is already understood as a source of intercession, life, and renewal. The Bab takes this further: drinking that blood is the very means by which the Spirit of God descends and "the mysteries of His Revelation" open before Him. Christian readers will recognize a structural kinship with the Eucharist, where the blood of the slain witness becomes the believer's life; Sufi readers will hear echoes of fana, annihilation in the Beloved, and shahadat al-arwah, the witness of souls. The companion dream of Muhammad al-Jawad (BB00578), in which the ninth Imam offers the Bab food in a sepulchre, frames revelation as personal bestowal from the very lineage whose voice the Sahifah channels. The prayers for 'Ashura in the Sahifiy-i-A'mal al-Sanna then theologize this experience: the slain Imam is at once dead before God's face and living with God; His life flows "from the light of Thine Essence," and "no extinction awaiteth him." This understanding of martyrdom as living witness, far from a glamorization of death, prepares Babi and Baha'i readers

for the long history of sacrifice that lay ahead, and for ‘Abdu’l-Baha’s later teaching that the true martyr offers self in service rather than seeking annihilation.

Questions for Reflection

1. How does the dream of drinking Husayn’s blood link three realities – prayer, revelation, and martyrdom – into a single spiritual economy?
2. In what ways does this image compare with Christian Eucharistic theology, with Sufi fana, or with Pauline language of “filling up what is lacking in the afflictions of Christ” (Colossians 1:24)?
3. Why is dream-vision such a recurrent mode of authorization in the Bab’s early writings, and how does it relate to dream traditions in the Hebrew Bible (Jacob, Joseph, Daniel), the Qur’an (Yusuf), and Shi’i hagiography?
4. How does the prayer for ‘Ashura reframe the death of Husayn so that “no extinction awaiteth him”? What does this tell us about the relation between martyrdom and resurrection?
5. How might these passages illuminate the later martyrdoms of the Bab, of Tahiri and the Letters, and of the friends at Tabarsi – and how do they speak to the Baha’i teaching that true witness is the offering of self in service rather than the pursuit of suffering for its own sake?

The guiding question for this volume might be: *What kind of community, and what kind of soul, must be formed if a new revelation is to enter history?* The Bab’s answer in 1844 is at once institutional and spiritual. He constitutes a small band by numbers, missions, and itineraries; He channels the voice of the Hidden Imam through inimitable Arabic; He stages divine action with geometric precision; He rewrites the year as a calendar of innovation. Yet beneath these architectures the foundation remains intimate: a dream in Shiraz of a martyred Imam’s blood, a sepulchre opened in vision, a youth in whom the Spirit of God has “permeated and taken possession of” the soul. Institution and inwardness, proof and prayer, discipline and dream are inseparable here – and they will remain so through all that follows in the Bab’s brief, incandescent ministry.